Queſtiones Quolibetales Subtiliſſimi theologi Joãnis duns Scoti ord. minoꝝ nuprime miruꝫ immoduꝫ emendate: impreſſe: quas. ſ. iterum ſecundo parum ante eius obitum correxerat ſummus in eius doctrina magiſter Mauritius de portu Hybernicus archiepiſcopꝰ Tuamẽſis: multiſqꝫ nouis additionibus exornauerat: nunquaꝫ alias impreſſis.

Quibus etiã quicqd prius additũ vel correctũ fuerat per eximiũ doctorem dñm Antonium de Fantis Taruiſinum appoſitum eſt: vt nihil in ipſis qđ aliquã ſit allaturus ſtudioſis vtilitatem deſideretur.

¶ Joannis Suganę Taruiſini artium cultoris Tetraſticon.

Corpora dum rapuit lachesis: violare lituris
Credidit ęternos ęmula mors animos.
At ſuper aſtra feror. tribuit Mauritius ęuum.
Eumenides noſtro limine abite procul.

¶ Alexãdri Luzagi Brixiẽſis liberaliũ diſciplinarũ pſeſſoris, Epigrãma.

Liuor edax: fortuna ruens: carioſa vetuſtas
Linquite nunc Scoti limina adire dolis.
Munera nam ſuperum magno collata fauore
Mortales decuit non latuiſſe diu.
En virtutis adeſt ſplendor clariſſimus orbe
Mauritius. laceras qui reuocauit opes.
Si diuerſa migrant animę per corpora patrem
Uenit in hunc Scoti ſpiritus eximij.
Ambroſium doctis nectar modo ſcotica pallas:
Ignaris vrgens hoc duce calcar erit.

¶ Nicolai Audecti Cyprij Carmelitę Sacri Luminis Profeſſoris, Terręqȝ Sanctę Prouincialis, Carmen.

Quid Deus eſt: Cauſę: Cunctarum Fataqȝ Rerum:
Aſtra quid: & ſuperi qua Ratione Carent.
Grãde Sophos: Medici Miracula & abdita Multi
Scripſere: & nitidos Pagina culta dedit.
Altius at Scoto Nemo vel doctius vnõ.
Tergemini docuit Dogmata ſacra Dei.
Gloria cecropię Veteres ſuperare Minervę
Quę potuit Scotus Frugifer ille fuit.
Longus & hic breuis eſt: Ieiunus: Floridus: Aſper:
Sermone & minimo maxima Senſa refert.
Dum Mirus memorat ſacros Cultuſqȝ Deorum;
Ipſe aperit miris ſtemmata ſancta Modis.
Et quum contendit Cauſas penetrare latentes:
Nil dici humano doctius Ore poteſt.
Verum Liuor edax Scotum: Carioſa Vetuſtas:
Emula Morſqȝ Animis occuluere Dolis.
Vnicus at Fantis Scoticę Virtutis Imago
Eripuit ſtygio Dogmata merſa Lacu.
Omnia ſplendori mendoſa Volumina Scoti
Reſtituit priſco magnus in Orbe ſophos.

¶ Doctoris Subtiliſſimi ac Theologicorū Principis Joānis Duns Scoti Ordinis Minorū queſtiones Quolibetales: feliciter incipiunt.

Cuncte res difficiles / ait Salomon Eccl. p̄ ꝛ̄ tatur itelligat eas eē difficiles / ſubdit. non poteſt eas homo explicare ſermone. Fm̄ igitur diſtinctionē rerum poteſt accipi diſtinctio difficiliū queſtionum. Res autē p̄ma ſui diuiſione diuidi pōt in rem creatā ꝛ increatā / ſiue in rem a ſe ꝛ in rē ab alio habētē eſſe. ſiue in rem neceſſariā ꝛ rē poſſibilē. ſiue in rem finitā ꝛ infinitam. Res autē increata / a ſe / infinita / ꝛ neceſſaria deus eſt. Res aūt creata / ab alio / poſſibilis / ꝛ finita / cōi nomine / dicit̄ creatura. De vtraq̄ re ꝓpoſite ſunt aliq̄ qōnes. ¶ Iterū in diuinis res accipit̄ eſſentialiter ꝛ notionaliter: iuxta illud Augu. p̄ de doc. chriſtiana. c. 1. res qbus fruendū eſt ſunt pater filius ꝛ ſpiritusſanctus / eadēq̄ trinitas. vna q̄dam ſumma res cōis omnibus fruētibus ea. In prima parte auctoritatis accipit̄ res ꝑſonaliter. In ſcḋa eſſentialiter. Fuerūt igit̄ aliqua queſita in diuinis de re eſſentiali: aliqua de notionali ſiue perſonali. vnicū aūt queſitum erat de ordine eſſentialiū ad notionalia. Illud vnicū primo ponitur / vtpote ex cuius ſolutione patebit ordo procedēdi circa alia queſita. Eſt igitur. Queſtio. I.

Utrum in diuinis eſſentialia / ſint imediatiora / eſſentie diuine: vel notionalia: ꝙ notionalia probatur. que cōſtituunt ſuppoſita alicuius nature: ſunt imediatiora ipſi nāe q̄ illa que ſunt proprietates nature: notionalia autē in diuinis cōſtituunt ſuppoſita nature diuine: eēntialia nō: ſed ſunt quaſi ꝓprietates illius nature. igitur ꝛc̄. ꝓbatio maioris. natura imediate ſe hȝ ad ſuū ſuppoſitū propriū: q̄ de illo dicit̄ in p̄mo modo dicēdi per ſe: nō aūt de aliqua ꝓprietate: nec econuerſo: ſed tn̄ ſcḋo mō. igit̄ illud quo ſuppoſitū cōſtituit̄ formalr / imediatius ſe hȝ ad nām q̄ proprietas aliqua. ꝓbatio minoris. eſſentialia ſunt cōia tribus ꝑſonis. ꝛ per ꝯñs per nullum eēntiale cōſtituit̄ ſuppoſitū. igit̄ per notionale: ſunt etiā eēntialia ꝓprietates nāe ſm Dam. c. 3. ſi bonū ingt. ſi iuſtū ſi ſapiēs ſi qōcunq̄ aliud dicas nō naturā dicis dei: ſed que circa naturā. Et Auguſti. 15. de tri. c. 5. vel. 9. Si dicā eternus imortalis iuſtus bonꝰ beatus ſpiritus. horū oīum nouiſſimū qḋ poſui videt̄ ſignificare ſubā. cetera vo huius ſube qualitates. ¶ Ad oppoſitum / ipſi eſſentie imediatiora ſunt illa que ſunt ꝑfectiones ſimpliciter: q̄ que nō ſunt huiuſmodi. eēntialia ſunt perfectiones ſimplr: notionalia nō. ergo ꝛc̄. ꝓbatio maioris. p̄me perfectioni imediatiora ſunt illa que magis hn̄t ratione perfectionis ſimplr q̄ que non hn̄t. eſſentia autē diuina eſt prima perfectio. ꝑfectiones autē ſimpliciter hn̄t magis rationē perfectionis q̄ illa que nō ſunt perfectiones ſimpliciter. probatio minoris. Anſel. monol. 15. eēntiale eſt in quolibet melius ipſum q̄ nō ipſum: ſed tale dicit̄ perfectio ſimpliciter. notionale nō eſt huiuſmodi: q̄ cū quelibet perſona careat aliquo notionali: careret aliquo qḋ eſſet in quolibet melius ipſum q̄ nō ipſū: ꝛ ita quelibet perſona nō eēt ſimpliciter ꝑfecta / qḋ eſt incōueniēs.

Reſpondeo primo ad intellectū queſtionis ſunt aliqua neceſſaria p̄mittēda. ſcḋo queſtio ſoluenda. tertio cōtra ſolutionem queſtionis dubia occurrentia excludenda.

De primo / hic queritur de ordine imediationis iſtorū duorū / eſſentialis ꝛ notionalis: in cōparatione ad eſſentiam diuinā. videatur ergo p̄mo intellectus iſtorū quatuor terminorū / qui ponūtur in titulo queſtionis. f. eſſentia / eſſentiale / notionale / ꝛ imediatius. ¶ De p̄mo in diuinis neceſſario eſt aliqua entitas / realis ſiue ex natura rei: ꝛ hoc in exiſtētia actuali / alioq̄n nihil eſſet ibi reale in actu. Illa entitas realis actualis, ſiue ponatur omnino vnica ſiue ponat̄ aliquo modo diſtinctio rei vel rationis / ſemper erit ibi ponere de neceſſitate aliquā entitatē realem / primā vnicam / que nō preexigat aliquā priorē. Si enim quelibet p̄exigeret priorē: nulla eſſet prima. ꝛ per ꝯñs nec aliqua alia eēt poſterior. 2. meta. c. 10. Illā etiā primā entitatē oportet eſſe abſolutā: ſiue ad ſe: q̄ ſm Augꝰ. 7. de tri. c. 1. vel. 3. oīs eēntia que relatiue dicitur eſt aliqd excepto relatiuo. Et ſm ipſum ibidem in p̄ncipio. 3. ſi nō eſt aliqd ad ſe: nō eſt oino qḋ relatiue dicatur. Habet̄ ergo iſta cōcluſio: ꝙ in diuinis oportet ponere aliquā entitatē / realē / in exiſtētia actuali / ꝛ aliquā / vnicā / p̄mā / ꝛ illā eſſe ad ſe. Iſta realis entitas / que eſt in deo / cū ſit prima rō eſſendi ſimplr: rōnabiliter a ſcis vocat̄ / eēntia. vn̄ Augu. 7. de tri. c. 1. in fine. qḋ eſt ſapientie ſapere: ꝛ qḋ eſt potētie poſſe ꝛ eternitati eternū eē: ꝛ iuſtitie iuſtū eſſe: hoc eſt eēntie ipſum eſſe. ꝛ infra. c. 4. vel. 13. ab eo qḋ eſt / eſſe / appellat̄ eēntia: ꝓpter qḋ deus ipſe cui propriiſſime ꝛ veriſſime conuenit eſſe / veriſſime dicitur eſſentia: ꝛ hoc primo dicēte Augu. ibidē. c. 5. vel. 13. Manifeſtū eſt deum abuſiue vocari ſubām: vt nomine vſitatiori intelligat̄ eſſentia: qḋ vere ac proprie dicitur: ita / vt fortaſſe ſolū deum / oporteat dici eſſentiā. Eſt enim vere ſolus: q̄ incōmutabilis: idq̄ nomē ſuū ſuo famulo enūciauit Moyſi cū dixit. ego ſum qui ſum. ſed tn̄ ſiue eſſentia dicatur: qḋ proprie dicitur: ſiue ſubſtantia qḋ abuſiue dicitur vtrūq̄ ad ſe dicit̄: nō relatiue ad aliqd. Hec ille. ¶ De iſta eſſentia / ſiue minus proprie ſubſtātia / ꝙ ipſa ſit ſola rō ſimpliciter eēndi in diuinis cuicūq̄ habet̄ ibidem. c. 6. vel. 14. ſuba patris ipſe pater eſt / nō quo pater eſt: ſed quo eſt. hec ille. ꝛ intelligit ꝙ eſſentia nō eſt ratio formalis patri eſſendi patrē: ſed eſſendi ſimpliciter. huic concordat Dam. c. 12. dicēs ſic. videtur quidē principalius omniū que de deo dicūtur nominū: eē qui eſt: ꝛ hoc probat per illud Exo. 3. qui eſt ꝛc̄. ꝛ ſubdit. totum enim in ſe cōprehēdēs hȝ eſſe velut quodā pelagus ſubſtantie infinitū: ꝛ iterminatū. hec ille. Recte ergo in diuinis / in cōparatione ad eēntiā / tanq̄ ad entitatem ſimpliciter primā ꝛ abſolutā. ꝯſideratur omnis ordo cuiuſcūq̄ ſiue quorūcūq̄ que in diuinis ſunt. ¶ Contra iſta que dicta ſunt de iſto termino eēntia. poteſt obiici dupliciter. p̄mo ſic per auctoritatē Dam. adductam. totum in ſe ꝛc̄. ergo / ſm iſtā auctoritatē / eſſentia includit totā perfectionē diuinā: ſed tota perfectio diuina cōſiſtit in omni perfectione ſimpliciter: q̄ quacūq̄ nō incluſa nō habetur totalis perfectio: non ergo eſſentia eſt preciſe iſta prima entitas diſtincta qualitercūq̄ cōtra eſſentialia: imo eſt vna totalis entitas vnitiue includēs omnia eēntialia: cui videtur concordare illud vocabulū qḋ dicit / pelagus / ꝓpter imēſitatem cōtinētie vnitiue. ¶ Hoc confirmatur per illud Anſ. deus eſt quo maius excogitari nō poteſt: ſed qua- proſlo. 2.

Marginalia: Cur vel cui vtraq̄ ſ[...] diſ expont ad oppoſitū ſcri[...] pture ꝛ docto[...] rio. — Platone in thimeo. c. 1. Ariſto. 11. ꝛ 12. meta. — Aui[c]. 2. me[ta]. cap. 5. Auerro. ꝛ theologi. A — Poſſe diui[...] ut in. 7. quoli[...] de[...] quorum [...] 6. 2. 5. [...] 4. 4. 3. [...] dibet alio[...] vnica. q. [...] cōmerce. — A. l. dicis vel dicamus. — B — 5. cap. circa finem. — Li. 5. tri. c. 2. C — Exo. 3.

cunq; vnica perfectione ſimplici, nō includēte oēm pfe-
ctionē ſimplr: pōt aliqd maius excogitari: vtputa enti-
tas aliqua, oēm pfectionē cōtinēs vnitiue. ergo eēntia di-
uina eſt talis entitas includēs vnitiue oēm pfectionē ſim
pliciter. ¶ 2° ad idē arguit̄ ſic. In oī creatura, eēntia, eo
mō quo diſtinguit̄ ab exñtia, videt̄ eē prior illa, ſicut po-
tentiale ⁊ ſuſceptiuū eſt prius actu ſuſcepto. ergo vī ſilr in
deo: ſed ſm dicta Augu. ⁊ Dam. iā adducta: eſſentia acci-
pit̄ pro exñtia actuali, ſicut appet per illā auctoritatem
Exodi, qua ambo vtunt̄. qui eſt ⁊c̄. ergo ſm iſtas aucto-
ritates, exiſtētia eſt prima entitas, ⁊ nō eſſentia: vt eſſen-
tia. vel ſaltem ille auctoritates hoc non oſtēdunt. ¶ Ad
pmā quere ſolonē ſuper pmū di. 8. q. 3. de attributis.

Additio ¶ Ad pmū dici pōt ꝙ eēntia includit totā pfectionē di-
uinā vnitiue ⁊ idētice: lz nō formalr cōprehēdat oēs pfe-
ctiones diuinas: ⁊ ſic intelligēdū eſt dictū Dam. vt pz in
1. di. 8. q. 3. pncipali, circa finem qōnis. pfectiones ille eti
ſint idētice eſſentia, tñ diſtincte ſunt ex nã rei ⁊ formalr.
¶ Ad cōfirmationē de Anſel. patet pariter ꝙ eēntia eſt
vnitiue ⁊ idētice oīs perfectio: nō tñ formalr ⁊ ex nã rei.
vñ lz quelibet pfectio ſimplr ſit formalr infinita: non tñ
radicaliter, cuiuſmodi eſt eēntia ⁊ exñtia dei. ¶ Ad 2m
dici pōt ꝙ eſſentia ⁊ eius exñtia in creaturis ſe hñt ſicut
quidditas ⁊ modus. iō diſtiguunt̄. In diuinis aūt exñtia
eſt de ꝯceptu eēntie ⁊ pdicat̄ in p° mō dicēdi per ſe, ſic ꝙ
ppō illa per ſe eſt pma ⁊ imediata ad quā oēs alie re-
ſoluunt̄: vt pz in p° di. 2. q. 2. Quere in. 4. 46. diſt. q. 3. ⁊ p°
reportationū di. 45. q. 2. ⁊ di. 2. pte. 2. q. 2. ⁊ infra. q. 5. arti.
dictorum. 3. ⁊. 2. diſt. 1. q. 2. plura ad ppoſitū harum obiectionum.
¶ Alr dī hic ꝙ iſta rō ſi qd valet, vī eē ꝯ illud qd. q. ſup-
ponit. ſ. aliquā eē imediationē eēntialis ad eēntiā, ⁊ qrit
a.l. quo ſuppoſito querit que ⁊ quanta. quāta. pro iſto autē ſuppoſito arguit̄: q2 oīs pfectio ſim-
pliciter eſt ſimpliciter ſimplex. probat̄. ſi eſt aliquo mō
reſolubilis in diſtincta, ſint. a. ⁊. b. neutrū poteſt eē per-
fectio ſimplr ſimplex: q2 tūc vnū nō faceret per ſe vnū
cum reliquo: q2 non eſt per ſe vnum ex quibuſcunq; di-
ſtinctis niſi vnū ſit ſicut actus: ⁊ aliud ſicut potentia.

De altero termino. ſ. eſſentiale, duplex diſtinctio
videt̄. vna ꝙ alr vtunt̄ cōiter hoc no-
D mine, eēntiale phi, ⁊ alr theologi, ſpāliter in diuinis. nā
in phīa accipit̄ cōiter, eēntiale, vt diſtinguitur cōtra acci
dentale: put accñtale cōtinet ſub ſe oē accñs per accñs:
ſiue accñs cōe: ⁊ accñs per ſe: ſiue ppriū. vñ ibi, eēntiale,
dī qd per ſe includit̄ in eēntia: quēadmodū in cōpoſito
reali, mã ⁊ forma dicunt̄ ſibi eēntialia: ⁊ in cōpoſito rō-
nis vel in ipſo diffinito, genus ⁊ dña dicunt̄ ptes eēntia-
les, rōnis ſiue rei diffinite. Theologi vo alr vtunt̄ h° no-
mine eēntiali, in diuinis. Cū enī eēntia ſit oīno pmū: vt
iā dictū eſt. ⁊ ſilr eſt cōe, cōitate reali: q2 dī de qualibet
perſona ⁊ de oībus ſingulariter. ⁊ iō qdcūq; ēt aliud, pdi
cetur ſilī mō in diuinis, dī eēntiale: q2 ſil'e eſſentie in mō
predicādi: ſiue in cōitate reali. ¶ Et per oppoſitū notio-
nale dī illud qd nec ſic pdicat̄, nec hz talē cōitatē: ſed qd
pertinet ad notitiā diſtinctionis pſonarū. ſic ergo diſtin-
E guit theologus eſſentiale ꝯ notionale. de hoc Augu. 5. de
tri. c. 5. In rebus creatis atq; mutabilibus, qd nō ſm ſub
ſtantiā dī: reſtat vt ſm accidēs dicatur. In deo aūt nihil
ſm accñs dī: nec tñ oē qd dī ſm ſubam dī. dicit̄ enī ad
aliqd, ſicut pī ad filiū: ⁊ filius ad prē. hec ille. Vult ergo
ꝙ in creaturis diſtiguit̄ eēntiale ꝯ accñtale. In dinis aūt
nō diſtiguit̄ ꝯ accñtale: ſz ꝯ relatiuū ad itra. ꝙ. ſ. dīc re-
lationē pſone ad pſonā: ⁊ per ꝯñs ptinet ad diſtinctā no-
titiā pſone a pſona. ⁊ iō vt dat̄ regula ibi. c. 4. de dictis
de deo ſubalr ⁊ relatiue, cōiter dī notionale: ſz Aug. hoc
vocabulo nō eſt vſus: ſed ſic vſus vocabulo, relatiui vel

ad aliquid. ¶ Ex iſto 2° pz breuiter de tertio vocabulo
quid ſit notionale: q2 oē notionale eſt relatiuū ad intra. ⁊
ecōuerſo. eēntiale aūt nō eſt relatiuū ad intra: q2 tūc eēt
cōe ⁊ nō cōe. ¶ 2° diſtinctio huius vocabuli qd eſt eēn-
F tiale put in diuinis ſpāliter accipit̄, pōt poni talis: ꝙ ali-
qd eſt eēntiale qd iportat reſpectū ad extra, ⁊ aliqd non.
Iſtius diſtinctionis pmo pm mēbrū exponat̄. poſtea 2m
probat̄, q2 forſitan ab aliqbus poſſet negari. de pmo cer
tum eſt: q2 ſi deus dicat̄ relatiue ad extra, opz ꝙ illa relo
cōueniat deo ſm aliqd fundamētū ꝓpriū: q2 nō cōpara-
tur deus ad extra niſi ſm aliqd intrinſecū ſibi: ⁊ illud pt
dici fundamētū. Ex iſto fundamēto intrinſeco, cū ſit rea
le, ⁊ reſpectu ad extra, cū ſit rōnis, nō pōt eſſe aliqd hñs
cōceptū per ſe vnū. ergo ſi aliqd nomē ſimul iportat il-
lud intrinſecū deo, qd eſt fundamētū cōparatiōis ad ex-
tra. ⁊ cū hoc, illā cōparationē ad extra. illud nomē vl nō
ſignificabit conceptum per ſe vnū vel non ſignificabit
ambo illa: ſed tñ alterum ſignificabit, ⁊ alterū cōnota-
bit. eſſentiale ergo in diuinis: qd. ſ. hz conceptum per ſe
vnū: nō icludit ſimul ⁊ per ſe abſolutū ⁊ reſpectū ad ex-
tra. ⁊ per ꝯñs ſi icludat reſpectū ad extra, nō per ſe illū
includit: ſz pncipalr. ⁊ p°, ⁊ per ſe includit abſolutū, qd eſt
fundamētū, illū aūt reſpectū cōnotādo icludit: ⁊ hoc mō
intelligit̄ pm mēbrū huius diſtinctiōis. ¶ De 2° mēbro Vide tho. ſ. ſcriptu. di. 2. ⁊ henricū quo libeto p° 4. 3. ⁊ q̄libeto 4. q. 3. ⁊ alios antiquos ⁊ modernos.
huius diſtinctionis, dices forte: qd nullū eſt eēntiale non
includēs reſpectū ad extra: ſz ſola eēntia eſt huiꝰ, qdcū-
q; aūt aliud cōe trib°, vel eſt reſpect° ad extra, vel inclu-
dēs reſpectū ad extra. ¶ Quia vo ſolo qōnis depēdet
ab iſta diſtictione eēntialis prius poſita. ꝙ. ſ. aliqd eēntia-
le eſt abſolutū ad itra. aliqd vo dicit reſpectū ad extra. G
iō pbo 2m mēbrū, qd negādū forſitan alicui videret̄. ſ. ꝙ
aliqd eēntiale nō icludit aliquē reſpectum ad extra. p° per
rōnē fundatā in auctē ſumpta ex rōne pfectiōis ſimplr.
2° per rōnē ſumptā ex rōne diuine eēntie. 3° per rōnem
ſumptā ex rōne itellect° diuini. 4° ex rōne act° vel opa-
tionis diuine. ¶ Pma rō talis eſt. qd eſt pfectionis ſim-
pliciter nō icludit per ſe relonē ad creaturā: ſz aliqd eēn-
tiale in diuinis eſt pfectionis ſimplr. ergo ⁊c̄. pbatio ma
ioris. pfectio ſimplr nō icludit aliqd per ſe cui repugnat a.l. q̄ tūc eēt in q̄libet meliꝰ cū ſit pfectio ſimplr ⁊ nō eēt in quolibet ⁊c̄.
per ſe rō pfectiōis ſimplr: ſ q2 tūc nō eēt in quolibet me-
liꝰ: cū icludat aliqd cui repugnat rō pfectionis ſimplr:
Sz relōni ad creaturā repugnat ꝙ ſit pfectio ſimplr: cū
ſit ad terminū impfectū ⁊ potētialē: qd aūt nec° coexi-
git aliqd ens potētiale, eo mō quo relo coexigit terminū
tanq̄. ſ. aliqd ſecū ſil' nã vel prius. illud ſic coexigēs nō eſt
ſimplr nec°ū: nec per ꝯñs ſimplr pfectū. mior pz ex iten-
tione Anſ. monol. 15. vbi ponit talē diſtictionē, qcqd eſt
preter relatiua: aut eſt tale vt oīno meliꝰ ſit ipſum q̄ nō
ipſū. aut tale vt nō ipm in aliquo ſit melius q̄ ipſū. Et
expoſita ⁊ declarata iſta diſtinctione ꝯcludit. ſicut nephas
eſt putare vt ſuba ſūme nãe ſit aliqd quo meliꝰ ſit aliquo
mō nō ipm q̄ ipſū. ſic nec° eſt vt ſit oīno qcqd meliꝰ eſt
ipſū q̄ nō ipſū. Et poſtea iſert in ſpāli qd nō eſt. Non
eſt ergo inqt corpus nec aliqd eoꝝ que corpei ſenſus di-
ſcernūt. Et poſt ſubdit in ſpāli qd vel q̄le eſt: q̄re inqt ne
ceſſe eſt ipſū eē viuētē: ſapiētē: oipotētē: verū: iuſtū: eter-
nū: ⁊ qcqd abſolute eſt melius ipſū q̄ nō ipſū. Planū
eſt aūt ꝙ multa iſtoꝝ ſunt eēntialia in diuinis. Habet̄ g°
iſta minor. ꝙ aliqd eēntiale in diuinis eſt pfectio ſimplr:
q2 melius eſt in quolibet ipm q̄ nō ipſū. Iſta ſnīa Anſ. Id eſt. 11. d. c. 16. ⁊. 12. in tractatu ſuꝑ io. c°. 30. ⁊ 51. ⁊ de genera. ad lit. lib. 2. c. 1.
vī poſſe accipi ab Aug. 15. de tri. c. 4. vel. 5. Viuētia non
viuētib°, itelligētia nō itelligētib°: iniuſtis iuſta: bea mi-
ſeris pferēda iudicam°: ac per hoc, qm reb° creatis crea-
torē ſine dubitatione pponimus: opz vt eū ſūme viuere a.l. videam°.
⁊ cūcta itelligē iuſtūq; ⁊ benigniſſimū ⁊ beatiſſimū fatea-
mur.

mur.hec ille. Tenet aūt hec ꝯñia per ꝓpoſitionē hanc. neceſſe eſt vt creator ſit q̄cq̄d in entibus ꝑferꝰ ipſuz non ipſi: vel vt Anſel. dicit. melius eſt ipſum q̄ non ipſum.

Videtur te ea lucere doc.

❡ Pro iſta ſnīa pōt adduci Hylari⁹.12.de tri.c.pe. qui loquens ad patrē ait. Perfecti dei qui ⁊ v̄bū tuū ⁊ ſapia ⁊ v̄tus eſt, abſoluta ḡnatio eſt: vt iſepabiliter a te ſit ſemꝑ qui in his eternarū ꝓprietatū tuaꝝ noībus: ex te natus eſt. hec ille. Nihil aūt dei filius per natiuitatē accepit qḋ dicat reſpectū ad extra. ❡ Itē 2°. ex eodē medio pōt argui, accepta pro maiori extremitate h̄ ē ꝙ relo rōnis: vt ſit maior iſta. ꝑfectio ſimplr̄ nō icludit relonez rōnis. minor que p̄us: ⁊ ſequiꝛ ꝯcluſio, ꝙ aliqḋ eēntiale nō icludit relonē rōnis. oīs aūt reſpectus dei ad creaturā eſt rōnis tm̄. Ex 2ª q̄ōne ordinaria de reſpectu ad extra eſt.q. 8. infra. vel. 2. di. 30. p̄mi. ergo aliqḋ eēntiale nō icludit reſpectū ad extra. Maiorē iſtā de reſpectu rōnis ꝓbo ſicꝰ primā de reſpectu ad extra ⁊c. q2 relationi rōnis repugnat perfectio ſimplr̄: q2 eſt ens dīminutū minus hn̄s de entitate q̄ q̄dcūq3 reale: q2 tm̄ in cōſideratione intellect⁹ eſt hn̄s ſuū eē. ❡ Itē 3°. ex eodē medio pōt argui, accipiēdo pro maiori extremitate, relonē in cōi, ſic. ꝑfectio ſimplr̄ nō eſt relo aliq̄, nec icludit per ſe relonē aliquā, vltra vt p̄us. hec maior ꝓbaꝛ: q2 relo originis nō eſt ꝑfectio ſimpliciter: ſi tamen aliqua relatio eēt perfectio ſimpliciter: maxime de illa videreꝛ. ❡ Ad iſtas rōnes, que procedūt ex eodē medio, pōt ſic rñderi ꝙ aliud eſt dicē aliq̄d eē ꝑfectionez ſimplr̄: ⁊ aliud aliq̄d eē ꝑfectionis ſimplr̄. p̄ᵐ iportat ꝙ illud eēntialr̄ ſiue q̄dditatiue ſit ꝑfectio ſimplr̄. 2ᵐ iportat, nō ꝙ eēntialr̄ ſit ꝑfectio: ſ3 ꝙ eē tale denoīatiue ſoli ꝑfectioni ſimplr̄ ꝯueniat. ❡ Ipſuz ergo perfectionis ſimplr̄ eſt quā reqriꝛ in illo de quo p̄dicaꝛ denoīatiue: ⁊ quā oſtēdit ſibi iēē: vtpote quā ī vlr̄ ꝯſequitur: ⁊ ſic eſt ꝑfectiōis ſimplr̄ triplici mō. ſ. ꝑexigēdo: oſtēdēdo ſiue manifeſtādo: ⁊ ꝑfectionem ſimplr̄ cōſequēdo.

a.l.vltimo.

❡ Cōſilr̄ exponaꝛ illud Anſel. ſic. In q̄libet ē meli⁹ ipſ3 q̄ nō ipſuz: q2 hoc verū eſt itelligēdo de p̄dicatiōe denominatiua ⁊ ꝑexigēdo: oſtēdēdo ⁊ ꝯſequēdo, vel in quolibet eſt melius ipſuz q̄ nō ipſuz, quēadmodū eē ipm̄ denominatiue ponit illud eē ſimplr̄ ꝑfectū: nō q̄dē ſicut aliquid eē albū ponit idē eē coloratū. ſ3 ſicut aliq̄d eē albū vel coloratū ponit idē eē ſupficiatum. vñ ſi in aliquo nō eſt melius ipſuz eē ſupficiatū: nec per ꝯñs erit meli⁹ ipm̄ eſſe albū. Cōſilr̄ exponaꝛ dictū Aug. de ꝑſon. Que aūt ſit intētio Anſ. q̄re. c. 17. vbi ait. Eodē mō ⁊ vna ꝯſideratione eſt q̄cq̄d eſt ⁊ oīa illa noīa idē ſignificāt. Nō, ſn̄q̄ de q̄bus locut⁹ eſt p̄us. bonus, iuſtus, ⁊c. ❡ Itez inſtaꝛ ꝯ rōnem: q2 ꝯcludit q̄dcūq3 eſſentiale eſſe ad ſe: q2 q̄dcūq3 illorum eſt perfectionis ſimpliciter: ſed illud illarum eſt falſum: vt patet in exēplis Anſ. ⁊ Augu. q2 Augu. ponit, potentiſſimum, iuſtiſſimum. ⁊ Anſel. ponit, omnipotentem, iuſtum ⁊c. ⁊ tamen iſta dicūt reſpectum ad extra.

❡ 2ª rō ad ꝯñē talis eſt. In deo eſt eſſentia ſub cōpleta actualitate eēntie: ⁊ hoc mere ex nā rei, ſic intelligēdo, ꝙ nec eēntia, nec aliq̄d per ſe icluſum in illa vel actualitate eius, ſit ibi p̄ciſe ex ꝯſideratione cuiuſcūq3 intellect⁹. hec ꝓpō, ſic itellecta, ſatis p3 ex dictis in p̄ncipio iſtius articuli exponēdo q̄d itelligēdū ſit per iſtū terminū qui eſt, eēntia. ❡ Ex hac ꝓpoſitiōe ſequiꝛ iſta que eſt maior rōnis. ſ. ꝙ ſi aliq̄d eſt idē eēntialr̄ eēntie: illud ē actu in deo mere ex nā rei: ⁊ hoc ſiue ſit idē eēntialr̄, idētitate adeq̄ta, ſicut in creaturis eſt illud idez qḋ intelligitur per diffinitionē ei qḋ itelligiꝛ per diffinitum. ſiue ſit idē tanq̄ incluſuz eēntialr̄ in illo, q̄uo illud qḋ intelligitur per p̄tē diffinitionis poſſet dici idē ei qḋ itelligiꝛ per diffinitum.

❡ Nā l3 aliq̄d poſſit eſſe in re ex nā rei: l3 eius diffō vel p̄s diffōnis nō ſit actu cōpleto in re: ſ3 tm̄ intellectu cōſiderātē: tñ illud qḋ itelligiꝛ per diffōnez vel p̄tē diffōnis, ſicut ſignificatū per ipſuz ſignū, neceſſario eſt in re actu. ſi illud qḋ intelligitur per diffinitum ſit in re actu.

❡ Nā ꝯdictio vi3 eſſe ꝙ aliq̄d ſit realr̄ actu. ⁊ ꝙ illud qḋ eſt idē ſibi eēntialr̄, h̄ mō, vel illo non ſit realiter in actu. Nūc aūt itellectualitas ſiue vita itellectiua, vl̄ itellectualis, eſt idē eēntialr̄ eēntie diuine. ſic intelligēdo ꝙ nō tm̄ eſt idē realr̄ ipſi eēntie: ⁊ h̄ idētitate ſimplici: ſicut forte quodcūq3 attributū poniꝛ idē ipſi eēntie: ſ3 h̄ mō eſt idē ſibi ꝙ ſi ipſa eēntia diua diffiniretur, vita itellectualis ſiue itellualitas, nō eēt ex eius diffōnē. ſic ſapiēs vel bonū.

Speculatio notabilis.

❡ Ex parte eſſentie arguiꝛ ſic. Quicq̄d per ſe icludiꝛ in eſſentia diuina, eſt in deo ex nā rei. ⁊ per ꝯñs ſine reſpectu ad extra. intellectualitas eſt huiuſmodi. ergo ⁊c.

❡ Maior p3. nā, ſm̄ iā dicta in p̄n⁹ iſti⁹ articuli, eēntia eſt ibi ex nā rei. ḡ q̄cq̄d icludiꝛ in rōne eēntie. mior ſic itelligiꝛ ꝙ itellualitas q̄dē nō h3 rōnez attributi q̄ſi act⁹ ſcḋi aduenientis ipſi: ſ3 rōnē ꝑfectiōis oīno intime: quēadmodū vita ēt in deo eſt act⁹ nō attribut⁹ ſiue aduenieñs: ſed oīno itimus ⁊ idē eēntie. Iſta ēt vita ꝑfecta, que ſoli deo cōuenit: cuiuſmodi eſt vita itellectualis, eſt idez eēntialr̄ ipſi p̄me eēntie. Hec mior ſic itellecta ꝓbaꝛ auctē ⁊ rōne. auctē Aug. 15. de tri. c. 5. vel. 7. Que vita ingt dē ī deo, ipſa eſt eēntia eius atq3 nā. hec aūt vita nō talis eſt q̄lis ineſt arbori: nec q̄lis ieſt pecori. qḋ h3 ſenſuz ſ3 nullū h3 intellectū. at illa vita, q̄ deus eſt, ſentit atq3 itelligit oīa ⁊ ſentit mēte nō corpe: q2 ſpūs eſt de⁹. hec ille. vult ḡ dicē ꝙ illa vita, que eſt eēntia diuina, eſt per ſe intellectualis.

Vide. 11. meta. tc. cō. 39. ⁊ 51.

❡ Idē. 6. de tri. c. viii. loquēs de deo ait ſic. vbi eſt p̄a ⁊ ſūma vita, cui nō eſt aliud viuē ⁊ aliud eē: ſ3 idē eē ⁊ viuē: ⁊ q̄le ſit illud viuē, q2 itellualē, ſubdit, p̄mus ac ſūm⁹ intellectus: cui nō eſt aliud eſt viuē, aliud intelligē. hec ille.

Idē. 2. de ciu. l. c. 38.

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Mior ēt iſta rōne ꝓbaꝛ ſic. Cuicūq3 nō repugnat eē idē alicui ſube eſſentialr̄: illud nō ꝯuenit ꝑfectiſſime alicui ſubſtātie niſi ꝯueniat ſibi eēntialr̄: ſed itellualitati nō repugnat eē idē ſube (cui ꝯuenit) eēntialr̄. ſic p3 in creaturis: q2 q̄cūq3 ſuba eſt itellualis: itellualitas eſt ītra rōnē eēntialē ei⁹. ſic ēt in ſpāli p3 in hoīe: in cui⁹ rōne poniꝛ rōnale. ⁊ p ꝯñs iſta itellualitas, q̄ per ſe itelligiꝛ p rōnale, eſt idē hoī eſſentialr̄: imo vt actualiſſimū ⁊ cōpletiſſimū in eēntia. ḡ cū de⁹ ꝑfectiſſime ſit itellualis, eius itellualitas erit idē eēntialr̄ eius eēntie.

a.l.iiij.

❡ 3° rō ſumiꝛ ex p̄te itellc̄s diui ſic. Nullus itellc̄s h3 eē actuale ꝓpriū ⁊ p̄ᵐ itellc̄s p aliquē actū itelligēdi ꝯuenientē ſibi, vel ſuppoſito ſm̄ ipm̄. h̄ p3: q2 oīs act⁹ intelligēdi, vel nāliter ꝑexigit itellc̄m cuius eſt hn̄tē ꝓpriū actuale eē itellc̄s: vel ſaltē coexigit ita ꝙ nullo mō tale eē actuale ꝓpriū itellc̄s vt itellc̄s: nec aliq̄d per ſe icluſuz in tali eē actuali p actū itelligēdi ipſi itellūi attribuiꝛ. q2 oīs act⁹ eſt poſterior. ⁊ iō ꝑexigit ſuū p̄us. ḡ in deo itellc̄s vt itellc̄s ſuū p̄mū eē actuale, nec aliq̄d p ſe icluſuz in illo eē, nō h3 p̄ciſe p itelligē diuinū: ſ3 compatio eēntie diuine ad q̄dcūq3 extra h3 ꝓpriū ⁊ p̄ᵐ eē ſuū actuale p intelligere diuinuz. ergo intellectus in deo: vt actu intellectus non includit aliquam comparationem ad extra. probatio minoris. comparatio cuiuſcunq3 intrinſeci in deo ad q̄dcūq3 extrinſecū, cū ſit reſpect⁹ rōnis, h3 eē ſuū p̄ᵐ ⁊ ꝓpriū per actū alicui⁹ itellc̄s cōparātis: ſ3 q̄dcūq3 intrinſecū pōt ad q̄dcūq3 extriſecū p quēcūq3 actū intellc̄s creati cōparari: illud ad idē cōparari pōt per actū itellc̄s diuini: q2 itellect⁹ ille pōt obiectū illud ſub oī rōne ex pte obiecti itelligē ſub qua eſt itelligibile: cū ſit ei adequatus ⁊ eius cōprehēſiuus: ſed q̄cq̄d itellectus diuinus pōt ad q̄dcūq3 cōparare, intelligendo, hoc actu intelligendo cōparat: q2 nulla eſt ibi potentia ſine actu ad q̄dcūq3 in-

3.phy.2.c.32. trinſecū.ergo per actū intellectus diuini actu cōparatur qōcūqz intrinſecū ad qōcūqz aliud ad qđ pōt intelligē do cōparari:ꝛ per cōſequēs comparatio cuiuſcūqz talis ad qōcūqz tale:bꝫ eē ſuū ꝓpriū actuale per actū intellectus diuini cōparātis:nō dico quecūqz cōparatio huius ad hoc:qꝛ nō formalr illa:qua itellectus creatus cōparabit:ſed aliq̄ cōparatio huius extremi ad hoc extremum.

L ¶ Ex hoc vlterius pꝫ ſcđa pars minoris.ſ.ꝙ cōparatio alicuius itrinſeci ad aliqđ extrinſecū hꝫ ſuū ꝑmū eē ꝛ ꝓpriū per illud intelligē:qꝛ illud intelligere eſt ꝑmū intelligere reſpectu huius obiecti:ꝛ ꝑmitate eēntiali ſiue ꝑfectionis:ꝛ ꝑmitate durationis:qꝛ eternū. nec eni eſt ſimul perfectiōe cū itelligē creato/nec poſterius:qꝛ vtroqz mō ſequiꝛ ꝙ eēt limitatū ꝛ meſuratū:nec eſt ſimul nec poſterius duratione quocūqz intelligere creato: qꝛ tūc ſequeretur ꝙ intelligere in deo vt intelligere/eſſet nouum.

¶ Uel ſic pōt formari rō.nulla potētia hꝫ ſuū ꝑmū eſſe per opationē ſuā.hoc pꝫ de ſe: qꝛ nihil ſeipſuꝫ ꝑducit ad eſſe vt ſit.ꝑ de tri.nec per ꝯñs aliq̄ potētia per opationē que eſt ab ipſa accipit ſuū eē ꝑmū:ſꝫ oē intelligē eſt opatio itellectus vt intellectus:ğ itell's vt intell's nō hꝫ ꝑmū eſſe in deo per opationē ſuā:ſꝫ gcgd eſt in deo per cōparationē ad extra/inquātū huiꝰ hꝫ ſuū eē per itellectꝰ opationē ſiue intellectionē:qꝛ eē eius cōſiſtit in cōſideratiōe intellectus:cum ſit eſſe relationis rationis.ergo ꝛc̄.

¶ 4ª rō ſumitꝛ ex pte opationis ſeu actus intelligendi ꝛ hoc ſic. Actus ille quo deus cōprehēdit eēntiā ſuā/vt obiectum beāficū/ſub rōne qua talis/eſt in deo ex nā rei:ſed deus per intelligē vt intelligē cōprehēdit eſſentiā ſuā vt obiectū beāficū.ğ.maior ꝓbaꝛ.qꝛ īfinitas intēſiua nō cōpetit alicui enti rōnis:ſꝫ ſolum enti reali:qđ arguo: qꝛ oē ens rōnis eſt ſola relatio rōnis:ſꝫ nulli relōni īfinitas cōpetit/ēt reali:vt patebit infra.q.5. Illud aūt quo deus cōprehēdit eēntiā ſuā vt infinitā/ſub rōne qua eſt cōprehēſiuū/eſt infinitū:qꝛ infinitū obiectū/vt infinitū: cōprehēdi nō pōt aliquo actu niſi īfinito vt īfinito.ergo cū infinitū ſimplr in ꝑfectione nō icludat per ſe aliqđ cui intrinſece repugnat īfinitas:ſequiꝛ ꝙ infinitum ſimplr nō eſt ens rationis nec includit per ſe primo ens rationis.

¶ Iſtas ꝓpōnes expoſitas ꝛ probatas coniungēdo loco maioris ꝛ minoris in ſyllogiſmo arguiꝛ ſic. Illud qđ eſt eēntie diuine idē eēntialr eſt actu in deo mere ex nā rei: ſed itellectualitas ſiue vita itellectualis eſt huiꝰ.ergo eſt in deo mere ex nā rei. ¶ Ex h̄ vlterius.gcgd eſt actu intellectuale ſiue viuēs vita intellectuali:ꝛ hoc mere ex nā rei:hꝫ actu vel pōt hr̄e actu itellectū vt itellectū: ꝛ itelligere vt itelligē: deus aūt eſt actu itellectualis ſiue viuēs vita itellectuali mere ex nā rei:ſicut cōcluſuꝫ eſt in ꝑmo ſyllogiſmo.ğ deus hꝫ actu vel actu pōt hr̄e intellectū vt intellectū:ꝛ intelligē vt intelligē:ſꝫ nō pōt hr̄e actu aliqđ ens reale:ſiue ex nā rei:qđ iā nō hꝫ ex nā rei:qꝛ hoc eēt ꝯ eius ſimplicitatē.ğ deus actu hꝫ itellectū vt intellectū:ꝛ intelligere vt intelligē:ꝛ h̄ mere ex nā rei:ſꝫ nullus reſpectus dei eſt ad extra:nec aliqđ per ſe includēs talē reſpectū eſt in deo actu ex nā rei:qꝛ reſpectꝰ eius ad extra nō pōt eē niſi relō rōnis.ergo aliqđ eēntiale: puta itelligere eſt ſic abſolutuꝫ:qđ nec eſt reſpectus ad extra: nec per ſe talē reſpectū includēs. Maior ſcđi ſyllogiſmi ꝓbaꝛ ſic.

Speculatio ſingularis. nā viuēs vere hꝫ realr/vel hr̄e pōt opationē vitalē: que ſit ens reale:ſic itelligēdo: ꝙ nec ſit ens rōnis nec per ſe tale ens icludēs:qꝛ opatio talis eſt ꝓpria ꝑfectio nāe intellectiue.vñ ꝛ in iſta poniꝛ ꝯſiſtere btitudo talis nāe. ꝓ

M pria aūt ꝑfectio,ꝛ ꝑcipue btifica nāe btitis eē viuū ex nā rei:nō pōt eē ens rōnis:nec per ſe includēs ens rōnis:qꝛ ens rōnis eſt ita diminutū:ꝙ nō pōt eē ꝑfectio ꝑ ſe entis realis:nūc aūt itellectio vt itellectio eſt ꝓpria opatio nāe viuētis vita itellectuali. ¶ Et ſi ꝓtermēdo negeꝛ hoc in deo.phs vi ſpāliter hoc concedere de ipſo.12.meta.vbi tractās qōne de itellectu ꝛ itelligē diuo aīt ſic.ſi nō itelligat,ſupple deꝰ/actu:ſꝫ hꝫ ſe queādmodū vt ſit dormiēs: gd vtiqz ingt/eēt inſigne ꝛ venerabile: ſiue intelligat:nō eſt aūt h̄ ꝙ ſua itelligetia:ſꝫ poꝰ:nō erit itaqz optia ſuba. per itelligē eni ei honorabilē ineſt. Iō.10.ethicoꝶ.c.10.ꝑfecta felicitas/qm̄ ſpeculatiua q̄daꝫ eſt opatio apparet/ꝛ hinc vtiqz appebit.deos.n. maxie ſuſpicati ſumꝰ btōs ꝛ felices eē.actiones aūt q̄les attribuere debitū eſt ipſis:ꝛ poſt/excluſis ab eis actionibꝰ virtuti moraliū/ſubdit:ſꝫ tñ viuē oēs ſuſpicati ſunt eos ꝛ opari. nō.n.opꝫ dormire.ꝛ paulopoſt concludit:quare dei operatio btitudine differens ſpeculatiua vtiqz erit:ꝛ humanarū vtiqz que huic cognatiſſima feliciſſima. 12.c.51.

N De quarto termio.ſ. imediatius/eſt diſtinguēdū:qꝛ dr̄ imediatius aliqđ duplr:vel ita ꝙ ipm ſit mediū iter ꝑmū ꝛ vltimū:ꝛ tūc eſt imediatius poſitiue. Uel ita ꝙ iter ipſuꝫ ꝛ ꝑmum nō ſit mediū: aut pauciora ſunt media q̄ iter tertiū ꝛ ꝑmᵐ: ꝛ ſic eſt imediatius negatiue. Exēplum.ſupficies eſt imediatior ſubē q̄ color:ita ꝙ hꝫ rōnē mediꝫ poſitiue iter illa: ſꝫ riſibile eſt imediatius hoi q̄ color negatiue.non.n.mediat inter illa extrema poſitiue:ſꝫ magis excludiꝛ mediuꝫ iter hominē ꝛ riſibile/q̄ iter hoiem ꝛ colorē: vt ſic breuiter dicaꝛ illud eē imediatius poſitiue/qđ tanq̄ mediū iter extrema icludiꝛ: ꝛ illud imediatiꝰ dicaꝛ negatiue/vbi aliqđ tanq̄ mediū magis excludiꝛ. ¶ Poſſet aūt alio mō diſtingui de imediatiori/ſꝫm rē ꝛ rōnē:qꝛ imediatiꝰ ꝛ minꝰ imediatū/vel mediatius/nō ſunt ſine ordine.ordo autē nō vi poſſe itelligi ſine diſtinctione: ſꝫ qꝛ hic nō q̄riꝛ q̄lis eſt diſtinctio eēntialiū o notionalibꝰ:vel vtroruqz ab eēntia.iđ iſta diſtictio imediationis ī nō tractaꝛ ad pñs: ſꝫ q̄liſcūqz ſit diſtinctio eēntialiū a notionalibꝰ/vel vtroruqz ab eēntia:ſꝫm iſta diceꝛ/qđ iſtoꝶ ſit imediatius ipſi eēntie:puta eēntiale/aut notionale. ¶ Itaqz recolligendo de iſto ꝑ articulo:eēntia eſt illud ad qđ ſit eoꝶ cōparatio,quoꝶ q̄riꝛ ordo.eſſentiale aūt ꝛ notionale ſunt illa quoꝶ q̄riꝛ ordo in cōparatione ad eēntiā.de imediatiōe aūt iſtoꝶ ad illud ꝑᵐ/eſt qđ: ꝛ ꝑncipalr reqriꝛ/ꝓpter ſolutionē/duplex diſtinctio poſita in h̄ articlo.vna de eēntiali.alia de imediatiori.ꝑª de eēntiali talis eſt:aliciꝰ eēntialis rō/ſiue actualitas totalis/eſt mere ad itra. alicuius aūt ad extra. ¶ 2ª de imediatiori talis eſt/ꝙ aliqđ dr̄ ī eē imediatius poſitiue:ita ꝙ ipſuꝫ poniꝛ mediū. aliqđ ꝑuatiue:ita.ſ.ꝙ non requiritur medium aliqđ inter ipſum ꝛ primum/ſicut inter aliud extremum ꝛ primum.

e.i. [illegible]

e.i. imediatiū.

e.i.ꝑmū ꝛ.

e.i.aliciꝰ.

De ſecundo articulo/dico tres ꝯnes: quarū due ſūt breues.tertia ꝑncipalis. ¶ Prima eſt iſta:nullū notionale eſt imediatiꝰ ipſi eēntie diuine aliquo eēntiali: ꝛ hoc loquēdo de imediatione ꝑ mō.hoc probaꝛ ſic.qđ eſt imediatiꝰ ꝑ nō excediꝛ a tertio:cū ſit ꝑ ſe mediū iter ipm ꝑᵐ ꝛ tertiū:ſꝫ oē eēntiale excedit q̄dā qz notionale:qꝛ eēntiale ē cōe tribꝰ.notiōale h̄o nō.ğ ꝛc̄. O

¶ 2ª ꝯ eſt talis.oī eēntiali/icludēte reſpectū ad eꝛ/imediatiꝰ eſt eēntie aliqđ notiōale. ꝛ h̄ loquēdo de ī imediate ſcđo mō. h̄ ꝓbaꝛ:qꝛ tale eēntiale nō cōuenit ipſi deo niſi ꝑ opatione itell's cōparātis ad eꝛ:notionale aūt ꝯuenit eēntie ex nā rei abſqz oī cōpatione intell's ad eꝛ. ğ minus reqrit mediū iter eēntiā ꝛ notionale q̄ iter eēntiā ꝛ tale eēntiale/vbi nectio mediat actꝰ intell's. ¶ 3ª ꝯ eſt. oī notiōali ē aliqđ eēntiale imediatiꝰ eēntie vtroqz mō īimediationis.h̄ ꝓbatur duplr.ꝑ ſic. Qualis ordo ꝑ ſe realis eēt iter aliqua/ſi eēnt diſtincta realr: talis per ſe ordo eſt [illegible] e.i.imediatiū. P

e.i.imediatiū. e.i. imediatiꝰ.

eſt inter illa/correſpondens illi diſtinctioni quaꝫ hñt: vtpote rõnis:ſi diſtinguanᷤ rõne:ꝛ hoc ſiue rõne ſumpta ex pte rei:ſiue mere cãta per actũ intellᷤs.nũc aũt ſi eẽt diſtictio realis iter iſta.ſ.eẽntia/memoria pfecta:ꝛ dicẽ pfectũ/memoria/eẽt per ſe in ordine reali imediatioꝛ ipſi eẽntie ꝙ̃ dicẽ.ḡ ꝛ quocũqꝫ mõ ſit diſtictio iter illa/eo mõ eſt imediatio correſpõdẽs.maioꝛ pbaᷤ a poſteriori/ſic. vbi eſt diſtinctio rõnis ſiue vno mõ/ſiue alio/accipiẽdo rõneꝫ:ibi cõcludimus ordinẽ ſic diſtinctoꝝ ex hoc ꝙ illa ſic diſtincta haberent talẽ ordinẽ realẽ vbi eſſent diſtincta realr.

¶ Nec iſta maioꝛ inueniᷤ habere inſtantiã: niſi forte in aliquo qͦ nõ eſt ad propoſitũ. Et illud ſufficiẽter excludiatur per exceptionem iſtã/ſi addatur in maiori ſic:qualis eſt ordo realis:talis ꝛ rationis:niſi forte in diſtinctione reali:illud qͦ eſt poſterius aliquo/in diſtinctione minori/haberet verius eẽ/illo:ꝛ illo qͦ ſibi correſpondet.

¶ 2ͦ pbaᷤ a priori illa maioꝛ. Per ſe ordinem intelligo qui eſt ex per ſe rõnibꝰ extremoꝝ:ꝛ hoc accipiẽdo per ſe rõnẽ eẽntialẽ ſiue qdditatiuã/nõ determinãdo illud cuius eſt rõ ad eẽ in re vel in itellectu.ſiquidẽ illud qͦ idifferenter põt hr̃e vtrũqꝫ eẽ/vꝫ hr̃e rõnẽ qdditatiuã itelligibilẽ nõ determinãdo ad hoc vel illud eẽ. Ex hoc pꝫ maioꝛ. nã vbi manet per ſe rõ ſilꝭ ordinis ibi manet ſilꝭ ordo. ſꝫ in iſtis diſtictis in tali vel in tali eẽ/manet per ſe eadẽ rõ cõſilꝭ ordinis:qꝛ rõ qdditatiua.a.ꝛ rõ qdditatiua.b. ergo ꝛc̃.nõ.n.eẽ in itellectu dat ipſi.a. rõnẽ qdditatiuaꝫ.

Minoꝛ pꝫ:qꝛ ſi illa ibi poſita eẽnt realr diſtincta eẽt talis ordo realis: qͦ qꝛ eẽt eẽntia/nã intellectualis pfecta: iõ hẽret intellm pfectũ:ꝛ vlteriꝰ hẽret/vel hr̃e poſſet obiectũ actu intelligibile pportionabilr ſibi pñs.ꝛ vltra:iõ eẽt/vel eẽ poſſet/memoria pfecta.nã hec eſt rõ memorie perfecte:itellᷤs hñs obiectũ itelligibile pportionatũ actu ſibi pñs:ꝛ ex hͦ vlteriꝰ/ſi ipſa eẽt/vel eẽ poſſet ſuppoſito hñti eã pfecte pn̄ᵐ exprimẽdi:ergo exprimeret/vel exprimere poſſet/notitiã declaratiuã correſpõdẽtẽ illi memorie: nũc aũt pᵐ notionale/ſaltẽ qͦ icludit pᵐ reſpectũ poſitiuum ad aliquã pſonã eſt dicẽ.ḡ pᵐ notionale hꝫ eẽntiale aliqͦ imediatiꝰ eẽntie vtroqꝫ mõ.ꝛ per ꝯñs qͦcũqꝫ aliͦ notionale.ſicut aũt argutum eſt de memoria ꝛ dicẽ. ſilr poſſet argui de volũtate ꝛ obiecto ſibi pñte ꝛ actu ſpirãdi.

¶ 2ͦ ad idẽ ſic.eẽntie imediatioꝛ eſt poᵃ ꝙ̃ actio realiter pductiua ſm illã potẽtiã.oẽ aũt notionale eſt actio productiua ſm aliquã potẽtiã in nã diuina/ vel ſupponẽs illã:qꝛ eſt pductio alicuius ſuppoſiti:vel ſupponẽs pductionẽ.oĩs aũt talis actio eſt alicuiꝰ poᵉ que hꝫ rõnẽ eẽntialis:vel qꝛ eſt ipſius itellᷤs:vel qꝛ eſt ipſius voluntatis. ergo ꝛc̃.

¶ Sic igiᷤ quãtũ ad iſtũ articulũ pꝫ ꝙ eẽntiali ad extra notionale eſt imediatiꝰ ſcdo mõ. nullo aũt eẽntiali eſt aliqͦ notionale imediatius vtroqꝫ mõ:quolibet autem notionali eſt aliqͦ eſſentiale ad intra imediatius vtroqꝫ modo:qꝛ ſaltem intellectus eſt imediatioꝛ ꝙ̃ dicere/qͦ eſt primuꝫ notionale:ꝛ ita per ꝯñs quocũqꝫ notionali:volũtas ẽt imediatioꝛ eſt ipſo ſpirare: ꝛ per conſequens quocũqꝫ pertinente ad proceſſioneꝫ ſpũſſancti.

De tertio articulo taſtaᷤ ꝯ iſtas duas rõnes poſitas in.2.arti.pro 3ᵃ ꝯne. Cõtra pmã ſic. vbi nõ manet eadẽ rõ ordĩs: nõ opꝫ ponẽ eũdẽ ordineꝫ vel ꝯſilẽꝫ:ſꝫ i diuĩs/vbi iſtoꝝ eẽntia.ſ.memoria/dicẽ/eſt ſola diſtinctio rõnis/nõ manet eadeꝫ rõ ordinis/que eſt/ vbi iſta ſunt diſtincta realr.ḡ ꝛc̃. pbõ minorẽ.in creatura rõnali.iõ/memoria/pcedit/dicẽ:qꝛ ipſa eſt pn̄ᵐ dicẽdi: nõ ſic aũt in deo loquẽdo de memoria vt memoria ſiue vt diſtincta ab eẽntia:imo rõ pncipiãdi emanationẽ pſonalẽ eſt eẽntia diuina ſola ſub rõne eẽntie/vt ei cõiungiᷤ reſpectꝰ realis:qͦ pbaᷤ dupl̄r. Primo ſic.vbũ eſt expſſiuũ oĩum illoꝝ que in eẽntia diuina q̃ſi inuolute ꝯtinenᷤ. ḡ in verbo diuo itelligit deꝰ qͦcũqꝫ diſtincte itelligit.ḡ nõ pt aliq̃lis diſtictio actualis accipi in intellu diuo iter eẽntiã ꝛ memoriã pcedẽs quodãmõ pductionẽ vbi. Primũ pbaᷤ per Augu.6.de tri.c.vlt.vbi dic:ꝙ vbũ eſt ars pris/plena oĩuꝫ rõnũ viuẽtiũ.

¶ Itẽ diſtictio ſm rõnẽ nõ pt eẽ niſi ſm aliquẽ actũ itelligẽdi/in deo aũt pmꝰ actꝰ itelligẽdi eſt pn̄ᵐ emanatiõis vbi ſuppoſita pprietate pſonali:cũ vbũ pduciᷤ nãliter ꝛ actu nãli ipſius itellectꝰ.ḡ nullo actu/q̃ſi pcedẽte pductionẽ vbi põt hñi diſtictio ad ex vel ad itra. Et ſi q̃raᷤ ab eis/qũo ḡ diſtinguiᷤ in deo intellectꝰ ꝛ volũtas/ſi nõ ꝑſupponiᷤ in deo diſtictio pductionibꝰ pſonaꝝ.

¶ Dicũt ꝙ poſitis iſtis pductiõibꝰ/dictione ꝛ ſpiratioe: ꝛ hͦ per ſolã eẽntiã vt pn̄ᵐ formale reſpectu vtriuſqꝫ pductiõis/põt itellᷤs diuinꝰ compare eas ad aliqua ſilꝭia in creaturis.vni aũt ſilꝭis eſt pductio itellᷤs in creatura:qꝛ ipſa eſt nulla ꝑſuppoſita/alteri ſilꝭis eſt pductio volũtatis:qꝛ ipſa eſt altera preſuppoſita:ꝛ ita/ex tali cõparatione ad ex/itellᷤs ꝯcipit iſtas pductiones:vnã q̃ſi itellectꝰ/ꝛ aliã q̃ſi volũtatis/pp ſilitudinẽ iſtarũ ad iſtos actꝰ:ꝛ pp illud:iſtaꝝ pductionũ/pn̄ᵐ pductiuũ ꝯcepit intellectꝰ ſub rõne iſtoꝝ duoꝝ pncipioꝝ.ſ. itellᷤs ꝛ volũtatis. Per hͦ ipediᷤ ſcda rõ qꝛ memoria vt memoria/vel itellᷤs/nõ hꝫ rõnẽ pncipij reſpectu dicẽ:ſꝫ ipſa eẽntia.ꝛ hͦ cõcediᷤ ꝙ eſſentia vt eſſentia/prioꝛ eſt notionali:ſed non habeᷤ per hoc ꝙ aliqͦ eſſentiale/aliquo modo diſtinctũ ab eſſentia/eſt imediatius ꝙ̃ aliquod notionale.

Contra. iſta rõ poſſet multiplr iprobari:qꝛ duarũ pductionũ alteriꝰ rõnis nõ vꝫ poſſe poni idẽ pn̄ᵐ formale pductiuũ:ꝛ ſpãliter taliũ pductionũ:q̃rũ vna nõ põt poni niſi iã altera ponaᷤ. Nõ vꝫ ẽt rõ q̃re pductiões ſint alicuiꝰ determiate plalitatis:reſpectu q̃rũ vnũ eſt pn̄ᵐ formale eiuſdẽ rõnis.ꝛ hͦ in pductiõibꝰ neceſſarijs:tñ iſta vſqꝫ ad pximã.q.differaᷤ:ꝛ hic tñ rõ pᵃ cõfirmaᷤ. Cũ.n.accipiᷤ ꝯ maiorẽ pᵉ rõnis ꝙ nõ manẽte eadẽ rõne ordĩs nõ manebit idẽ ordo:ꝯcediᷤ/de illa q̃ ẽ pᵒ ꝛ p ſe cã:ꝛ rõ ordĩs:ſic vlr teneᷤ de pͦ p ſe ordine quorũcũqꝫ.ꝛ iuxta hͦ arguẽdo ad oppᵐ aſſumo hãc maiorẽ. vbi manet pᵒ per ſe rõ ordĩs eadẽ ibideꝫ manet idẽ p ſe ordo:ſꝫ pᵒ p ſe rõ iſtorũ ordĩs.ſ.memorie ꝛ ipſiꝰ dicẽ:eſt ex per ſe rõnibꝰ iſtoꝝ.ſ.ꝙ memoria eſt memoria/ꝛ dicẽ eſt dicẽ. In quocũqꝫ ḡ eẽ reali/ſiue diminuto iſta ꝯcipiãtur/ſtatĩ hꝫ ex rõnibꝰ iſtoꝝ ꝙ memoria ẽ imediatioꝛ ipſi eẽntie ꝙ̃ dicẽ.ḡ manẽtibꝰ p ſe rõnibꝰ iſtoꝝ duoꝝ extremoꝝ occurrẽtiũ itellui/ſiue hñtiũ eẽ reale/ſiue rõnis qͦcũqꝫ/ſemꝑ manet eadẽ vl ſilꝭis p ſe rõ ordĩs.

¶ Et vlteriꝰ cũ dꝫ in minori:ꝙ in diuĩs nõ manet iſta rõ memorie ꝛ dicẽ q̃ in creaturis:qꝛ nõ eſt ibi rõ pncipij ad pncipiatũ: eſto ꝙ illa eẽt rõ ordinis.ſ.rõ pncipij formalis agendi ꝛ actiõis:adhuc habebo ppoſitũ:qꝛ ſm Aug.15.de tri.c.15. Sic hͦ vbũ nr̃m de nr̃a ſcia naſciᷤ:quẽadmodũ illud dei vbũ de ſcia pñs natũ ẽ.ꝛ vbiqꝫ vult ꝙ ꝺ rõne vbi eſt naſci de ſcia q̃ ſcia eſt in memoria:ꝛ ſic vbiqꝫ dꝫ vbũ naſci de memoria:filꝰ aũt cuiꝰ pduci eſt dici/ſm ipm/vbũ eſt 83.q.q.63.vbi vult ꝙ oppĩe poſitũ eſt illud. In pnᵒ erat vbũ.quãtũ ad trãſlationẽ nois ſcde pſone.eſt ḡ memoria pn̄ᵐ pductiuuꝫ ſcde pſone:ꝛ ita manet iſta rõ ordĩs inter memoriã ꝛ dicẽ.

¶ Cõfirmo hͦ:qꝛ ſi nõ pcedat ſcda pſona p memoriã vt memoria:ſꝫ per memoriã vt eẽntia.nõ magis ḡ pduciᷤ per ſe p actũ memorie ꝙ̃ per actũ volũtatis:qꝛ eẽntia vt eẽntia nõ magis eſt hͦ ꝙ̃ illud.ergo pductio eius in ſua realitate nõ eſt magis dictio ꝙ̃ ſpiratio.nec ipſa magis eſt ex realitate ſue pductionis filius ſiue vbũ ꝙ̃ ſpũſſanctus. qͦ eſt patẽter ꝯ itẽtionẽ Augu.

¶ Ad argumẽta pbãtia ꝙ eẽntia ſub rõne eẽntie/vt tñ

a.l. determinata vel determinantem.

Q

R

Dẽ.in ſñ.ar.27.q.67.ꝛ ar.51.ꝛ.52.ꝛ quolib.3.q.3. 15.tri.c.14. ſ.iã pductio.

T

S

a.l. Lꝫ iſta rñſ. vel ſic. Iſtas iſtãtias excludendo: ꝛ rõnes ſupra poſitas cõfirmando. ſꝫ 2ᵃ rõ poſſet multiplicari ꝛc̃.

V

contĩgit ei reſpectus realis/eſt ꝑncipiũ formale ꝓximũ producẽdi filiũ. ¶ Ad pᵐ/cũ dicitur q̇ꝛ q̄cũq̄ꝫ itellectus diſtincte intelligit/v̄bo iã ꝓducto itelligit. verũ eſt ꝙ v̄bũ eſt eternalr̄ ꝓductũ: ſꝫ nõ q̄rit̄ hic de ordine durationis: ſed originis. ſic aũt intelligẽdo/ꝙ pr̄ nõ intelligat q̄cũq̄ꝫ diſtincte in ſe/vt eſt prior origine v̄bo. falſuꝫ eſt: ⁊ ꝯ rõnẽ ⁊ cõtra Augu. 15. de tri. c. 7. vbi vult/ꝙ quelibet perſona ſibi meminit: ſibi intelligit: ſibi diligit. ⁊ ſic infert/ꝙ ſi filio intelligeret pr̄: pr̄ nõ eẽt ſapiẽs de ſeipſo: ſed de filio. ¶ Ex hoc formatᷣ 1ᵃ rõ ſic. Quãcũq̄ꝫ ꝑfectionẽ pr̄ habere põt/hꝫ eã vt eſt origine ꝑor filio: q̄ꝛ hꝫ eã a ſe. nullã. n. perfectionẽ põt hr̄e niſi a ſe. ergo nec filio. ergo ſi pr̄ poſſet noſcere diſtincte actu oẽ intelligibile/nouit vt eſt prior filio origine. nõ nouit ergo aliq̄ intelligibilia diſtincte ꝑ/ciſe in filio. hoc ẽt pꝫ per Aug. 15. de tri. c. 14. Nouit deꝰ pr̄ oĩa in ſe: nouit ⁊ in filio: in ſeipſo tanq̄ ſeipſum. ¶ Ex hoc formatᷣ ſcd̃a rõ. Pr̄ vt eſt ꝑor origie filio nouit ſeipſ: nõ tñ per memoriã ſiue actu pᵐ: ſꝫ per intelligẽtiam ſiue actu ſcd̃o: q̇d ꝓbatᷣ: q̄ꝛ cõſilis eſt ordo originis pr̄is ad filium in hñdo intelligẽtiã ꝑfectã q̄lis eſt in hñdo memoriã ꝑfectã: q̄ꝛ vtr̄ eiuſdẽ per ſe eſt hr̄e itelligẽtiã ꝑfectaꝫ: cuius eſt hr̄e memoriã ꝑfectã. ſicut ergo pr̄ nõ ꝑciſe in filio nouit ſeipſuꝫ q̄ſi per memoriã: ſꝫ per ſeipſm vt eſt ꝑor filio: ita ⁊ de noticia actuali per itelligẽtiã: ⁊ tũc vltra. ſic ergo actuali notitia ſiue itellectione per itelligẽtiã nouit pr̄ ſeipſm ꝑus origine q̄ꝫ in filio: ita actuali itellectione ꝑ intelligẽtiã igenitã nouit oĩa diſticta in ſe ꝑus q̄ꝫ in filio. ¶ Ad ꝓbationẽ/cũ dr̄/ꝙ v̄bũ eſt expꝛeſſiuũ oĩum que in eẽntia diuina q̄ſi inuolute ꝯtinentᷣ: ꝯcedo: ſꝫ nõ ꝑciſe v̄bũ/nec ipſa ꝑciſe relucẽt in v̄bo: ſꝫ eque diſticte relucẽt in intelligẽtia pr̄is/vt pr̄is eſt. Qñ aũt ꝓbatᷣ illa ꝑciſe eẽ relucentia in v̄bo/per illud. 6. de tri. de arte. ad hoc reſpõdet Augu. 7. de tri. c. 4. Ita eſt v̄bũ ars pr̄is q̄uo ſapia pr̄is. ⁊ qualiter h̄ eſt/ita ĩngt dr̄ filius ſapia pr̄is q̄uo lumẽ pr̄is eſt. ſ. vt queẽadmodũ lumẽ de lumine ⁊ vtrũq̄ꝫ idẽ lumẽ. ſic itelligitᷣ ſapia de ſapia ⁊ vtraq̄ꝫ vna ſapiẽtia. hec ille. ¶ Si q̄ratᷣ q̄re v̄bũ dr̄ magis ars pr̄is q̄ꝫ ipſemet pater. ¶ Rñ°. ſcd̃e ꝑſone ex vi ſue ꝓductionis cõpetit q̇d eſt notitia declaratiua: q̄ꝛ eſt ꝓducta ꝑ actũ memorie exꝑmẽtis talẽ notitiã. ⁊ iõ appropriate dicuntᷣ de ea que ꝑtinẽt ad ꝑfectionẽ cognitionis actualis: magis tñ ꝓprie dr̄ ſapientia: ſicut loquitᷣ Apl̄s q̄ꝫ ars ſicut loquitᷣ Aug. q̄ꝛ ex ꝓductione ſua magis eſt notitia declaratiua eternoꝝ/q̄ꝫ factibiliũ. ¶ 2ᵃ rõ innititᷣ iſti ꝓpõni. ꝑmus actus intelligẽdi in diuinis eſt pn̄ᵐ ꝓpriũ ꝓducẽdi v̄bũ. Iſta eſt falſa ꝓpter duo. Pᵐo: q̄ꝛ nullus actus itelligẽdi eſt proprie principiũ ꝓducẽdi v̄bũ. Scd̃o q̄ꝛ nõ eſt ꝑmus actus intelligẽdi. ſicut ipſe itẽdit loq̄ de illo. Primũ ꝓbo/q̄ꝛ actꝰ intelligẽdi cõiter accipitᷣ pro ipſa oꝑatione que eſt intellectio. ſi ergo ꝑmus actꝰ intelligẽdi eſt pn̄ᵐ emanationis/vt ipſe accipit/hoc intelligitᷣ altero iſtoꝝ duoꝝ modoꝝ: aut ita videlicet ꝙ eſt pn̄ᵐ formale quo v̄bũ ꝓducitᷣ: ſicut calor in calefaciẽte reſpectu calefactionis/eſt pn̄ᵐ/aut ita ꝙ eſt pn̄ᵐ emanationis: ſicut actꝰ ꝓductiuꝰ: ſic calefactio dr̄ pn̄ᵐ ꝓductiuũ caloris ꝓducti: neutro aũt mõ põt itelligi: q̄ꝛ oẽ itelligere eſt ipſius itelligẽtis. ſm̃ Augu. 14. de tri. c. 7. Intelligẽtiã dico qua itelligimus cogitãtes. ꝓducere aũt v̄bũ ſiue hr̄e pn̄ᵐ formale ꝓducendi nõ cõpetit niſi rõne memorie. ¶ 2ᵐ pꝫ ex dictis: q̄ꝛ ꝓductionẽ v̄bi precedit origine itellectio diſtincta/q̄ ꝯuenit pr̄i ſm̃ itelligẽtiã ꝓpriã igenitã: nõ ergo ꝓducitᷣ v̄bũ ꝑ actu itelligẽdi/loquẽdo de ꝑ origine/ſicut ipſe accipit: cũ ꝓbatᷣ per hoc ꝙ v̄bũ nãliter ꝓducitᷣ. ꝯſñtia nõ valet: q̄ꝛ q̄rũcũq̄ꝫ actuũ intellectꝰ eſt pn̄ᵐ: eſt pn̄ᵐ oĩuꝫ illoꝝ per modũ nãe. Uel põt breuiter dici ad iſtã ſcd̃am ꝓbationẽ: ꝙ lꝫ v̄bũ ꝓducatur in diuinis per ꝑmũ actũ intellectus: loquẽdo de ꝑmo actu ꝓductiuo/qui tñ nõ dr̄ ꝓprie actus intelligẽdi: lꝫ ſit actus itellectus: nõ tñ ꝑmo actu oꝑatiuo: qui ꝓprie dr̄ actus intelligẽdi: ſꝫ ꝑor eſt origine actu intelligẽdi: vt eſt intelligẽtie pr̄ne: ⁊ iſto/vt ſic ꝑori/itelligit pr̄ eẽntiam propriã diſtincte: nõ tñ in v̄bo ꝓducto. Iſta diſtinctio de actu ꝓductiuo ⁊ oꝑatiuo patebit poſt. q. 13. Actus. n. oꝑatiuus nõ hꝫ terminũ ꝓductũ: ſꝫ eſt vltimus terminus: vt pꝫ ex ꝑ ⁊. 10. ethicoꝝ. Actꝰ aũt ꝓductiuus ſemꝑ eſt alicuius termini per ſe qui ꝑ ipm̃ accipit eẽ. ¶ Rñ° ad ſcd̃am rõnẽ/poſita ab ipſo/excluſa eſt per h̄ q̇d ꝓbatũ eſt/eẽntiã vt eẽntiã/nõ eẽ imediatũ pn̄ᵐ formale ꝓductiõis/excludẽdo memoriã vt memoriam/a rõne talis principii.

Cap. 1. ⁊ 9. c. 3. ⁊ inde. Idẽ. 9. met. t. c. 16.

Ad argumẽtũ pn̄ˡᵉ/ſupponit ꝙ perſona diuina cõſtituitᷣ per aliq̇d notionale/⁊ pro nũc ſupponatᷣ. ¶ Ad maiorẽ ergo rñdeo per diſtinctionẽ: ꝙ aliq̄n ſuppoſitũ cõſtituitᷣ per aliq̄d eiuſdẽ gñis cũ ipſa nã. ⁊ tũc vr̄ poſſe ꝯcedi maior: q̄ꝛ nõ ſolũ nã imediatius ſe hꝫ ad ſuppoſitũ: ſꝫ ẽt ad illud formale quo cõſtituitᷣ ſuppoſitũ. ⁊ hoc aliq̄ imediatione. ¶ Si autẽ ſuppoſitũ ꝯſtituatᷣ per aliq̄d alteriꝰ gñis: q̇d eẽt remotiꝰ a nã q̄ꝫ genus illius q̇d eſt ꝓprietas nãe: tũc maior eſſet falſa. Si enim ſortes cõſtitueretᷣ per relonem: cum relo plus diſtet a gñe ſubẽ q̄ꝫ q̄litas vel quãtitas. falſuꝫ eẽt ꝙ cõſtitutiuũ ſortis eẽt imediatiꝰ humanitati q̄ꝫ q̄litas vel quãtitas. ¶ Nũc aũt/ſuppoſita iſta opinione/ꝙ relo cõſtituit ꝑſonã ſiue ſuppoſitũ diuinũ/opꝫ dicitᷣ ꝙ ſuppoſitũ ibi nõ ꝯſtituitᷣ per aliq̄d eiuſdẽ gñis cũ nã: eo mõ quo ponitᷣ ibi genus: ſꝫ ꝑ illud q̇d eſt ad alterũ: ⁊ nã eſt ad ſe. ¶ Illud aũt cõſtitutiuũ/aliquo mõ magis diſtat a nã q̄ꝫ ꝓprietas nãe/q̄ꝛ ſi ibi ꝓprie eſſent gña: ſapia ꝑtineret ad genꝰ q̄litatis: ⁊ pr̄nitas ad genus relonis. g̃ ibi/ſuo mõ/ꝓprietas põt eẽ imediatior ipſi nãe illo q̇d eſt ꝯſtitutiuuꝫ ſuppoſiti. ¶ Si q̄ratᷣ/q̄re nõ põt hoc ſuppoſitũ ꝯſtitui per aliq̄d q̇d eſt eiuſdem gñis cũ nã: hec q̇d eſt de eo q̇d q̇d ſupponit: nec per ꝯñs eſt ad ꝓpoſitũ: ſꝫ ad. q. de ꝯſtitutis ꝑſonaꝝ ꝑtinet: tñ ꝯcedo ad pn̄s ſuppoſitũ. ⁊ tũc põt dici ꝙ vbi eſt aliq̄d de ſe h̄: ⁊ tñ nõ eſt icõicabile: nõ põt intelligi aliq̄ determinatio vlterior niſi ad incõicabile. eẽntia aũt diuina eſt de ſe h̄: ⁊ tñ cõicabilis. ſi g̃ dꝫ intelligi aliq̄ determiatio ad ſuppoſitũ: cũ ſuppoſitũ ſit icõicabile. opꝫ ꝙ hoc ſit per aliq̄d q̇d eſt ꝑ icõicabile. tale non põt eẽ q̇d eſt ad ſe: q̄ꝛ q̄cq̄d eſt ibi ad ſe/ſm̃ iſtud ſuppᵐ/eſt ꝑfectio ſimplr̄: ⁊ ſic cõicabile: ⁊ ita opꝫ ꝯſtitutiuũ ſuppoſiti differre a nã gñe nõ q̄litercũq̄ꝫ: ſꝫ ea dĩa/que eſt inter rẽ ad ſe ⁊ rẽ ad alteꝝ. ꝓbõ aũt maioris ꝑncipalis/nõ ꝓcedit niſi de ꝯſtitutiuo ſuppoſiti ꝑtinẽte ad idẽ genꝰ cũ nã. ¶ Uiſo de ordine eẽntialiũ ⁊ notionaliũ in diuinis/pꝫ ex hoc ordo ꝓcedẽdi in q̄õnibꝰ de deo: q̄ꝛ ſi aliq̄ fuiſſet mota de eẽntia/vel eẽntiali ad intra/illa eẽt tractãda añ q̄õnes de notionalibꝰ. nulla aũt eſt mota de eẽntiali/niſi q̇d iportat reᵐᵐ ad ex̄: ⁊ q̇dcũq̄ꝫ notiõale/ſuo mõ eſt prius quocũq̄ꝫ tali eẽntiali. iõ ꝑ tractãde ſunt q̄õnes mote de notionalibꝰ. notionalia aũt/vel ſunt relones/vel ꝓductiones. ſiue illa ſunt idẽ/ſiue nõ: non curo. Eſt g̃ ꝑ q̇d talis de notionalibꝰ ſiue ꝓductionibus.

dis. 26. p.

Ordo querẽdorum.

Queſtio. II.

Queritur. Utrum in deo poſſunt eſſe plures ꝓductiones eiuſdeꝫ rationis. Arguo ꝙ ſic. productio ſuppoſiti in eſſe nature ſubſtantialis/eſt gñatio: ſed in diuinis eſt duplex productio per modũ nãe. ergo duplex generatio: ⁊ per ꝯñs duplex productio eiuſdem rationis. minor pꝫ. q̄ꝛ oĩs productio ſuppoſiti in nã diuina eſt in eſſe nãe ſubalis. ꝓbõ maioris. nam per hoc diſtinguitᷣ generatio ab alijs mutationibus. per phm̃. 5. phyſi.

5. c. 2.

T

V

1. cor. 1.

Nota dictum ſubtiliſſimum in quo multi decipiuntur.

X

pbyſᶜ. qꝛ ipſa eſt ad ſubaʒ/ſiue ad eē ſubale. ğ ꝛc. ¶ Contra. ſi poſſit eē pleſ ꝓductiones eiuſdē rōnis: vel ğ pleſ generationes: vel pleſ ſpirationes: ꝛ ꝑ ꝯñs plures filij/vel pleſ. ſ. ſ. ꝯñs falſuʒ: qꝛ pleſ eſſent ꝑſone ꝙ̄ tres. ergo ꝛc.

A Hic cōcordant oēs theologi in ꝯcłone negatiua: ſed opʒ videre an iſta ſola fide teneat̄: an per rōneʒ. Ad ipſam aūt diuerſi diuerſas afferunt rōnes. ꝑ ergo tangent̄ rōnes aliquoꝝ/que ad cōcłonē iſtā ponunt̄. 2° dicet̄ qd magis circa hoc vi eē tenendum. 3° quedam dubia occurrentia excludent̄.

Quē in theorematib⁹. c. ꝓpōnum credi turum.

De primo apponūtur ad hoc quatuoꝛ rationes. ¶ Prima eſt iſta. Forma eiuſdē ſpēi/ſiue qō magis ꝓprie dr̄ i diuinis/eiuſdē rōnis, nō multiplicat̄ niſi ſm̄ mãʒ: mã aūt i diuinis eē nō pōt. vñ in diuinis nō eſt niſi vnica filiatio ſubſiſtēs/ſicut albedo ſubſiſtens nō pōt eſſe niſi vna. ¶ 2° rō. Deus oia intelligit ꝛ vult vno actu ſimplici. ğ nō pōt eē ibi niſi vna ꝑſona ꝓcedēs per modū Vbi: ꝛ vna ꝑ modū amoꝛis. ¶ 3° rō: qꝛ ꝑſone ꝓcedūt nālit̄: natura aūt determinat̄ ad vnū. ğ ꝛc. ¶ 4° ratio. Ex hoc eſt ꝑfectus filius: qꝛ tota filiatio diuina in eo continetur: nō ergo poteſt ibi eſſe aliqua alia.

Tho. 1. pte. q. 7. arti. 1. ꝛ q. 44. arti. 1. ꝛ. q. 50. art. 4. ꝛ ſcol ſcripti di. 3. q. 4. ꝛ ð potentia. q. 3. ꝛ Egidi⁹ quolī. 2. q. 7. 12. meta. t. c. 30 2. de gene. t. c. 56. 3. phyſi. 5. ꝛ. 10. meta. (diffinitione ꝑſe- cta hec ꝓbitur.

Prima ratio videt̄ eē trāſcēdēs ꝓpoſitū/ꝛ aſſumere dubiū/ſiue falſuʒ ſʒ multos. Jlla eni ꝓpō maioꝛ. ſ. ꝙ forma eiuſdē rōnis nō multiplicat̄ niſi ſm̄ mãm: que/ſm̄ eos/eque hēt locū de angelo ſicut de deo: aut intelligit̄ ſic: ꝙ foia quecūqʒ imālis ſit de ſe h̄ ſiue ex rōne ſue q̄dditatis: ſicut de⁹ deitate eſt h̄: ita ꝙ nihil aliō itelligēdo niſi deitatē/eſt ꝯdictio foialis/deū nō eē hūc. Aut intelligit̄ ſic: ꝙ ꝗuis foia imālis aliq̄ nō ſit h̄ formalr̄ ſua q̄dditate: tn̄ ipſa i re multiplicari nō pōt: qꝛ vnica forma talis ſingularis ꝛ ſignata hʒ in ſe totā entitatē illi⁹ forme/ꝛ intēſiue ꝛ extēſiue: vt pʒ de ſole. Si intelligit̄ ꝑ mō ſequit̄ ꝙ rō forme ſpecifice i angelis includit repugnātiā: imo ꝯdictionē ad plurificari realr̄: ꝛ ita/ſicut nō ſtat cū ꝯceptu hoīs ꝙ ꝯcipiat̄ irrōnalis: vł cū ꝯceptu dei: ꝙ ꝯcipiat̄ tāꝗ̄ indifferēs ad pleſ deos: ita nō ſtat cū ꝯceptu talis ſpēi ꝙ ꝯcipiat̄ plurificabilis. ꝛ ꝑ ꝯñs q̄cūqʒ poſuerūt ſpēʒ angelicam poſſe plurificari/habuerūt in intellectu ſuo ꝯceptus formalr̄ repugnātes: qꝛ ꝯceptū talis ſpeciei/ꝛ plurificabilis: ꝛ ꝑ ꝯñs q̄cūqʒ ꝯceperūt ibi eſſe rōnem vlis ſimplr̄. ſ. dicibilis de plurib⁹: imo cō cipiēdo nãm in tali vlitate: includit̄ in illo intellu repugnātia formalis inter obiectū intellectū ꝛ modū cōcipiēdi. Jſtud ꝯñs nō videt̄ ꝓbabile: qꝛ multi theologi ꝛ catholici/ſic ꝯcipientes nãm angelicā ꝛ ſpēm: ſicut alij/ſine omni repugnātia ꝯceptuū ꝯceſſerūt ibi plurificationeʒ ꝛ vlitatē ꝑdicti. Sācti etiā vident̄ ad hāc partē declinare ſicut Dam. in elemētario. c. 12. dicēs: ꝙ vnicū eſt incōicabile ꝛ icōicabilē: ipſius autē ꝙ vnius ſpēi cōmunicatio: ꝛ ipſa beata natura in trib⁹ cōſiſtit hypoſtaſibus: ꝛ ſequit̄. poſt hoc ſm̄ vnūquēqʒ ordinē angeloꝝ ꝛ virtutuʒ differentes hypoſtaſes ꝯdidit: nō ſolū hoc: ſed etiā ſm̄ vnamquãqʒ ſpeciem: vt vtriqʒ cōmunicātes adinuicē naturaʒ. Gaudeāt adinuicem: ꝛ nãli beatitudine copulati adinuicem ſecure ꝛ amicabiliter diſponant̄. Hec Dam. ¶ Et articuli dãnati tres vident̄ iſtū articulū prima facie reprobare. Unus eſt a dño Stephano condēnatus: q dicit ſic: ꝙ quia intelligētie nō habent materiā deus non poſſet eiuſdē ſpeciei facere plures: error. ¶ Scđs: ꝙ de⁹ nō poteſt multiplicare indiuidua ſub vna ſpecie ſiue materia/error. ¶ Tertius ꝙ forme nō recipiūt diuiſionē niſi ſm̄ diuiſionē mãe/error: niſi itelligat̄ de formis eductis de po² mãe. ergo de formis nō eductis de potētia materie hoc dicere/eſt error. Si det̄ ſcđs intellectus ꝓpōnis: tūc ſequit̄ ꝙ nã ſpecifica Michaelis de ſe non eſt hec. ğ

Argumētum efficaciſſimuʒ ꝯ aduerſarios ſcotice ſ̄tatis

.l. in⁹ paſſibile.

.l. intellectū. Eſt. 16. c.

Eſt. 40. c. 6. Eſt. 1. c. 13.

.l. nō intelligitur de formis ꝛc.

nō repugnat ſibi ꝯdictorie nō eſſe hāc/vel nō eſſe in hoc: per illam ergo potētiā que poteſt in q̄libet qō nō includit ꝯdictionē/pōt natura illius fieri ꝛ nō in hoc. ¶ Dicet̄ forte ꝙ nō poſſet ſtāre illo. Hoc non excludit ꝓpoſitū: ꝛ tñ eſt falſuʒ. ꝑmū pʒ: qꝛ deſtruat̄ iſte: ꝛ tūc fiat nã in alio: nō ergo oīno eſt neceſſe michaelē eſſe hunc vnicū. 2ᵐ pʒ: qꝛ que ſimul ſunt in potētia actiua agētis, nec inter ſe repugnāt: illa poſſũt ſil̄ eſſe in effectu: ħuiꝰ ſunt/iſte michael/ꝛ ille michael: ſi nã nō eſt de ſe h̄. ¶ Eſto etiā ꝙ ſcđs intellectus eſſet verus: ſaltē ad ꝓpoſitū hēmus ꝙ iſta ꝓpoſitio. ſ. forma eiuſdē rōnis nō pōt plurificari niſi ꝑ mãm: nō ꝯcludit oimodā ipoſſibilitateʒ plurificationis filiationis in diuinis: cū tñ illa plurificatio ſit ipoſſibilis ſimplr̄ includēs ꝯdictionē. Jſta ğ ꝓpō non ꝯcludit ꝓpoſitū. ſ. concluſionē quā tenemus/ſicut ipſa eſt vera niſi accepta ſm̄ ꝑᵐ intellectū: q rōnabilr̄ videt̄ multis eē falſus: vt dictū eſt. Nō eniʒ eſt doctrina ꝯueniēs ꝯcłonē certiſſimā ꝛ ſūme neceſſariaʒ tenere ꝓpter rōnē nimis g̃nalē/que vī multis hēre plures inſtātias. ¶ P̄. Jnſtat̄ de aia itellectiua/que prius nã eſt terminus creationis/ꝙ̄ infundatur. primus autem terminus creationis/vt talis/formaliter eſt h̄. ergo aia nãlr̄ prius eſt hec: ꝙ̄ vnitur mãe: ꝛ pari rōne de illa: aia/prius nã eſt hec ꝙ̄ vniatur materie. vnde iſta anima eſt hec ſua propria ſingularitate: ꝛ inde eſt h̄ ꝛ non illa. ꝛ per ꝯñs ꝑ⁹ diſtinctione ſingularitatis diſtinguit̄ a ſingulari diſtincta ab illa. ğ diſtincte ſunt iſte anime pri⁹ nã ꝙ̄ vniant̄ mãe: nō ergo ꝑ ſe ꝛ ꝑ̊/diſtinguunt̄ ſua mã. Prima ꝓpoſitio ꝓbat̄: qꝛ illud qō ſine ꝯdictiōe pōt eē ſine alio, ꝛ nō ecōuerſo/eſt ꝑus nãlr̄ illo: hoc accipit̄. 5. meta^cc. c. de priori. Aliqua inqt ſm̄ nãm ꝛ ſubaʒ ſunt prioꝛa: quecūqʒ ꝯtingit eē ſine alijs: ꝛ illa nō ſine illis: ꝛ i fine capli ad iſtū modū reducit oēs modos ꝑoꝛis. ꝛ in 7° meta^cc. Eſſe iquit ſube eſt ꝑᵐ oium: ꝛ hoc ꝓbat. alioꝝ enim nullū eſt ſepabile a ſuba. i. potēs eſſe ſine ſuba. hec aūt ſola ſupple pt eſſe ſine alijs/ꝗ̄tū eſt de ſe. ꝯcludit ğ ſm̄ pħʒ/ſepabilitas iſta ꝑoritatē ſm̄ nãm: aia aūt nō ſolū ſm̄ ſubam ꝛ eſſentiā: ſʒ ſm̄ exñtiā/ꝛ vt terminus creationis diuine pōt eſſe ſine materia. ergo poteſt eſſe ſine hoc ꝙ vniat̄ mãe: nullo mō aūt pōt eē in i mãe: nec ꝑ creationē: nec aliquo mō q̄liter cūqʒ: niſi ipſa ſit hec ꝓpria ſingularitate: ſequit̄ ergo iſta ꝓpoſitio ꝑ⁹/que fuit h̄ ꝓbāda. ¶ Si dicat̄ ꝙ nō non eſt hec ſic per materiā. ſ. per vniōnē actualē: vel ꝑ eē actuale in ipſa: ſed per aptitudinē eſſendi in ipſa materia/ꝛ ipſa nō eſt prioꝛ illa aptitudine. Jſtud nō euadit argᵐ: qꝛ nã ipſa abſoluta eſt prioꝛ nã ipſa aptitudine: ꝛ hec aia habʒ aptitudinē hanc ad hoc corpus: ꝛ illi aie repugnat aptitudo huiꝰ ad corpus hoc: ꝛ ꝯuenit ſibi alia aptitudo ad aliō corpus. ¶ Tūc arguo ſic. Qō conuenit huic ꝛ repugnat alij eiuſdē ſpēi/nō ꝯuenit huic per ſe ſm̄ illud qō eſt cōe iſtis: vel ſaltem ꝑexigit diſtinctionē in iſtis neceſſario. ſcʒ huius ab illo/hec aptitudo ꝯuenit huic ꝛ repugnat illi. ğ nectio ꝑexigit diſtinctionē huius ab illo. ergo ꝑ⁹ diſtinctio nō eſt per aptitudineʒ/nec ꝑ⁹ ſingularitas huius ꝛ illius. ¶ Cōfirmat̄. Ratio aptitudinis/formalr̄ loquēdo/non eſt ad ſe: nec eſt rō entis in actu. ꝑᵐ ꝓbat̄: qꝛ ſi intelligeretur ad ſe. ğ poſſet intelligi ꝛ nō ad aliud vt ad terminuʒ. 2ᵐ ēt ex hoc pʒ: qꝛ aptitudo poſſet eē ad terminū nō exiſtentē: qō aūt nectio exigit aliq̄d nō exñs: ipʒ eſt nō exñs in actu: nūc aūt hec aia/eſt ſingulare abſolutū: ꝛ ſingularitate abſoluta: ꝛ ſingulare in actu: ꝛ ſingularitate actuali. ğ aptitudo nō eſt rō foīalis ſue ſingularitatis. ¶ Ex iſta inſtantia de aia hic habet̄/ꝙ non eſt oino neceſſariū/hoc eſt cui⁹ oppoſitū icludit ꝯdictionē ꝙ forma eiuſdē rōnis nō pōt plurificari ſine materia realr̄: ꝛ lʒ habeat aptitudinem ad mãʒ: tñ prius natura hʒ plurificationē. ğ ꝑma

B

e. l. ſingularitate.

Tex. cō. 16.

Jdeʒ. 8. phy. tex. cō. 56. Tex. cō. 4.

e. l. ſine.

Vide Aui. 6. nãlium pte. 5. c. 3.

C

ratio plurificationis nõ eſt mãlitas gñalr. Et ꝙ ĩmãlitas
D nõ ſit pᵒ rõ forme eiuſdẽ rõnis eſſendi hanc, nec mãlitas
pᵒ rõ plurificationis in forma. ꝓbat: qꝛ quo aliqd eſt in
actu extra cauſam ⁊ intellectũ: eo eſt hoc p̃: qꝛ ſic eſſe nõ
cõpetit niſi huic: imo vl̃itas, ſiue nõ hoc, nõ põt alicui cõ
petere niſi in intellcu: nũc aũt quecũqꝫ entitas p̃cipue ab
ſoluta, ſeipſa p̃ eſt in ſuo eſſe: qꝛ ſeipſa p̃ recedit a nõ eſſe
ad eſſe: qꝛ lꝫ multa ↄcurrãt ad ſuũ eẽ, ſicut mã ad eẽ for
me, ⁊ forma ad eẽ mãe: tñ nullũ ↄcurrẽs eſt ſibi p̃ma rõ
eſſendi in ſuo eſſe. g̃ ſeipſa p̃ eſt hec. ⁊ ꝑ ↄñs filiationẽ di
uinã eſſe hãc accipiet p̃mo ex rõne filiationis talis, nõ ex
ĩmãlitate, que tñ aliqd ponit, vel excludit aliqd annexũ
ꝓprie ſingularitati. ¶ Cõfirmat hoc ꝑ auctẽ. Quia mã
1.meta.c.4. nõ eſt ꝑ ſe cã forme: lꝫ ſit mã forme. Fꝫ Auic. ⁊ nullo mõ
videt aliqd eẽ hoc ꝑ illud qḋ nõ eſt ꝑ ſe eiᵒ cã: ⁊ hec eſt
Lex.cõ.27. intẽtio phi. 12. meta͛. c.3. vbi vult, ꝙ ſic cã mãlis ꝗ̃ for
lis ⁊ efficiẽs, hñt vnitatẽ ⁊ diſtinctionẽ ſpecificã ⁊ nũalez
ꝓportionatã ipſis p̃ncipiatis: hoc ꝑ ĩngt, que ſunt in eadez
nã diuerſa, nõ ſpecie, ſupple ſunt p̃nᵃ: ⁊ ſubdit: ſꝫ qꝛ ſingu
larũ aliõ tua mã ⁊ mouẽs ⁊ ſpẽs, ⁊ mea: rõne aũt vl̃i ea
dẽ. hec ille: vtrũqꝫ eni ꝑ ſe p̃nᵐ cõpoſiti opꝫ hre indr̃iam
ↄſilez indr̃ie cõpoſiti: ⁊ determinationẽ ſilez determina
tioni cõpoſiti: qꝛ neqꝫ indifferẽs cõſtat ex determinatis:
neqꝫ determinatũ ex indifferẽtibus: indifferẽtia vl̃itatis.
ergo fruſtra querit rõ ſingularitatis: ⁊ hoc pᵃ rõ ſingula
ritatis determinate, per aliqd extrinſecũ: tanꝗ̃ per p̃nci
piũ formale, qũocũqꝫ extrinſecũ ſit cã aliqualis cõcomi
tans: qꝛ ſemꝑ opꝫ ꝙ p̃ma ratio formalis ſingularitatis ſi
gnate, ſit per aliquid per ſe intrinſecum ſingulari.

De ſecunda rõne. ↄñtia eſt emptᵃ ⁊ videtur iſti ꝓpõni inniti: vbi nõ põt eẽ niſi vni
cus actus intelligẽdi, ibi nõ põt eẽ niſi vnicũ v̓bum, ſiue
vnicũ dicere. hec ꝓpõ, gr̃a mãe, v̓itatẽ hꝫ in intellu crea
to: nõ qꝛ illo actu itelligẽdi ꝓducit v̓bum, ſicut alˀs dice
tur: imo actu dicẽdi q nõ eſt aliqs actᵒ intelligẽdi: ſed qꝛ
oẽ itelligere in nobis, expreſſum eſt ꝑ actũ dicẽdi: ⁊ ꝑ oẽ
dicere exp̃mit aliqḋ intelligere: ⁊ ꝑ aliud dicere, aliḋ itel
ligere: iḋ ſi vnicũ eſt itellige, vnicũ eſt dicere: ſꝫ iſta ꝓpõ,
oĩno nõ hꝫ rõnẽ v̓itatis in deo: qꝛ nõ oẽ intelligere diuiꝝ
E eſt ꝑ aliqḋ dicẽ: imo intelligere p̃mũ, reſpectu cuiuſcũqꝫ
obti, nõ eſt ꝑ aliqḋ dicere: ⁊ iḋ poſſet pr̃, quãtũ ad hoc, ha
bere intelligere vnicũ reſpectu oĩuꝫ obtoꝝ: lꝫ hret ſingu
la dicẽ reſpectu ſinguloꝝ obtoꝝ: ſi ſingula obta hrent ꝓ
pria v̓ba. Uel breuiter, hec ꝓpõ nõ vꝫ nec̃ia gr̃a for̃e: qꝛ
5.phy.cõ.38. lꝫ in vno nõ ſit niſi vna forma abſoluta eiuſdẽ rõnis, ipꝫ
tñ põt hre pl̃es ꝓductiones actiuas pluriũ terminorum.
Exẽplũ: lꝫ ſol vna luce ſit luminoſus: tñ põt hre pl̃es actᵒ
illuminãdi. Intelligere aũt eſt ꝑfectio intelligẽtis: ⁊ forte
a.l. vluendo. operatiui. forma abſoluta: ſaltẽ eſt ꝑfectio inexñs ⁊ operãti: nõ autẽ
ꝓductio alicuiᵒ termini: dicẽ aũt dꝫ actio ꝓductiua termi
ni: nõ g̃ gr̃a forme ſequit. ſi itelligere nõ pl̃ificat. g̃ nec di
cere. ¶ Sed dices, ꝙ dicẽ nõ eſt actᵒ trãſiẽs, ſicut illumi
nare: imo terminᵒ eiᵒ ẽt manet in eodẽ intellu. ſi g̃ intelli
gere qꝛ ĩmanẽs, nõ eſt niſi vnicũ in intellu diuino: pari rõ
ne nõ erit niſi vnicũ dicere. Iſtud qdẽ veꝝ eſt. ꝙ eſt vnũ
dicere in intellu diuino, ſicut vnũ itellige: ſꝫ querẽti rõnẽ,
opꝫ ꝓbare ↄñtiã: q eni poneret filiũ in diuis dicere: pone
ret duo dicere, vnũ pr̃is ⁊ alteꝝ filij: qꝛ nõ eodẽ actu dicẽ
di filiᵒ ꝓducit ⁊ ꝓducit: ⁊ tñ nõ poneret niſi vnũ itellige:
qꝛ itelligere eſt cõicabile in diuis, ſicut ⁊ qlibet eſſentia
a.l. quotcũqꝫ le: ⁊ ideo ꝑ q̃ quoſcũqꝫ actᵒ notionales cõicaret, ſemꝑ ipꝫ
a.l. illi. eſſet idiſtinctũ: ⁊ tñ ſi ibi actᵒ notionales eẽnt diſtincti: ſic
mõ eẽntia eſt oĩno eadẽ: ꝗuis cõicet pl̃ibᵒ ꝓductionibᵒ,
magis diſtinctis, ꝗ̃ eẽnt duo dicere: qꝛ diſtinctis ſm rõ
nẽ formalẽ. Iſta tñ ꝓpõ: intellˀs hñs vnũ itellige hꝫ vnuꝫ

dicẽ: vera eſt in intellu creato gr̃a mãe, pro tãto ꝙ intelli
gere eſt ibi terminᵒ formalis actᵒ dicẽdi. ⁊ ita veꝝ eſt ibi
ꝙ alteriᵒ actus exp̃mẽdi, alˀ eſt terminᵒ formalis, ꝓꝑ limi
tationẽ ipſiᵒ termini: iſta aũt rõ nõ tenet i diuis: qꝛ termi
nus formalis actᵒ exp̃mẽdi, eſt illimitatᵒ: ⁊ iḋ nõ opꝫ ꝙ di
ſtinguat ſm diſtinctionẽ actuũ exp̃mẽdi: q ſunt actᵒ ꝑſo
nales. Tñ vꝫ ꝙ iſta ꝓpõ. vbi ẽ vnũ itellige, ibi ẽ vnũ dicẽ,
poſſet hre aliquã euidẽtiã, cõparãdo ad obta: qꝛ ille intel
lectus q p̃t vno actu itelligẽdi cõprehẽdẽ pl̃a: pari rõne
põt vno actu exp̃mẽdi exp̃mere notitiã declaratiuã plu
riũ: ⁊ tũc tñmõ ex illa ↄñtia hꝫ ꝙ in diuis nõ eſt aliud ⁊
aliud dicere ꝓꝑ diſtõnẽ obtoꝝ: ſicut nec aliud itelligere.
Sed vltra, ad hñdũ totũ ꝓpoſitũ, opꝫ ꝓbare ꝙ nõ ẽ ibi
aliud dicere reſpectu eiuſdẽ obti: ⁊ hoc vl̃ alterius ꝑſone
dicentis: vtpote ſi ponat filiũ dicere ſuũ v̓bũ, vel eiuſdẽ
ꝑſone dicẽtis: vtpote ſi ponat pr̃ez dicere aliud verbuꝫ.

De tertia rõne, iſta ꝓpõ. Natura determinat ad vnũ, nõ ↄcludit ꝙ tñ poſſet vnica ꝑſo
na nãlr ſiue ꝑ modũ nãe ꝓduci: qꝛ non ſolũ nã ſpecifica
eadẽ: ſꝫ nã vnica in vno ſingulari: põt eẽ p̃nᵐ. ꝓductiuuꝫ
pluriũ nãlr. ſicut pꝫ de igne ꝓducẽte pl̃es ignes nãlr. Eſt
F ergo intellˀs huiᵒ ꝓpõnis: nã determinat ad vnũ, nõ qdẽ
ad vnũ ꝓducibile. vnũ inqꝫ nũo ſiue ſingulare: ſꝫ deter
minat ad vnũ determinatũ modũ ꝓcedẽdi: qꝛ nõ eſt, ſicut
p̃nᵐ idetermĩatũ reſpectu oppoſitoꝝ, ſicut eſt volũtas.
¶ Si dicat, ꝙ iḋ nã põt eẽ p̃nᵐ pluriũ ꝓductoꝝ ꝑ mo
dũ nãe: qꝛ ꝓducit de pl̃ibᵒ materijs: ⁊ iḋ p̃exigit pl̃a op
poſita de qbᵒ ꝓducit. h̃ aũt ꝓducẽs nõ ꝓducit de aliquo
oppoſito: nec ẽt p̃it pl̃es eẽ mãe de qbᵒ fiãt ꝓductiones.
¶ Hoc nõ obſtat: qꝛ ſi agẽs nãle qḋ hꝫ in v̓tute ſua acti
ua effectũ ſuũ ꝑcialr, qꝛ̃tũ ad formã, põt in pl̃a ꝓducibi
lia. multo magis agẽs illḋ qḋ i v̓tute ſua actiua hꝫ effectũ
totalr, nullã mãꝫ p̃ſupponẽdo p̃t in eadẽ, vel in tot ꝓdu
cibilia: qꝛ ꝑfectio v̓tutis actiue, in hñdo effectũ totalr, nõ
limitat ipm reſpectu ꝓducibiliũ: nũc aũt, ꝑ te, agẽs nãle
qḋ hꝫ in v̓tute ſua actiua effectũ ſuũ ꝑcialr. ſ. q̃tũ ad for
mã, põt, idẽ manẽs, plura ꝓducibilia vniᵒ ſpẽi ꝓducere.
ergo ſilr poſſet ſi hret effectũ ſuuꝫ totalr in v̓tute ſua acti
ua: nl̃a. ſ. mã p̃ſuppoſita. Et illḋ pꝫ manifeſte: qꝛ ſic agẽs
vniᵒ ſpẽi põt gñare multa ſil: ita ⁊ deᵒ creare. nõ g̃ ſolũ ꝑ
hoc eſt potẽtas reſpectu pluriũ poſſibiliuꝫ ab eodẽ ꝓdu
ctiuo ad eadẽ ꝓducẽda: qꝛ ꝓducit vel ꝓducere p̃t de plu
ribus p̃ncipijs paſſiuis: ſed ꝓpter rõnem ipſius potentie
actiue: ⁊ ꝓpter cõmunitatẽ ſiue pluralitatẽ termini ꝓdu
cibilis. opꝫ ergo, ad probãdũ vnicũ eẽ terminũ ꝓductio
nis, vel etiã vnicaꝫ eſſe ꝓductionem vnius rõnis, ꝓbare
ꝙ terminus ꝓductionis non põt cõpetere pluribᵒ ĩ ꝓdu a.l. ꝓductiui.
ctionibus eiuſdez rõnis, ſiue ꝓductio fuerit de aliquo, ſi
ue de nullo, ſiue principium ſit nã ſiue non.

De quarta rõne filius eſt ꝑfectus deus: ⁊ tñ non hꝫ diuinitatẽ, omni mõ hñdi eãdẽ: imo
põt diuinitas hri, etſi non aliã: tñ in alio ſuppoſito: ⁊ alio
modo hñdi eã. ergo ex hoc qḋ eſt ꝑfectus filius inteſiue,
ſicut eſt ꝑfectus deus: nõ ſequit ꝙ habeat omnẽ filiatio
nem poſſibilẽ extenſiue, vel ſaltem nõ omni modo poſſi
bili. In filiatione aũt, cũ nõ ſit eadem cõicabilis pluribᵒ,
nõ opꝫ diſtinguere, inter alietatem filiationis ⁊ aliũ mo
dũ hñdi: imo ſicut diuinitas poteſt eſſe ꝑfecta in aliquo:
⁊ tñ alio modo haberi in alio: ita filiatio poteſt eſſe perfe
cta in aliquo: ⁊ tamen alia haberi in alio.

Ad concluſionem negatiuam apponit rõ Hẽi. q̃l. 6. q. 1. talis a quibuſdaꝫ. Si to
a.l. eẽ. ta fecũditas ordinata ad gñationez filij ſit exhauſta in
vnius filij gñatione: impoſſibile eẽt cũ illo aliũ gñari: qꝛ
ille alius gñaretur ſine ol fecũditate ordinata ad filij ge

Imaginatio metaphorica. nerationem:ſed in deo tota fecunditas ordinata ad filij
generationē exhaurit in vnius filij generationem:q2 vnico actu ge
nerādi, ſemꝑ manēte, producit vnus filius ſemꝑ manēs:⁊ ex
eodē ſꝑ vniformiter ſe hnte:non poſſet ergo reſtare fecūdi
tas ad alterius filij gnōnē:niſi poſſent ſimul eē due pductiōes
oīno eiuſdē rōnis ⁊ ex eodē, qḋ eſt ipoſſe:ſicut ipoſſe eſt vnā
⁊ eādē mām ſimul moueri plurib9 motib9 gnōnis vel alteratio
nis in idē ſm ſpēz.differētib9 aūt ſm nūm:⁊ h̄ iuxta arīē
T.c.37.⁊ dicitur. phīc q determiat.5.phyſ9 nō eē poſſe q idē ſimul moueat plu
Idē.3.phyſi. t.c.19. rib9 motib9 ſm eādē ſpēz mot9.hic ergo minor, q in diuinis in
gnōne filij exhaurit tota fecūditas ad gnōnē filij:q2 act9
ille ſemꝑ manēs eſt ex eodē ſemꝑ vniformiter ſe habēte.
¶ Cōfirmat ꝑ exēplū.ſi vn9 hō hret vnicū ſemē ⁊ non
a.l.homine. eſſet poſſibile aliud quo, ad gnōnē hoīs:⁊ de illo ſemine
ſemꝑ eſſet iſte filius genitus:ipoſſe eſſet aliū filiū gñari.
¶ Hic breuiter formādo arguit ſic. Act9 adequat9 pn̄9,
⁊ ſemꝑ vniformiter ſtans, nō cōpatit ſecū aliū eiuſdem
rōnis ab eodē pn̄9 actiuo.actus vnicus gñationis in diui
nis eſt adequatus ſuo pncipio, ⁊ ſemꝑ ſtat.ergo ⁊c.

De prima rōne.Verbū illud, exhaurit, ſi ꝓprie acci
piat, ſicut accipit in corꝑalib9:denotat
nihil illi9 qḋ exhaurit remanere in illo in quo ꝓfuit:vt pȝ
de aq̄ in puteo.iſto mō nō pōt itelligi in ꝓpoſito:q2 fecū
ditas nō exhaurit, ſic ꝑ pductionē filij, qn tota ipa eadē
ſemꝑ manet in pr̄e.ergo opȝ q ſm alterā ſimilitudinē itelligi
tur:vt.vȝ.dicat exhauriri, pro quāto.ſ.q nō manet in pr̄e
ad aliū actū pductionis vel gnōnis alteri9 filij:ſicut ſi non
maneret aq̄ in fonte q̄tū ad aliū actū potatōis, poſſet ali
quo mō dici exhauſta ꝑ actū potationis.ꝯcedit ergo maior:
q2 exhauſta iſto mō tota fecūditate ordinata ad gnōnez
filij, nō poſſet ali9 gñari:ſȝ illā minorē.q i diuinis ſic exhau
rit in gnōne vni9 filij tota fecūditas que eſt in diuinis ad ge
nerationē filij:opȝ ꝓbare.Innuit aūt phō ei9 ꝑ h̄ q ge
neratio iſta ſemꝑ ſtat ⁊ eſt de eodē pn̄9.q.de q̄, ⁊ de eodē
pn̄9.q.paſſiuo.⁊ iō nō pñt eē ſimul plres pductiōes ſicut nec
plres mot9.¶ Cōtra iſtā rōnē q nō ꝯcludit ſufficiēter ꝓ
poſitū pt argui ſic.Quecūqȝ po9 poſſet hr̄e aliū actū, ſi il
le act9 nō ſtaret ſꝑ, illa ſimplr pōt hr̄e aliū actū:ſȝ po9 ge
neratiua in diuinis, ꝑ te, ſolū ex hoc nō pōt hr̄e aliū actū:q2
ille act9 ſꝑ ſtat.ergo illa po9 abſolute pōt hr̄e aliū actū:ita q
in hoc nō eſt ꝯdictio:ſȝ ſi pōt hr̄e aliū actū.ergo neceo hȝ.ni
hil eni eſt ibi poſſe.ſ.q nō icludit ꝯdictionē qn ſit in actu.
ergo ibi ſunt in actu plres gnōnes.ꝯ eſt falſa.ergo altera pmiſſa
rū.nō maior.ergo minor.que vr̄ eē accepta ex rōne argumē
9.metaphyſi. T.c.13.⁊ ide. G ti mi.ꝓbatio maiorꝭ, rōne, ⁊ exēplo.rōne ſic.Potētia nā
liter poꝛ eſt actu.qcqd aūt nō repugnat priori nālr niſi ꝑ
illud qḋ eſt poſteri9 nālr, ſimplr nō repugnat ſibi:q2 ꝯdi
ctio ſimplr nō eſt alicui9 ad pus ꝑ hoc q illud hȝ ꝯdictio
nē ad poſteri9 nā.ſi ergo act9 ali9 nō repugnat potētie, niſi q2
potētia ſemꝑ eſt ſub iſto actu, abſolute nō repugnat po
tētie ali9 act9:⁊ ita ſine ꝯdictione ſimplr pōt ali9 act9 ſibi
Exemplū doctrinale ⁊ notabile. cōpetere.¶ Exēplū hui9 eſt.ſi ſol illuminaret vniuerſuȝ
vna illuminatōe adeq̄ta ſibi intēſiue:q2.ſ.ita ꝑfecte ſicut
poſſet illuminare, ⁊ extēſiue:q2.ſ.illa illuminatio eſſet to
tius illuminabilis qḋ poſſet eē illuminatum a ſole.ſi ille
act9 ſemꝑ ſtaret:ita q ſol nō poſſet hr̄e aliā illuminatōez:
hoc nō eſſet:q2 ſimplr repugnat ſoli, vt eſt pn̄m illumina
tiuū:q ſit pn̄m alteri9 illuminationis:imo ſolūmō ex hoc
q totale ſuū paſſiuū eſt ꝓportionabilr actuatū.abſolute
ergo ſoli eſt compoſſibilis alia illuminatio.⁊ ꝑ ꝯñs ſi ſol
neceo cauſaret oēz illuminationē quā poſſet cāre:ſol hret
aliā illuminationē in actu.nunq̄ȝ eſt ergo neceſſitas ſimplr
illi9 vnice pductionis:nec eſt neceſſitas iſti9 vnitatis, ex
hoc q vna pductio ſemꝑ ſtat.¶ Cōfirmat iſta rō:q2 ſi
potētia ex rōne ſui nō neceo determinat ad iſtuȝ actū:ſȝ
tñmō ex hoc q iſte act9 ſemꝑ ſtat elicitus a po9:illa po9
abſolute vt poꝛ actu, poſſet extēdere ſe ad aliū actū.ergo ir
rōnabile vr̄ q ille act9 magis eēt ab iſta potētia q̄ iſte.⁊
per ꝯñs cū neuter poſſet eē min9 neceius altero.vr̄ vterqȝ
ſimul ē a po9 vel neuter.¶ Videt ergo breuiter q̄tū ad iſtā rō
nē, q nec ꝑ hoc q act9 ſꝑ ſtat.nec ꝑ hoc q vna potētia nō
pōt ſimul ꝑfici diuerſis actib9, habet ꝯ rōnis ſufficiēter ꝓ
bata.ſicut ipſa eſt vera:imo opȝ ꝓbare:q ſic eſt neceitas Ex hoc hr̄ q̄ ea ſit ſubtiliss et efficacis ſcoticē ſpeculationis in veritate inueſtiganda.
ad vnā pductionē vni9 rōnis.q ſi ꝑ ipoſſe illa non ſemꝑ
ſtaret, vel nūq̄ȝ eēt, adhuc nulla alia poſſet hri in diuinis
eiuſdē rōnis.vt queadmodū ſi h̄ pr̄ nō eēt i diuinis:oīno
ꝯdictio eēt dicere priez in diuinis.ita ſi h̄ pr̄ hac gnōne nō
gñaret, vel ꝑ ipoſſe gñaret, actu trāſeūte, ⁊ nō ſtāte, nullaȝ
aliā gnōnē poſſet hre:q2 nō poſita abſoluta ⁊ oīmoda ne
ceſſitate ad vnicā pductionez:ibi poſſibilitas ponit ad
aliā:⁊ ꝑ ꝯñs neceitas:q2 qcqd eſt:ibi poſſibile, eſt neceium.
¶ Ex hoc pȝ q 2a rō de adeq̄tione, abbreuiās iſtā, non
ꝯcludit:q2 aut maior accipit adeq̄tionē itēſiuā tm̄.vel ex
tēſiuā ⁊ itēſiuā.ſi itēſiuā tm̄:ex tali adeq̄tione nō ꝯclu
dit q ſit vnica pductio poſſibilis:imo alia pōt eē poſſi
bilis:ſȝ nō ſimul ſtans.habet ergo tm̄ q vnica eſt poſſis ſimul:ſed
vbi nō habet de vnica pductiōe poſſibili, niſi ſic q alia
nō ſit ſimul poſſibilis:ibi nō habet qn alia ſit ſimplr poſſi
lis.⁊ ꝑ ꝯñs in ꝓpoſito, neceia ſimplr.Si accipiat adequa
tio 2a mō, minor nō ꝓbat, niſi forte innitat iſti, q vnica
productio ſemꝑ ſtat.⁊ de hoc tactū eſt ſupra.

De ſecūdo ar10, dico q iſta ꝯ. In diuinis nō pñt
eē plres pductiones eiuſdē rōnis.non H
ſola fide tenet:ſȝ ēt rōne neceia oñdit. Et pt formari rō ꝑ
deducēdo ad ipoſſe.Scdo oſtēſiue.Tertio pōt ꝯfirmari
ꝓpom ex itētiōe phi. ¶ Format ergo rō ſic.Si pñt eē plres
pductiones eiuſdē rōnis.ergo ⁊ infinite.⁊ ſi ſic.ergo ne
ceſſario ſunt infinite:q2 nihil pōt ibi eſſe niſi neceium.vlti
mum ꝯñs eſt impoſſe manifeſte.ergo ⁊ pmū añs.ꝓbatio
pme ꝯñtie aucte ⁊ rōne.Auctoritas eſt Aug.ꝯtra Maxi
minū libro p.Abſit vt ideo potētior ſit pr̄ filio. vt putas:
q2 creatorē genuit pr̄.filius aūt nō genuit creatorē.neqȝ
enim nō potuit ſed nō oportuit.⁊ ſubdit, quare non opor
tuit:īmoderata eſſet diuina gñatio ſi genitus fili9 nepotē
gigneret pr̄i:q2 niſi ⁊ ipſe nepos auo ſuo ꝓnepotē gigne
ret:ſm veſtrā mirabilē ſapientiā impotēs diceret. ſilr ⁊
ille ⁊ ille ⁊c.Et ſubdit, nec impleretur gñationis ſeries ſi
ſemꝑ alter ex altero gigneret:nec etiā ꝑficeret vllus eaȝ:
ſi nō ſufficeret vn9 oīpotens.hec Augu.Ex iſta intētione
Augu.habet.q ſi vna ꝑſona pducta pductione tali non
ſufficeret ad cōplēdā vnā vel totā pductionē in diuinis:
pari rōne nec alia aliqua, nec quotcūqȝ:⁊ ita ſiue eūdo in
directū q fili9 gñaret aliū filiū:ſiue cōparādo ad eandeȝ
ꝑſonā pr̄is.q.ſ.habeat iſtū filiū ⁊ aliū filiū, ſemꝑ:qua rō
ne ponit pluralitas:pari rōne ſequit infinitas eiuſdē ra I
tionis.Probat eadē ꝯñña ꝑ rōnē ſic. Quicqd eſt pluri
ficabile eiuſdē rōnis vel ad plura eiuſdē rōnis ſe habēs
nō determinat ex ſe ad certā pluralitatē.hec ꝓpō patet,
ſiue cōparādo cōmune ad ſua ſingularia.ſiue cauſaȝ ad
ſua cauſata.ſiue pncipiū ad ſua pncipiata.cōmune enim
plurificabile eiuſdē rōnis nō determinat ex ſe ad certā
pluralitatez inferiorꝝ.cauſa etiā nō determinat ad certa
cauſata ex ſe.Ex hac ꝓpōne ꝓbata ſequit, q qḋcūqȝ plu
rificabile eiuſdem rationis q̄tuȝ eſt de ſe poteſt extendi
ad infinita niſi determinet aliunde:nec determinari po
teſt per pncipiū eiuſdē rōnis.ergo ſi per aliqḋ pncipium
in diuinis pductiuū pt eē pl'alitas pductionū eiuſdē rōnis
nō determinat talis pductio ex ſe ſiue ex ſuo pn̄9 formali
ad certā pl'alitatē:nec ex hoc nec ex illo repugnat ſibi
quecūqȝ pl'alitas.ergo vel poterunt eē infinite, ⁊ ꝑ ꝯñs ſunt

infinite:qđ eſt ꝯclo illata:vel ſiet determinatio taliū pro
ductionū ex alio ad certā pluralitatē ꝙ̄ ex ſe:vl̄ p̄n° pro
ductiuo:ſed hic nō pōt dari vn̄ fiat iſta determinatio.nō
enim ab aliquo poſteriori:q2 a poſteriori nihil h3 ſuā en
titatē.ḡ nec vnitatē nec certā p̄lalitatē:nec ab aliquo qđ
eſt ſimul nā cū ꝓductionibus:q2 qua rōne ipſa ꝓductio
que eſt vni⁹ rōnis nō determinaſ ex ſe ad certā pluralita
tem:pari rōne nec illud qđ eſt ſil' nā cū illa:nec ab aliquo
K priori:q2 illud prius/vl' eſt p̄n^m formale ꝓducēdi:vl' p̄n^m
ꝓducēs/qđ eſt ſuppoſitū/a p̄n° formali ꝓductiuo nō pōt
eſſe determinatio/vt p3 in ꝓbatione maioris:q2 p̄ncipiū
ꝓductiuū eiuſdē rōnis nō determinat ſe ad certā plura
litatē ꝓductionū eiuſdē rōnis.nec a ſuppoſito ꝓducente
pōt determinari:q2 in tot ꝓductiones pōt ſup͡poſitū ad
quot ſe extēdit p̄n^m ꝓductiuū qđ eſt in ſuppoſito.ſi ḡ nō
eſt determinatio a p̄te p̄ncipij formalis ꝓductiui:nec ēt
a parte ꝓducētis.ſic ergo p3 iſta ꝯñia ad ipoſſe:ꝙ ſi poſ
ſent ibi eſſe p̄les ꝓductiones eiuſdē rōnis.ergo ⁊ īfinite.
¶ 2° arguit oſtēſiue ſic. Illud nullo mō eſt p̄lificabile
in diuinis qđ nō pōt determinari aliquo mō ad aliquā
certā pluralitatē:ſ3 ꝓductio eiuſdē rōnis in diuinis nul
lo mō pōt determinari ad certā pluralitatē aliquā.ḡ nul
lo mō eſt p̄lificabilis/qđ eſt ꝓpoſitū. Maiorē p̄ exponā.
2° ꝓbabo eā. Certā p̄lalitatē dico/puta dualitatē/ter
nitatē quaternitatē vel aliquā aliā datā. Omno determina
ri ad certā p̄lalitatē/dico/ꝙ ipoſſe ē illā excedē/⁊ nō q̄lt
cūq3 ipoſſe a poſteriori/vl' a ſil'r:ſ3 includēs manifeſte cō
tradictionē.maiorē ſic intellectā.ꝓbo.ſi nō pōt oino de
terminari q̄tū eſt de ſe ad certā p̄lalitatē.ḡ quātū eſt de
ſe pōt in quotcūq3 q2 ꝯdictionē non includit ꝙ quācūq3
p̄lalitatē excedat:⁊ hoc in infinitū:ſ3 nihil pōt eē in diui
nis poſſe ſic vltra quācūq3 p̄lalitatē plurificari:q2 tūc ne
ceſſario eēt p̄lificatū vltra quācūq3 p̄lalitatē:⁊ ita eēt in
infinitis.ꝓbatio minoris. Illud nō p̄t oino determinari
ad certā pluralitatē inferioꝝ eiuſdē rōnis/qđ non neċio
p̄exigit aliq̄ plura alteri⁹ rōnis/ꝑ que determineſ ad cer
tā pluralitatē.ꝓductio eiuſdē rōnis in diuinis non neċio
p̄exigit aliq̄ p̄la alteri⁹ rōnis per que determineſ ad cer
tā pluralitatē:nō ḡ p̄t oino determinari ad certā p̄lalita
a.l. pro ſylli. tē. ¶ Iſti⁹ rōnis ꝓbo maiorē ⁊ minorē.maiorē ſic.ſi eſt
plurificabile eiuſdē rōnis:nō determinaſ ex ſe ad certā
pluralitatē:hoc p̄us ꝓbatū eſt in arguēdo ad ipoſſe:tunc
pari rōne illa iferiora vel ſingularia que ſūt eiuſdē rōnis
nō hñt ex ſe certā determinationē ad certā pluralitatē:
q2 ſicut ignis ex ſe nō determinaſ ad certā pluralitatem
ignium:ita ignes ſingulares ex ſe nō determinanſ ad certū
nūm:vt ſint tot vel tot ignes.plurificabile ḡ eiuſdē rōnis
ſi neċio determineſ ad certā pluralitatē:hoc eſt per aliꝺ
nō per poſteri⁹ nā:nec ꝑ illud qđ eſt ſil' nā:ſicut dcm̄ eſt
⁊ deductū ad ipoſſe.ḡ ſolūmō ꝑ p̄us vl' p̄ora nā. Nō aūt
ꝑ aliq̄d p̄us eiuſdē rōnis:q2 ſicut dictū eſt p̄ri⁹ deducēdo
ad ipoſſe/illđ p̄us nō eſt determinās ad certā pluralitatē
illoꝝ que ſunt eiuſdē rōnis.igiſ op3 ꝙ hoc ſit ꝑ aliq̄ prio
ra nō eiuſdē rōnis:q2 eadē.q.eēt de illis:nec ēt hoc poſ
L ſent:ex quo eēnt eiuſdē rōnis.habeſ ḡ iſta ꝓpō/ꝙ illđ nō
pōt oino determinari ad certā pluralitatē qđ nō pōt de
terminari ꝑ aliquā p̄lalitatē p̄orē alteri⁹ rōnis.minor ꝓ
baſ:q2 ille ꝓductiones p̄les que ponunſ eiuſdē rōnis/nō
p̄exigūt niſi p̄n^m formale ꝓducēdi:⁊ p̄n^m ꝓducēs/in neu
tro iſtoꝝ eſt p̄lalitas alteri⁹ rōnis.ꝑ quā determineſ ꝓ
ductio ad certā p̄lalitatē3.neċio p̄exacta.qđ nō eſt in p̄n°
foˀali ꝓducēdi.p3/ex quo ponunſ ꝓductiones eiuſdē rō
nis/ꝙ ēt non in ſuppoſito p̄exigaſ p̄lalitas alteri⁹ rōnis:
ſaltē ꝑ quā determineſ ꝓductio ad certā p̄lalitatē.p3:q2
in tot ꝓductiones pōt ſuppo^m ad quot p̄n^m ſe p̄t extēde
re. ¶ Iſta rō oſtēſiua ſic ꝓbata pōt breuiter ſic cōpilan
do ꝯfirmari. Ois p̄lalitas neċio finita:vl' eſt alteri⁹ rōnis
vel ſi nō eſt alteri⁹ rōnis neċio p̄exigit aliquā alterius
rationis ꝑ quā determineſ.ois p̄lalitas in diuinis neċio
eſt finita.eſt ḡ talis vel talis:ſ3 nō pōt eē pluralitas ꝓdu
ctionū eiuſdē rōnis/tali vel tali mō ſe hñs.ḡ nulla p̄t eē
p̄lalitas eiuſdē rōnis in ꝓductionib⁹.maior iſtius rōnis
declarata eſt in argumēto ad ipoſſe ⁊ ēt oſtenſiuo.minor 3. phyſicorum t.c.32.
p̄mi ſylli ſatis eſt manifeſta:q2 poſſibilitas in diuinis po
nit neceſſitatē.⁊ ꝑ ꝯñs poſſibilis infinitas/vel non neċia
certa finitas/ponit neċia3 īfinitatē.⁊ minor ſcđi ſylli.hec
ſc3 ꝙ ꝓductiones eiuſdē rōnis nō p̄nt hoc mō vel hoc ſe
hēre.p3/nō.n.ſūt alteri⁹ rōnis/ex quo ſūt eiuſdē rōnis:nec
p̄exigūt p̄lalitatē alteri⁹ rōnis ꝑ quā determinenſ.ħ de
claratum eſt in argumēto ad impoſſibile. ¶ Tertio de
claraſ ꝯclo iuxta intētionē p̄hi.12.meta^ce.vbi arguit ꝙ T.c.44.
nō p̄nt eē p̄les celi:q2 nō p̄nt eē p̄la p̄° mouētia.hoc pro
bat:q2 quecūq3 ſunt nūo multa:vnū3 aūt ſpecie:hñt ma
teriā.p̄^m mouēs aūt nō h3 mām.eſt eni act⁹ purus.vnū ḡ
⁊ rōne ⁊ nūo p̄^m mouēs ⁊ imobile ens.ex hoc infert.vnū
ergo celū.Ex iſta intētione p̄hi.videſ ꝯfirmari illa p̄° rō In hoc p̄hi ne adueriti ...
adducta in p̄ ar^lo.ꝙ.ſ.vnitas nūalis neċio cōperit cuilibꝫ
forme imāli eiuſdē rōnis. ¶ Sed ꝯſiderādo intētiones
Ariſto.in diuerſis locis/diuerſimode mām accipit.⁊ ex
hoc ꝯfirmari videſ nr̄m ꝓpoſitū:nec tñ illa p̄° rō hēbit
robur ex intētione Ariſto.mām enim q̄nq3 vocat p̄n^m re M
ceptiuū faciēs cōpōnē cū actu ſiue cū foˀa.q̄uo dic mā3
⁊ formā eē duo p̄n°.p̄ phy^r.⁊ multis alijs locis.⁊ ꝑ oppo T.c.65.66. ⁊ inde.
ſitū forma dr̄ illud aliud p̄n^m qđ h3 rōnē actus qđ cū mā
ꝯſtituit cōpoſitū. Alio mō foˀa dr̄ q̄dditas ſm̄ ipꝫ i mul
tis locis.⁊ ꝑ oppoſitū mā dr̄ q̄cq̄d h3 rōnē ꝯhētis vl' de
terminātis ipſa3 q̄dditatē.⁊ ħ mō dr̄a īdiuidualis/que
cūq3 ſit ipſa/dr̄ mā reſpectu q̄dditatis ſpecifice.dr̄ ḡ mā
q̄nq3 illđ qđ recipit formā informātē:q̄nq3 illđ qđ ꝯhēt
vel determinat q̄dditatē indifferētē. Sed tale ꝯhēs vel
determinās p̄t itelligi dupl'r. Uno mō q̄ſi intrinſecū in
feriori vel determinato ſub tali cōi. Alio mō q̄ſi p̄ſuppo
ſitū determinato. Exēplū.dr̄a īdiuidualis ſortis ꝯhēt ho
minē p̄ mō/que eſt intrinſeca ſorti.ſ3 2° mō hoc corpus
ꝯhēt albedinē vel colorē:q2 in alio corpore eſt alia albe
do.⁊ ſm̄ hoc ſi nō poſſent eē niſi tria corpora nō poſſent
eē niſi tres albedines.ꝯhēs tñ 2° mō pōt reduci ad mā3.
p̄ mō vel ſaltē includens q̄ſi mā3.vbicūq3 ḡ eſt plurali
tas eiuſdē rōnis/ibi neceſſe eſt ponere mām:accipiendo
mām/nō pro recipiēte:ſed pro ꝯhēte/ſic/vel ſic/accipien
do:q2 nullo mō pōt poni nām/que eſt vni⁹ rōnis/plurifi
cari niſi ſit aliq̄d ꝯhēs hoc mō vel illo:⁊ ꝑ oppoſitū3 vbi
nō eſt hoc mō mā ipoſſis eſt p̄lalitas eiuſdē rōnis:ſ3 nec
talis mā eſt poſſis re^a ꝓductionū in diuinis:q2 nihil tale ꝯ
hēs vel determinās poſſet eē niſi determinatū ad certā
pluralitatē:⁊ ꝑ ꝯñs niſi p̄us hñs p̄lalitatē alteri⁹ rōnis:⁊
nulla pluralitas alteri⁹ rōnis poſſet poni prior ꝓductio
nib⁹ talib⁹.ſic applicata eſt intētio p̄hi ad ꝯnē hic intētā.
¶ Sed ingrēdo q̄lr ⁊ vbi gn̄alr ſm̄ p̄hm̄ hēat veritatē.
Uidetur dōm ꝙ p̄hs diceret ꝙ nec tali mō poni poſſet
in aliq̄ qđ eſt in diuinis.ſ.mā 2° mō dicta:imo nec i aliquo
imāli.vn̄ dicit.7.meta^ce.c.9.qđ q̄d erat eē ⁊ vnūq̄dq3 eſt T.c.41.
in q̄buſdā idē/vt in p̄mis ſubſtantijs.dico aūt p̄mā que non ꝑ
aliud in alio eſt vt in mā.quecūq3 ꝟo accepta cū mā nō
idē.hec ille.nō vult ibidē dicere ꝙ imālib⁹ nō eſt idē qđ
q̄d eſt/⁊ illud cui⁹ eſt. Lꝫ aliq̄ ſic exponāt:ſ3 nō ad inten
tionē ei⁹/ſicut patere p̄t exponēdo 3^m.c.7.de q̄uo trāſeo:
ſ3 i nullo imāli/ħ eſt q̄cūq3 mō p̄lificabili eſt oino idē qđ
q̄d eſt ⁊ ipꝫ:q2 ipꝫ icludit mā3 ħ eſt aliq̄d ꝯhēs ipa3 q̄ddi
tatem:qđ nō includiſ in rōne formali q̄dditatis.coueni N

mus ergo cū pħo in hoc ꝙ forma nō hñs mām zᵒ modo nō eſt plurificabilis, ⁊ hoc ſufficit ad ꝓpoſitū noſtrum ꝙ.ſ. ꝓductio eiuſdē rōnis nō ſit plurificabilis. ſʒ non ꝓp hoc ꝯcedit ꝙ non hñs mām que ſit pars realis cōpoſiti nō pōt plurificari. ⁊ tūc illud pħi ꝙ pmū nō hʒ mām: qꝛ eſt actus purus: debet intelligi de mā zᵒ mō dictā: qꝛ nō hʒ cā ad ꝯhendū ſuā quidditatē vt ſit hec: qꝛ ſua qdditate eſt hoc. Utrum aūt illud qđ non hʒ materiā pmo mō dictā habeat zᵒ mō dictā. forte aliter diceret ſm pħm ⁊ aliter ſm theologos: de quo nihil ad pñs: niſi ꝙ illa rō de 12ᵒ metaᶜᵉ. nō hʒ pro per ſe medio hoc qđ eſt nō hīe mām pᵒ mō dictā. ſicut intelligūt illi quoꝝ eſt pᵃ rō in pᵒ articulo: ſʒ habet pro per ſe medio hoc qđ eſt nō hīe materiā zᵒ dictā. ⁊ ſic tā maior ꝙ̄ minor vera eſt ſm pħos ⁊ theologos. ⁊ per ꝯñs: qꝛ nā diuina nō pōt plurificari in diuerſis ſuppoſitis, eſt ad ꝓpoſitū etiā vtraqꝫ pmiſſa vera de ꝓductione eiuſdē rōnis. ⁊ ꝑ ꝯñs ꝯclo eſt vera.

Ricš in.2.di. 3.q. finali pᵉ partis ſoluendo.1.ꝓn.

De tertio arlᵒ obycit ꝯ pdicta. ⁊ pᵒ ꝯ ꝯnē. deinde ꝯ pmiſſas. ꝯ ꝯnē dupl'r. ꝑ ſic. vbi pnᵐ eſt eiuſdē rōnis ⁊ terminus formalis eiuſdē rōnis: ibi eſt ꝓductio eiuſdē rōnis: ſed eſſentia diuina, que eſt eiuſdē rationis: in diuinis eſt pnᵐ ꝓductiuū cuiuſcūqꝫ ꝓductiōis. ⁊ etiā terminus formalis cuiuſcūqꝫ ꝓductionis. ģ quelibet ꝓductio eſt ibi eiuſdē rōnis cū ģcūqꝫ. maior vꝫ hꝫ

T.c.4.⁊.18. ⁊ inde. ex 5ᵒ phy. qꝛ nō videt ꝓductio diſtingui, niſi, vel ex pnᵒ formali: vel ex termino. ꝓbatio minoris. pᵒ quātū ad zᵐ ptē de termino formali. qđlibet ꝓductū ꝓductione accipit eſſentiā: qꝛ ſicut filiꝰ nihil hʒ niſi natū, ſm Hylariū. hoc eſt niſi qđ naſcendo accipit. ita ſpūſſctūs nihil habet niſi qđ ꝓcedēdo accipit. nō aūt accipit eſſentiā niſi ſicut terminū formalē. ¶ Cōfirmat illud per Augᵐ.15. de tri. c.25. vel.78. ſicut filio pſtat eſſentiā de pře gñatio. ita ſpiritaiſcō de vtroqꝫ ꝓceſſio. nō pōt aūt illō itelligi de pſtādo, ſiue cōicādo: niſi ſicut de termino formali ꝓductionis: nec pōt itelligi eſſentiā cōicari ꝑ ꝓductionē: niſi ſicut pmus terminus formalis: qꝛ nō ſicut ꝯñs alius terminus formalē, cū eſſentia ſit pᵐ oīum. Ex hac ꝓbat alia pars minoris. ſ. ꝙ eēntia ſit pnᵐ formale reſpectu vtriuſqꝫ ꝓductionis: qꝛ terminꝰ formalis nō pōt aliquo mō eē pꝛ pnᵒ formali ꝓducēdi. Si ģ eſſentia eſt terminꝰ formalis ꝓductionis, vt iā ꝓbatū eſt: ⁊ ipſa eſt pᵐ ens in diuinis, vt iā ꝓbatū eſt in pᵃ qōne. ſeqꝛ ꝙ ipſa eēntia ſm ſe eſt pnᵐ formale ꝓducēdi in quacūqꝫ ꝓductione. minor ēt ꝓbat quātū ad vtrāqꝫ partē per hoc, ꝙ illud eſt pnᵐ formale ⁊ terminꝰ formalis in quo ꝓducens aſſimilat ꝓducto. ⁊ pcipue qñ eſt ꝓductio vniuoca. nūc aūt pma aſſimilatio ꝓducētis ad ꝓductū in diuinis eſt eēntia ipſa, vt eēntia. ģ ipſa eſt formalis terminus ꝓductionis, ⁊ formale pnᵐ ꝓducēdi. ¶ zᵒ ꝯ ꝯnē ſic. hñs pnᵐ formale ꝓducēdi pfectū, pōt illa ꝓducere: ſed filiꝰ hʒ pnᵐ formale dicēdi ⁊ generādi pfecte. ģ ⁊c. ꝓbatio maioris: qꝛ ideo eſt ſuppoſitū potēs agere: qꝛ hʒ pnᵐ agēdi, ⁊ maxime pfectum. ꝓbatio minoris: memoria pfecta eſt pᵐ pnᵐ dicēdi, ſiue gñandi. filius aūt hʒ memoriā ſicut pater. 5. de tri. c.7. quelibʒ pſona meminit ſibi. ⁊ perfectā pʒ. ¶ 3ᵒ ꝯ illā ꝓpōnē, ꝙ pᵒ diſtinctio finita eſt aliquoꝝ alterius rōnis, inſtat dupl'r. pmo: qꝛ vnitati eſt imediatior diſtinctio minor ꝙ̄ maior. diſtinctio eiuſdem rōnis eſt minor ꝙ̄ alteriꝰ rōnis. ģ ⁊c. ¶ zᵒ qꝛ a deo poſſunt eē imediate plura creata ⁊ in eadē ſpecie. ergo poſſibile eſt ꝙ pluralitas eiuſdē rationis eēt omnino prima ⁊ imediata vnitati: ⁊ ſicut in cauſa ⁊ cauſatis, pari ratione in principio ⁊ principiatis.

a l. triplex. **Ad primum** † triplex eſt via rñdēdi. Pꝛio ad maiorē: ꝙ lʒ eſſentia eſſet pnᵐ elicitiuū: tñ reſpectu alterius ⁊ alterius ꝓductionis eēt aliō pnᵐ ⁊ aliud determinatiuū. puta alius ⁊ aliꝰ reſpectus. ⁊ tūc maior eſt falſa. ꝙ vbi eſt pnᵐ elicitiuū eiuſdē rōnis eſſet ꝓductio vnius rōnis: niſi cū hoc eſſet pnᵐ determinatiuū eiuſdē rōnis: qđ nō eſt in ꝓpoſito. ¶ Cōtra hoc. ſi pnᵐ elicitiuū non ſufficit ſine pnᵒ determinatiuo, hic ⁊ ibi, eadē queſtio eſt, per qđ eſſentia que eſt pnᵐ elicitiuū indeterminatū determinat ad hoc vel ad illud determinatiuū. ſi enim pnᵐ eiuſdē rōnis, nō pōt eē per ſe pnᵐ reſpectu pluriū alterius rōnis, non poterit eſſentia, que eſt pnᵐ radicale elicitiuū, eſſe pnᵐ imediatū reſpectu pluriū determinatiuoꝝ pncipioꝝ alterius rōnis: qꝛ qua rōne aliquid eiuſdē rōnis eſt pnᵐ aliquoꝝ pluriū diuerſe rōnis, eadē rōne ⁊ alioꝝ. vel ſi illa pcedant aliter: erit ꝓceſſus in infinitū. vel ſi ille eſt impoſſibilis: determinatio ꝑ reſpectus, vt per pncipia determinatiua, nō ſufficit. ¶ P. Illi reſpectus ſūt ꝓductiones: nūc † aūt idē nō determinat ſe ad ſe. dicere enī eſſentiā determinari ad gñationē actiuā per reſpectū, ꝗ nihil aliud eſt, ꝙ̄ gñatio actiua, vt dicetur poſtea: eſt dicere ꝙ determinet ad gñationē per gnōnē: ⁊ ita ꝙ idē eſt pnᵐ determinatiuū ſui. ¶ Scđo mō diceret, negādo maiorē: qꝛ etſi ſola eſſentia ſit pnᵐ ꝓductiuum: ille tñ ꝓductiones poſſunt eſſe alterius rōnis: qꝛ aliqua pluralitas pōt eſſe pᵃ. ⁊ nulla pōt eē actu infinita: nec etiā in potētia infinita in diuinis. nulla aūt pōt eſſe nec tñ finita: niſi que eſt alterius rōnis, vel pexigēs aliquā alterius rōnis. ergo ſtante pᵃ pluralitate, neceſſe eſt ꝙ in diuinis ſit aliqua pluralitas pma oīno, ⁊ imediata vnitati: ⁊ ita pōt poni ꝙ iſta pluralitas ſit ꝓductionū ſicut quorūcūqꝫ. falſa eſt ģ iſta maior in diuinis. ꝙ vbicūqꝫ eſt idē pncipiū ⁊ idē terminus, ibi eſt ꝓductio eiuſdē rōnis: vera eſt tñ in creaturis: vt loquitur pħs: qꝛ ibi pnᵐ formale ꝓductiuū, vel eſt limitatū ad ꝓductionē vniꝰ rōnis: ſicut ipſum eſt pnᵐ vnius rōnis, vel ſi eſt pnᵐ equiuocū: ⁊ ita ꝓductiuū pluriū alterius rōnis terminꝰ formalis vtriuſqꝫ limitatus eſt, ita ꝙ nō pōt eſſe idē pncipiū ⁊ terminꝰ pluriū alterius rōnis: neutrū pōt eē in ꝓpoſito: qꝛ ibi pnᵐ eſt illimitatū: ⁊ etiā terminus formalis. ¶ Sed cōtra arguit, ſicut argutū eſt in pma queſtione: qꝛ tūc pma perſona ꝓducta nō magis ex ꝓductione ſua reali eſſet verbū ꝙ̄ ſpūſſanctus: nec ſpūſſctūs magis eēt ſpūſſcūs, ꝙ̄ vbū.

a. Ligō ſkᵗᵉ determinatiuū.

Nota contra antiquos Henrᵒ ⁊ nominales hāc inuicem.

Articulo 3ᵒ. Ibidē in pnᵒ ipugnationis contra Hen.

Henri. in ſū. art.57.q.7. ⁊ quoli.3.q.3.

¶ Item ſuppoſitū habens idē pnᵐ formale pfectū aliquarū ꝓductionū, pōt ita pmo per illō pnᵐ in vnā illaꝝ ſicut in aliā: ⁊ ita pma pſona eque primo poſſet ꝓducere ſpiritūſanctū ſicut ⁊ filiū: ⁊ ita ſpūſſanctus nō neceſſario eſt a filio. ¶ Tertio modo cōcedit minor, ꝙ eſſentia eſt pncipiū formale ⁊ terminus formalis vtriuſqꝫ ꝓductionis. nō tñ ſic totale: quin aliqđ includit per ſe ⁊ in principio formali ⁊ in termino. in pncipio qđem formali, qđ eſt memoria perfecta, ⁊ volūtas pfecta: includit eſſentia: ⁊ in termino formali qđ eſt verbū pfectū, ⁊ ſpūſſanctus pfectus, includit etiā eſſentia, ⁊ forte reſpectu vtrobiqꝫ, tam in pncipio, ꝙ̄ in termino, eſſentia habet rōnē pncipalis, ⁊ hoc reſpectu illius qđ cōcurrit cū eadem. ſ. intellectus, vel notitie, volūtatis, vel amoris. ꝓpter ergo idētitatem eſſentie idem eſt quo ꝓducēs ꝓducit, ⁊ terminus formalis. ꝓpter aūt diſtōnē ꝯcurrētis cū eēntia, vtpote intellꝰ ⁊ voluntatis in pncipio ꝓductiuo: ſufficit pncipiū hoc ⁊ illud ad ꝓductiones alterius rōnis, ⁊ ad terminos quodāmodo alterius rōnis: ⁊ ſic in pncipio habemus eſſentiam ⁊ intellectum: eſſentiā ⁊ volūtatem. in termino aūt habemus eſſentiā ⁊ notitiam: eſſentiā ⁊ amorem: ⁊ rōne eius qđ idē eſt in pncipio formali cōmunicatiuo, ſit idē in termino formali cōmunicatum: ⁊ rōne eius qđ diſtinctū eſt in principio, ſit formalis ratio ꝓductionis diſtincta, ⁊ illud qđ cōcurrit in termino ſit formalit' diſtinctū.

¶ Si queras, iſtoꝝ duoꝝ ꝯcurrētiū in pn° formali, nō
ne alterū eſt pnm formale ⁊ reliquū ꝯcomitās. ergo ab il
lo altero formali, vel dicet pnm formalr idē, vel oīno al
teꝝ. ¶ Rn̄deo. duo que ꝯcurrūt in pn°. ſ. in memoria ꝑ
fecta, eſſentia ⁊ intellect⁹, ⁊ in volūtate ꝑfecta. volūtas ⁊
obm diligibile ꝑſens, nō ſe hn̄t ꝑ accidēs: nec ſicut remo
P tū pnm ⁊ ꝓpinquū: ſed totū hoc, intell's infinitus hn̄s obꝫ
infinitū intelligibile ſibi pn̄s eſt ꝑ ſe vnū pnm: ita ꝙ alte
rum ſine altero nō eſt pnm ꝓducēdi: ⁊ ideo eſt vnicū pnm
ſimplr ꝓductiuū, nō diſtinctū in duo pncipia ꝓductiua:
ꝯſilr de volūtate ⁊ obto reſpectu ſpirationis: ⁊ ꝯſilr de ter
Dubiū nota biliſſimum. minis reſpectu ꝓductionū. ¶ Si queras quare non pōt
eſſentia ſola, vt diſtinguit ꝯ volūtatē ⁊ intellm, eſſe pnm
cōicandi ſe. ¶ Rn̄deo. eſſentia mere intellectualis nō eſt
pnm alicuius ꝓductionis niſi vt coincidit cū memoria ⁊
volūtate. ¶ Ad zm ⁊ pmo ad rē. z° ad formā argumēti.
ad rē pōt duplr rn̄deri. forma, que eſt in aliquo ſuppoſi
to pnm ꝓducēdi ꝓductione adequata illi forme, nō pōt
eſſe alicui alteri pnm ꝓducēdi. nunc aūt memoria eſt pri
pnm ꝓducēdi ꝓductione adequata illi pn°. ergo, ⁊ ſi ſit in
filio, nō pōt eſſe filio pnm ꝓducēdi. maior ꝓbat exēplo
ſic. ſi calor eſſet igni pnm calefaciēdi lignū calefactōe ade
quata illi calori: ⁊ ille idē calor cōicaret ligno: nō poſſet
eſſe ligno pnm calefaciēdi. ꝓbo: qꝛ nec calefaciēdi ſe: quia
tūc calor eſſet pnm calefaciēdi ſiue ꝓducēdi calorē in eo
dem ſuppoſito: nec alteꝝ: qꝛ calefactio iſta ponit adeqta
illi calori. Et ꝓcedit iſta ꝓbatio de adeqtione oīmoda,
vbi impoſſe eſt actionē excedere pnm formale agēdi, ⁊ ꝫ
iſtū intellm, pꝫ minor: qꝛ memoria ſic in pre hꝫ dictionē
in pre adequatā ꝙ impoſſe eſt pnm dictiuū excedere hāc
dictionē: ſicut īpoſſe eſt in diuinis dictionē eē niſi hāc: qꝛ
Q de ſe eſt hec. pꝫ ex ſolone qōnis: qꝛ qcquid in diuinis nō
ꝑexigit pluralitatē alteri⁹ rōnis, illud de ſe eſt hoc. dictio
in diuinis nō nectio ꝑexigit pluralitatē alteri⁹ rōnis. ġ de
ſe eſt hec: ⁊ per ꝯñs pnm eius hꝫ hāc dictionē oīno adeq
a. l. rn̄ſionem vel realitatē. tam ſibi: nō pōt ergo eſſe pnm in filio. ¶ Ad eādē† rōnē
ꝓbādā accipiēda eſt iſta ꝓpō, ⁊ redit in eandē ſniam cū
alia. ſuppoſitū accipiēs formā per ꝓductionē adequatā
illi forme nō pōt ꝑ illā formā ꝓducere. filius recipit me
moriā per ꝓductionē adequatam illi memorie. ergo ⁊c.
minor declarat ſicut in rōne iā facta. ꝓbatio maioris: qꝛ
ſi ſm illā ꝓduceret: aut ergo ſe: aut alteꝝ. nō ſe: qꝛ hoc eſt
impoſſe ſm Augm p de tri. c. 1. Nec alterū: qꝛ illa ꝓductio
illius ponit adeqta pn° ꝓductiuo: ſic ergo nō opꝫ quere
re determinatiuū ꝯcurrēs cuꝫ pn° elicitiuo vt ſit vna di
ctio: nec etiā aliquā negationē pōt hre, ſic vt ſit tale pnm
formale: ſed eſto ꝙ eſſentia vel qōcūqꝫ poſitiuum mere
acceptū, ſit in pre formalis rō dicēdi, vel gn̄andi: tn̄ non
pōt eſſe in filio rō dicēdi vel gn̄andi: qꝛ ipm vt in patre,
eſt pnm ꝓductionis adequate, quātū ad pmā rōnē, ⁊ per
illam filio cōmunicat quantū ad ſcdaꝫ rōnē. ¶ Quātuꝫ
ad zm. vꝫ. ad formā argumēti, pōt fieri aliqua difficultas
in maiori ⁊ minori: qꝛ haberi pōt aliqd dici multiplr ex
poſtpdicamētis: lꝫ ꝓprie nō dicat aliqd formā hre in ab
ſtracto niſi habeat eā ſicut formā: ſic ſignificata nata eſt
haberi, hoc eſt tanqꝫ formā, nō eniꝫ ꝓprie diceret hre al
bedinē, ꝗ hret eā clauſam in burſa: qꝛ non eſt ille modus
ꝑfect⁹: qꝛ albedo nata eſt hri vt forma informās. ¶ Vl
R terius, nomē abſtractū ſignificās pnm agēdi ꝯſtructū cū
gerūdiuo ſignificāte aliquā actionē natū eſt haberi a ſup
poſito, vt ſit illi pnm agēdi illa actione. Vbi gr̄a. habeo po
tentiā vidēdi: iſta potētia nō ſolū nata eſt haberi a me vt
forma: ſed etiā vt pnm mihi operādi ſm illā formā: ⁊ hoc
notat illa ꝯſtructio gerundiui cū abſtracto tali. Silr iſta
grāmatica pꝫ ex vſu loquēdi. etſi eniꝫ vera ſit hec. filius
dei ſcit gn̄ationē pris. nō tn̄ iſta: fili⁹ hꝫ ſciam gn̄andi. cō
ſilr, nec iſta. iſte hꝫ volūtatē generandi: nec eſt aliqua rō
niſi ex ꝯſtructiōe grāmaticali: qꝛ nō ſolū notat abſtractū
haberi ab illo vt forma, ſed vt pnm talis opationis proce
dētis ab iſto ſuppoſito: ꝯſilr hic. Michael ſcit deū creaſ
ſe mundū ⁊ creationē mūdi: nō tn̄ ſcit creare mūduꝫ. qn̄
ergo accipit in maiori, illud qd hꝫ pnm dicēdi ꝑfectū pōt
per illud dicere: loquēdo de hre ꝓprie ſicut dicit abſtra
ctū haberi qn̄ habet vt forma ſuppoſiti: ⁊ etiā de cōſtru
ctione ꝓpria nois ſignificātis pnm actus cuꝫ gerūdiuo ſi
gnificāte actionē: que ꝯſtructio notat illā formā huic ſup
poſito eſſe pnm agēdi. ꝯcedo maiorē: qꝛ in ſubto includū
tur illa que requirunt ad hoc ꝙ pdicatū inſit: qn̄ enim in
hoc forma habet vt forma huic, ⁊ vt huic pnm agēdi, pōt
per hoc eſſe pnm agēdi: ſed ſic minor eſt falſa: qꝛ etſi fili⁹
hꝫ memoriā ꝑfectā, aliquo mō habēdi: nō tn̄ vt formaꝫ:
etſi hꝫ vt formā: nō tn̄ vt pncipiū agēdi: ꝓpter rōnē di
ctā in rn̄ſione reali. ¶ Ad ꝓbationē minoris. illa ꝓpoſi
tio. memoria ꝑfecta eſt pnm ꝑfectū dicēdi. Poſſet dici ꝙ
eſt ꝓpō trūcata: ⁊ oporteret eā ſupplere ꝑ aliqd datiuuꝫ
additū ſignificās cui ſit pnm dicēdi. ¶ Vel qꝛ eſt indiffe
rens, pōt cōcedi ꝙ abſolute eſt pnm dicēdi: nec plus po
nit† minor de memoria: ꝙ filius hꝫ memoriā ꝑfectā, eſt a. l. min.
manifeſtū. ꝯcludēdo ergo fili⁹ hꝫ pnm ꝑfectū dicēdi: que
fuit minor pmi ſyllogiſmi: ſit fallacia amphibologie vel
figure dictionis, vl ꝯñtis, amphibologie: qꝛ in maiore cō
ſtructio nō determinat actū illū ſignificatuꝫ ꝑ gerūdiuū
ꝓcedere ab aliquo ſuppoſito determinato: qꝛ nullū ſup
poſitū certū ponebat ibi in ſubto orōnis: ſed tn̄ deſigna
bat ꝙ ꝓcederet ab aliquo pncipio formali: qꝛ illud po
nebat in ꝓpōne pro ſubto. in ꝯclone aūt ponit, ⁊ ſuppo
ſitū determinatū, ⁊ forma: ⁊ ideo ex vi ꝯſtructionis nota
tur in ꝯclone ꝙ actus nō tn̄ cōparat ad pncipiū forma
le: ſed etiā ad ſuppoſitum, vt egrediēs ab aliquo. Figura
dictionis: qꝛ per ſilitudineꝫ dictionis actus ſignificati in
gerūdiuo in pmiſſa ⁊ in ꝯclone, cōmutat habitudo actus
ad formale pncipiū, in habitudinē actus ad ſuppoſitum
agēs: ⁊ ſic cōmutat qle qd l ħ aliqd. Fallacia ē ꝯñtis:
qꝛ in maiori habet act⁹ ſignificatus in gerūdiuo in vni
uerſali ad nullū ſuppoſitū cōparat⁹. in ꝯne aūt determi
natur ad certū ſuppoſitū: ⁊ non ſequit, actus eſt per hoc
pncipiū. ergo eſt huiꝰ ſuppoſiti. ¶ Ad tertiuꝫ dicit ꝙ il
la ꝓpoſitio eſt vera, ꝙ pma pluralitas nectio finita eſt al
terius rationis: quia quelibet neceſſario finita ſi non eſt
alterius rōnis neceſſario preexigit aliquā alterius rōnis
per quā neceſſario determinet vt pꝫ in z° articulo. pma
aūt pluralitas in diuinis eſt pma, ⁊ nectio finita. Et pma
patet. Et etiā neceſſario finita pꝫ: qꝛ nulla eſt ibi poſſibi
litas niſi ad illud qd eſt in actu. ſequit ergo ꝯclo, ꝙ pma
pluralitas in diuinis nectio eſt alterius rōnis: ⁊ per ꝯñs il
la eſt ꝓxia vnitati. Quando ergo accipit† maiorē, ꝙ vni a. l. min.
S tati imediatior eſt minor pluralitas ꝙ̄ maior. ¶ Reſpō
deo pōt intelligi, maior, vel minor, intēſiue vel extēſiue.
intelligēdo ſic intēſiue, quātū ad minorē rōnē diſtinctio
nis ſicut minus diſtinguit mediū ab extremo ꝙ̄ ꝯtiuꝫ a
ꝯtio, min⁹ extēſiue, ſiue minor diſtinctio, ſiue minor plu
ralitas, eſt que eſt maior paucitas: ſicut ternarius eſt mi
nor pluralitas quaternario: hoc modo maior eſt vera: qꝛ
vnitati imediatior eſt binarius ꝙ̄ quaternarius, vel ter
narius: ⁊ tn̄ binarius nō eſt minor pluralitas intēſiue ꝙ̄
ternarius: qꝛ intēſiue tanta diſtinctione diſtinguunt due
vnitates in binario quāta tres in ternario. Extēſiue veꝝ
eſt: qꝛ ab vnitate ꝓcedūt pluralitates, ſiue diſtinctiones
ordinate, ita ꝙ ſemꝑ minor numerus extenſiue ſiue nu
meraliter eſt ꝓpinquior vnitati, que eſt pncipiū. ⁊ ſic cō

cedo ꝙ iſta diſtinctio eſto ꝙ eſſet alteri⁹ rõnis:eſt tñ maxime paucitatis:qꝛ nõ ſunt niſi due ꝓductiones:⁊ nõ eſt pluralitas minor dualitate. Si tñ loq̄mur de maiori/vel minori diſtinctione/vel pluralitate/intenſiue/adhuc põt intelligi duplr̃:qꝛ aut intelligiť per ſe/quãtũ ad formaleꝫ

T rõnẽ diſtinctionis extremoꝝ:aut per accñs/quantũ.ſ.ad maiorẽ ⁊ minorẽ entitatẽ ⁊ incõpoſſibilitatẽ coꝝ que diſtinguunť. Exẽplũ.ſortes ⁊ plato magis diſtiguunť/q̄̃ ad realitatẽ ⁊ incopoſitatẽ extremoꝝ/q̄ iſte due intẽtiones/genus ⁊ ſpẽs:qꝛ iſte due poſſunt ꝯcurrere in eodẽ/vt in colore:⁊ minor eſt entitas iſtoꝝ extremoꝝ/gen⁹ ⁊ ſpecies/q̄ iſtoꝝ/ſortis ⁊ platonis. Si aũt intelligiť maior/de minore diſtinctione mãliter/forte poſſet alicubi hr̃e ꝟitatem:qꝛ alicui vni ꝑmo immediatior eſt diſtinctio rõnis q̄ rei/⁊ minor eſt diſtinctio rõnis/quantũ ad entitatẽ extremoꝝ:⁊ incõpoſſibilitatẽ diſtinctoꝝ/q̄ diſtinctio realis:

sed in ꝓpoſito/nõ opꝫ de iſta maioritate ſiue minoritate curare:qꝛ nõ poniť aliq̄ diſtictio rõnis imediata vni a q̄ ꝓcedit ois multitudo.ſ.ipſi eſſentie. ⁋ Scd̃o aũt mõ de iſta maioritate intẽſiue ⁊ per ſe/quantũ ad formalẽ rõnẽ diſtõnis.maior eſt ſimplr̃ ſalſa:qꝛ opꝫ ꝙ vni ꝑ a quo ꝓcedit aliq̄ diſtinctio/ſiue ſit rei/ſiue rõnis imediatiſſima ſit aliqua diſtinctio alteri⁹ rõnis:qꝛ aliq̄ finita:⁊ qꝛ illa que eſt alteri⁹ rõnis eſt ꝑmo finita:vt argutũ eſt:⁊ hoc pꝫ:qꝛ ſcd̃m cõem opiõnẽ/vbi vnitatẽ realeꝫ ſequitur imediate diſtinctio rõnis:ibi/iſta rõne diſtincta hñt diſtinctioneꝫ alterius rõnis:nõ eiuſdẽ:⁊ illa eſt maior/ſcd̃m formalẽ rõnẽ

H diſtinctionis:lꝫ ſit minor duplici modo:⁊ maioris paucitatis ⁊ minoris realitatis ⁊ incompoſſibilitatis in extre-

V mis. ⁋ Per hoc pꝫ ad illud de pluralitate que eſt imediate a deo:qꝛ in creaturis/vbi nãe ſpecifice ſunt plurificate in ſuppoſitis/nulla eſt neccio determinata:qꝛ a ſola volũtate agẽtis ſunt tot/vel tot/ita ꝙ nõ repugnat nãe eẽ in plurib⁹:ſi ḡ talia plura eiuſdem rõnis ſunt imediate a deo:ſunt tñ finita in actu:qꝛ volũtas diuina imponit eis finitatẽ:ſed nõ ſunt neceſſario finita:qꝛ nihil eſt/intrinſecum creaturis/cui cõtradictorie repugnat maior vel minor pluralitas.quecũqꝫ enim pluralitas eſt poſſibilis in diuinis/ipſa eſt omnino finita.

Queſtio. III.

Ar^m ꝑncipale nõ ſoluiť:qꝛ ſatis pꝫ ex dictis qd̃ dõz ſic Auc. 13. diſ. ꝑ.ſol.ꝑ^m ꝑncipale:⁊ diſ. 10.ꝑ.ſolonez tiua.

Viſo de ꝓductionibus: ſequunť q̄ones de relõnibus:⁊ ꝑ de relationib⁹ originis. 2° de relõnibus cõib⁹. De relõnib⁹ originis. Primo queritur/in comparatione ad eſſentiã. Scd̃o/in cõparatione ad ꝑſonaꝫ. Tertio quantũ ad perfectionẽ/ſiue q̃ãtitatẽ propriam. ⁋ Eſt ergo queſtio prima. Utrũ iſta duo poſſint ſimul ſtare/ꝙ relatio vt cõparata ad oppoſitum ſit res:⁊ vt cõparata ad eſſentiam/ſit ratio tñ. Arguitur ꝙ nõ:qꝛ ſi/vt cõparata ad eſſentiã ſit ratio tñ:hoc eſt:qꝛ vt ſic tranſit in eſſentiã:ſed vt cõparata ad oppoſitũ/manet eadẽ rõ: qꝛ/vt ſic/eſt eadẽ eſſentie:qꝛ nullo modo põt eſſe nõ eadem/ꝓpter ſimplicitatẽ diuinã.ergo ſi eſt ratio/vt cõparata ad eſſentiã/neccio eſt ratio vt cõparať ad oppoſituꝫ.

Põt formari arg^m ad oppoſituꝫ.ꝙ eſt res ad quodlibeꝫ cõpeť.

⁋ Ad oppoſitũ arguiť ſic:vt cõparať ad eſſentiã eſt ratio.ꝓbať/ꝓpter ſimplicitatẽ diuinam:vt aũt cõparatur ad oppoſitum/nõ eſt ratio ſed res:alr̃ nõ cõſtitueret realiter diſtinctum.ergo predicta ſimul ſtant.

Hic ſunt tria videnda. Primo ſi relatio originis in ſe ſit res/⁊ que res. Scd̃o ſi cõparata ad eſſentiaꝫ ſit res/⁊ que res:⁊ ex hoc apparebit cõpoſſibilitas vel incõpoſitas iſtoꝝ de qb⁹ queriť. Tertio circa dicta in ſolõne quedã dubia occurrẽtia diſſoluenť.

5.topi. ⁊ ꝑ° magꝫ 2° Elenchorum.

De primo qꝛ de equoco non eſt ſimplr̃ reſpõdendũ:⁊ hoc nomen res/ſicut pꝫ ex auctoritate loquentiuꝫ de iſto noie res/eſt equiuocũ:ideo ꝑmo diſtinguẽdũ eſt de hoc noie res. Sicut aũt colligiť ex dictis auctoꝝ.hoc nomẽ res põt ſumi cõmuniſſime/cõmuniter/⁊ ſtrictiſſime. Cõmuniſſime:put ſe extendit ad qd̃cũqꝫ qd̃ nõ eſt nihil:⁊ hoc põt intelligi duplr̃.veriſſime.ſ. illud eſt nihil qd̃ includit ꝯdictionẽ/⁊ ſoluꝫ illud:qꝛ illud excludit omne eẽ extra intellm̃ ⁊ in intellr̃:qd̃.ſ.eſt ſic includẽs ꝯdictionẽ/ſicut nõ põt eſſe extra aiaꝫ/ita non põt eſſe aliq̄d intelligibile/vel aliqd̃ ens in aia:qꝛ nunq̄ꝫ ꝯdictoriũ cũ ꝯdictorio ꝯſtituit vnum intelligibile:neqꝫ ſicut obm̃ cũ obto:neqꝫ ſicut modus cũ obto. Alio mõ dr̃ nihil/ꝙ nec eſt/nec eſſe põt aliqd̃ ens extra aiam.ens ḡ vel res iſto ꝑ mõ accipiť oĩo cõmuniſſime/⁊ extendit ſe ad qd̃cũqꝫ qd̃ nõ icludit ꝯdictionẽ/ſiue ſit ens rõnis/hoc eſt preciſe hñs eſſe in intellu ꝯſiderãte:ſiue ſit ens reale/habens aliquã entitatẽ extra ꝯſiderationẽ intellr̃s. Et 2° accipitur in iſto mẽbro/minus cõiter/pro ente qd̃ hꝫ/vel hr̃e põt/aliquã entitatẽ nõ ex ꝯſideratione intellr̃s. Et iſtoruꝫ duoꝝ membroꝝ. (Quoꝝ vtrũqꝫ ꝑtinet ad ꝑmuꝫ membrum diſtinctionis.) Primũ videť valde extendere nomen rei:⁊ tñ/ex cõi mõ loquẽdi/ſatis ꝓbať:cõiter enim dicimus intẽtiones logicas/eẽ res rõnis:⁊ relões rõnis/eſſe res rõnis:⁊ tñ iſta nõ poſſunt eſſe extra intellm̃:non ergo nomen rei/ſcd̃m vſuꝫ loquẽdi/determinat ſe ad rem extra aiaꝫ:⁊ iſto intellu cõiſſimo/put res/vel ens/dr̃ qd̃libet ꝯceptibile qd̃ nõ includit ꝯdictionẽ/ſiue illa cõitas ſit analogie/ſiue vniuocationis/de qua non curo mõ.poſſet poni ens ꝑmũ obm̃ intellr̃s:qꝛ nihil põt eſſe intelligibile qd̃ nõ includit rõnẽ entis iſto mõ:qꝛ/vt dictũ eſt pri⁹/includens contradictionẽ non eſt intelligibile:⁊ iſto modo/quecũqꝫ ſcientia/que non ſolum vocatur realis: ſed etiam que vocatur rationis/eſt de re/ſiue de ente. In 2° autẽ mẽbro/iſti⁹ ꝑmi mẽbri/dr̃ res qd̃ hꝫ vel hr̃e poteſt entitatem extra aiam. Et iſto modo videť loqui Auic.ꝑ meta.c.5.ꝙ ea que ſunt cõia oĩbus generib⁹/ſunt res ⁊ ens:nec põt illud intelligi de vocabulis in vna lingua:qꝛ in vnaquaqꝫ lingua eſt vnus ꝯceptus indifferens ad oĩa illa que ſunt extra aiaꝫ.cõceptus enim ſunt idẽ apd̃ oẽs/ꝑ ꝑihermenias:⁊ cõiter in qualibet lingua eſt vnũ nomẽ impoſitũ tali cõceptui cõi/qualiſcũqꝫ ſit illa cõitas/ſiue analogie/ſiue vniuocationis. ⁋ Dem⁹ ḡ ꝑ^m mẽbrũ.ſ.cõmuniſſime/bipartitũ/in illud.ſ.qd̃ nõ includit ꝯdictionẽ/qualecũqꝫ eẽ habeat:⁊ in illud qd̃ hꝫ/vel hr̃e põt/ꝓpriuꝫ eſſe extra intellm̃:⁊ iſto mõ/vl̃ vtroqꝫ mõ/vel ſaltẽ ſcd̃o mõ/accipit Auic.rẽ ⁊ ens:vt dictũ eſt. ⁋ Scd̃o mõ accipit Boetius/diſtinguẽdo rẽ cõtra modũ rei:ſicut loquiť lib.de tri.pꝫ ingt que ſit diũa ꝑdicationũ:qꝛ alie quidem quaſi rẽ mõſtrant/alie quaſi circũſtãtiã rei:qꝛ iſta ꝑdicantur ſic.ꝙ ſcd̃m ſe rem aliquã mõſtrãt.illa ꝟo vt nõ eſſe ſꝫ potius extrinſecus aliq̄d apponũt. vult ergo diſtinguere rẽ cõtra circũſtãtiã:⁊ ſic/ſcd̃m eũ ſola tria gñа/ſuba/q̄litas/⁊ q̄ñtitas/rẽ mõſtrant.alia ꝟo rei circũſtãtias. Hoc ergo nomen/res/in ſcd̃o mẽbro acceptuꝫ/dicit aliqd̃ ens abſolutũ diſtinctũ cõtra circũſtantiã/ſiue modũ/qui dicit habitudinẽ vni⁹ ad alteꝝ. ⁋ Terti⁹ modus habeť a Phõ: qui dicit.7.meta.accñña dicunť entia:qꝛ ſunt entis/⁊ infra.c.3.ſicut de nõ ente logice.quidã dicũt eſſe nõ ens.nõ quidem ſimplr̃:ſed nõ ens:ſic ⁊ qualitatẽ ⁊ infra.quẽadmodũ nõ ſcibile eſt ſcibile:⁊ quẽadmodũ medicinale:eo ꝙ ad idẽ quidẽ ⁊ vnũ/nõ idẽ aũt ⁊ vnũ:ſic ⁊ de ente:⁊ videtur eandem ſententiã dicere in ꝑn°.4.ꝙ quẽadmodũ medicinale ⁊ ſalubre multipliciter dicuntur:ita ⁊ ens. Ens ergo/ſiue ſimpliciter/ſiue potiſſime dictum:⁊ hoc/ſiue ſit analogũ ſiue vniuocũ/accipit ibi Phs/pro ente cui ꝑ ſe ⁊ ꝑ conuenit eſſe/qd̃ eſt ſuba ſola. ⁋ Sic ergo ſub primo membro/cõiſſime/continenť ens rõnis ⁊ ens quodcũqꝫ

A a.l.loquẽtiũ.

a.l.ſꝫ accipiť in iſto 2° mẽbro.

B Caue⁹ eſto lector.ne decipiaris in doctrina huius doc.

Caſ.1.

ſ.c.10. Adũerte verba originalia.

Tex.cõ.2. Tex.cõ.14. Tex.cõ.15. Tex.cõ.2.

reale.ſub ſcdo ens reale ⁊ abſolutuz. ⁊ ſub tertio/ens reale ⁊ abſolutũ ⁊ per ſe ens. Ex iſta diſtinctiõe patet/ ꝙ qđ/ ſi relõ ſit res/nullã difficultatẽ hʒ de re tertio mõ accipiẽdo/vel ſcdo mõ:qa nõ eſt ſubã neqʒ ad ſe:tñ ergo difficultas eſt de pmo mẽbro:ſʒ nec de ente rõnis:q2 pʒ ꝙ relatio eſt intelligibilis ſine ɔdictione. Eſt ergo hic ſermo/ ſi habeat eſſe/ſiue ſit res hñs entitatẽ realẽ ꝑpriã extra
C animã. Et de hoc dico ꝙ eſt res. Scdo que res. Qđ autẽ relatio ſit res ꝓbo.habitudo ɔñs extrema realia ⁊ realr̃ diſtincta.⁊ hoc ex nã rei/eſt realis:q2 entitas eius/qualez hʒ/nõ eſt pciſe in aĩa:⁊ per ɔñs ipſa ſm entitatẽ ꝑpriam eſt res ſuo mõ:ſʒ habitudo pñis ad filiũ eſt talis: vt pʒ ex ſcda queſtiõe ordinaria. Ex hoc apparet que res ipſa ſit: qa ſi ſit res ſingularis/vel eſt ad ſe vel ad alterũ:ipſa formaliter eſt res ad alterum:nec iſta determinatio/ad alterum/repugnat ei qđ eſt res/ iſto modo loquendo/q2 iſto modo/res non diſtinguitur contra modum/vel habitudinem/vel circũſtantiam rei:ſed includit eam.

De ſecundo articulo pmo dicet̃ illud qđ eſt reale. ❡ 2° quantũ pertinet ad logicũ cõſideratio huius ꝑpoſitionis:relõ vt cõparat̃ ad eſſentiã eſt res. ❡ 3° patebit de cõpoſſibilitate ⁊ icõpoſſibilitate iſtorũ de qbus querit̃. ❡ De pmo
D dico ꝙ relatio vt cõparat̃ ad eſſentiã eſt res:qđ ꝓbat̃ ſic: qñ aliqua/quocũqʒ mõ diſtincta/cõſtituũt 3ᵐ/non cõſtituunt illud niſi vt aliquo mõ ſe hñt adinuicez/vel aliquo mõ vniunt̃:⁊ hoc appʒ de cauſis extrinſecis/que nunq̃ cauſant niſi aliquo mõ cõcurrãt ad cauſandũ:⁊ magis de cauſis intrinſecis/que nõ cõſtituũt ſuppoſitũ niſi vt ſuo mõ vniant̃:eſſentia aũt ⁊ relatio/ſm oẽs/ɔſtituũt pſonã/ qualẽcũqʒ rõnẽ habeãt pncipij.ergo hoc eſt inquãtũ cõcurrũt qđ nõ põt eſſe/niſi vt relatio eſt in eſſentia.ex hoc habeo/ꝙ eſſentia ⁊ relatio cõſtituũt pſonã: nõ niſi vt relatio eſt in eẽntia:ſʒ relõnẽ eſſe in eſſentia eſt relationem hñe cõparationẽ ad eſſentiã veriſſimã quã põt hñe citra cõſiderationẽ itellectus.ergo relatio nõ cõſtituit pſonaz niſi vt cõparata ad eſſentiã:ſʒ nõ cõſtituit pſonaz niſi vt res/aliogn pſona vt cõſtituta formalr̃ nõ eẽt res.ergo relatio vt cõparata ad eẽntiã eſt res. ❡ Scdo ſic:q2 aut cõparatio ad eẽntiã eſt oĩno ipſamet relatio/aut aliqđ ſuperueniẽs:ſiue rei/ſiue rõnis,nõ curo quantũ ad ꝑpoſitũ.ſi eſt oĩno ipſamet/pʒ ꝙ ipſa ſit res ex pmo articulo:⁊ cum ipſamet ſit ſua cõparatio ad eſſentiã. ergo ipſa vt cõparata ad eſſentiã eſt res.ſi ſcdo mõ/nulla hĩtudo adueniẽs cuicũqʒ/ſiue abſoluto/ſiue reſpectiuo: ſiue ẽt illa habitudo ſit realis ſiue rõnis deſtruit illud cui aduenit: ſʒ poti⁹ preſupponit.pʒ de intẽtionib⁹ ſcdis que nõ deſtruũt rõnes intẽtionũ pmarũ qbus adueniũt:nõ ergo deſtruit illa realitas relationis per hoc qđ eſt cõparata: ⁊ p ɔñs pʒ
E propoſituz. Ex hoc pʒ/que res ſit:qa ad qđcũqʒ cõparat̃
T.c.16.⁊.21 aliqđ ipſum eſt ipſuz.nã ſm ꝓħm pmo phyſi. qđ vere eſt nulli accidit.⁊ eſto ꝙ ſubã bouis cõparata ad holem nõ ſit ſubã hoĩs:tñ ſemꝑ eſt res/⁊ que res/eſt ſubã: ⁊ que ſubã bouis:qa ipſa eſt ipſa:ſic hec relõ/que eſſentialr̃ eſt ad alterũ/nunq̃ eſt nõ res/nunq̃ ẽt ipſa eſt niſi ipſamet res ad alterũ.cõparatio aũt (vt dictũ eſt) nunq̃ deſtruit
Tho.i.pte.q.36.artic.2.⁊ Egidi⁹ de roma quolibet.i.q.6. Et Hẽricus in ſumma arti.60.q.1.⁊ quolibet.5.q.1. realitatẽ ꝑpriã:ſʒ pſupponit. ❡ Dic tñ eſt alius modus dicẽdi de iſtis relationibus/qui talis eſt. relatio cõparationẽ iportat/⁊ ad oppoſitũ/⁊ ad fundamẽtũ.ex alio autẽ ordine hʒ ꝙ ſit realis ſimplr̃.ſ.ex ordine ad fundamẽtũ. ex alio ꝙ vna ſit diſtincta ab alia.ſ. ex ordine ad oppoſitum.pmo mõ eſſentia diuina eſt realitas oĩum relonum diuinarũ.iõ ſm huius cõparationẽ nõ differũt realr̃/ſed ſcdo mõ.ergo ⁊c̃. ❡ Cõtra illud quo aliqđ ens hʒ entitatẽ/eo/tanq̃ fundamento primo vnitatis/eſt vnũ vnitate cõrriſdẽte tali entitati.⁊ per ɔñs diſtictũ a quocũqʒ ente nõ hñte hãc vnitatẽ.a quo ergo relõ eſt res in actu/extra ſuã cãm.ab eo eſt diſtincta realiter a relõne quacũqʒ/que nõ eſt ipſamet/ſiue que nõ eſt ens entitate ꝑpria ipſius.
❡ Cõfirmat̃ ſpãliter de relõnibus in diuinis: qa q̃libet relõ/ſaltẽ pſonalis/ſeipſa formalr̃ eſt incõicabilis:qđ aũt ſeipſo formalr̃ eſt incõicabile/ſeipſo formalr̃ a quocũqʒ cõmunicabili eſt diſtinctũ.ergo relõ/a quo hʒ ſuã realitatem qua formalr̃ eſt icõmunicabilis ab eo hʒ diſtinctionem. ❡ ꝑ.Si eſſentia/vt dĩ.eſt realitas oĩum relationũ: ⁊ iõ ſm illã cõparationẽ nõ differũt realiter. ergo cũ illa cõparatio ſit etiã in eſſentiã/ſequit̃ ꝙ/vt ſunt in eſſentia/ nõ differũt realiter.ergo vt ſunt in eſſentia/vel nullo mõ differũt:qđ oĩno eſt irrõnabile/vel ſola rõne differunt:⁊ ſi hoc ergo cõſtituta per ipſas/vt ſunt ineſſentia/ſola rõne differunt.perſone aũt cõſtituũtur per ipſas/vt ſunt in
G eſſentia/vt dictũ eſt in pꝛĩa rõne.ergo ⁊c̃. ❡ Quãtũ ergo ad iſtud/videt̃ rõnabilius ꝙ ab eodez habeat ꝙ ſit realis ⁊ ꝙ ſit diſtincta a relatione oppoſita: ⁊ hoc itelligẽdo qũocũqʒ.nã nõ eſt intelligibile ꝙ ſit realis niſi ſit realis habitudo ad oppoſitum:⁊ ſic realiter diſtincta ab oppoſito:nec ipſa poteſt eẽ realiter diſtincta ab oppoſito/niſi vt habitudo realis:⁊ ſic eſt res/eo modo quo ſibi ɔuenit eſſe res:ſeipſa ergo formaliter eſt res/⁊ ſeipſa formaliter eſt diſtincta ab oppoſito. A fundamento autẽ hʒ vtrũqʒ fundamentaliter ⁊ radicaliter.

Quantũ autẽ ad logicã/iſta ꝑpõ.relõ vt cõparata
H ad eſſentiã eſt res.vĩ diſtinguenda:q2/iſta inq̃tum:vel ſm q:vel vt.dupl'r accipiunt̃.aliqñ.n.he dictiões notãt rõnẽ accipiẽdi illud qđ determinat̃ p ipſas: aliqñ.n.nõ ſolũ hoc:ſʒ ꝑprie iportãt cãlitatẽ reſpectu ihe-
rẽtie pdicati.Exẽpliũ.motus eſt actus entis in po°/ſm ꝙ 3.phyſi.t.c.
in po°.ly ſm ꝙ/iportat rõnẽ ſm quã mot⁹ eſt actus mo- 9.⁊.10.
bilis:qa cũ ſint in mobili due rõnes. eſt.n.in actu ⁊ eſt in po° ad aliud/motus eſt act⁹ ei⁹ vt ɔſiderati in po°:nec tñ ſibi hoc qđ eſt/ſm ꝙ/eſt in po°/notat cãm iherẽtie pdica-
ti:q2 qñ ſic accipit̃ infert vl'ez ſm ꝓħm pmo poſ./vt iu- Coſ.35.
ſtitia eſt bonũ ſm ꝙ bonũ/ſequit̃ ſm ipſuz. ergo iuſtitia eſt oẽ bonũ:⁊ plani⁹ a pte ſubiecti:vt ſi hõ ſm ꝙ rõnale intelligit:ſequit̃ q: oẽ rõnale itelligit.Iſ mõ ẽt qñ idẽ ponit̃ determinatio ſuipſi⁹ mediãte hac dictiõe iquãtũ. In p g̃ ſenſu ɔſiderat̃ pciſa rõ ipſius qđ determiat̃:in alio ſenſu notat̃ ꝙ rõ reduplicati ſit rõ iherẽtie pdicati cũ ſubiecto. pmo mõ dicim⁹ ꝙ hõ ɔſiderat⁹ iquãtũ hõ/eſt pciſiſſime cõſiderat⁹.2° mõ/hõ ſm ꝙ hõ eſt rõnalis:qa qđ ɔſequit̃ reduplicationẽ eſt rõ iherẽtie pdicati.⁊ ẽt concedi põt ꝙ hõ ſʒ ꝙ hõ/eſt riſibilis:⁊ eſt ibi cã iherẽtie in 2° mõ dicẽdi p ſe. ❡ Ad ꝑpoſitũ/cũ dico ꝙ relatio vt cõparata ad eẽntiã diuinã eſt res:põt itelligi dupl'r.p mõ vt relõne cõſiderate ſub tali cõparatione ɔuenit hoc pdicatũ res. vl' 2° mõ ꝙ illa cõparatio ſit rõ iherẽtie hui⁹ pdicati qđ ẽ res.
I 2° mõ ꝑpoſitio eſt falſa:qa illa cõparatio ad eẽntiã eſt ſola cõparatio rõnis.eſt.n.iter extrema nõ diſticta realr̃.relationẽ.ſ.⁊ eẽntiã:q̃ tñ põt itell's cõparare.⁊ ita eſt iter ea relõ rõnis.nõ g̃ de iſto itellu loqmur:ſʒ de pmo: ⁊ tũc eſt ſenſus ꝙ pſonitas nõ ſoluz pciſe accepta/ſm ꝙ pſonitas:ſʒ etiã ſm ꝙ ɔſiderata ſub iſta rõne/vt cõparat̃ ad eẽntiã/ vel vt eſt in eẽntia/eſt res:q2 iſta cõparatio non diminuit nec deſtruit pſonitatẽ eẽ rẽ:ſʒ pſupponit/ſicut pcedit 2° rõ ad ɔnẽ ſcdi articuli. Exẽplum.hõ vt riſibilis itelligit.hec nõ eſt vera ſic ꝙ riſibilitas ſit cã iherẽtie pdicati:ſʒ ſic eſt vera ꝙ hoĩ ɔſiderato ſub rõne riſibilis nõ repugnat hoc pdicatũ itelligere:ſʒ ɔuenit.⁊ iſto mõ q̃cũqʒ determinatio ſub qua ɔſiderat̃ ſubm̃:q̃ tñ nõ excludit pdicatũ/nõ falſificat ꝑpõnẽ in q̃ pdicatũ dĩ de ſubiecto ſic determinato.

Ex iſtis

Ex iſtis patere poteſt illud qḋ queritur. Sed opor-
tet primo videre intellectū huius qḋ dī, ꝙ
relatio eſt rō. nā ꝙ aliqḋ dicat̄ rō pōt ad ꝓpoſitū intel-
K ligi dupliciter. Uno mō: qꝛ eſt modus illius cui cōparat̄
de tri.c.10. ⁊ nō res tali realitate, ſicut Boetius vocat bīudines cir-
cūſtātias, ⁊ nō res: qꝛ nō hñt talē realitatē qualē hñt ille
quarū ſunt circūſtantie: ⁊ quāto aliqḋ recedit a realitate
perfecta tāto magis accedit ad rōnē. Alio mō aliquid, vt
accipit̄ ſub rōne formaliter: pōt dici rō, vel ens rōnis, ſi-
cut ſi hō vt vle, dicat̄ eē rō: pro quāto ꝯſiderat̄ ſub vni-
uerſalitate que eſt per ſe rō. Iſtis duobus modis pōt cō-
cedi ꝙ relatio vt cōparat̄ ad eēntiā eſt rō: qꝛ eſt modus
circa eēntiā ⁊ nō hꝫ talē entitatē formalr̄, q̄lē hꝫ eēntia:
ſꝫ eſt quaſi circūſtātia reſpectu eius: ⁊ ēt cū dico, vt cōpa
rat̄ ad eēntiā hec cōparatio (vt dictū eſt) īportat reſpe-
ctū rōnis: ⁊ ſub ea cōſiderat̄ p̄nitas: ⁊ pro tanto p̄nitas:
vt cōparat̄ ad eēntiā eſt ens rōnis: qꝛ acceptū ſub rōne.
¶ Sꝫ ſiue ſic, ſiue ſic dicatur, ꝙ p̄nitas vt cōparata ad
eēntiā eſt rō: nō tollit̄ qn p̄nitas ſit res: qꝛ quātū ad p̄m,
ipſa ſuo mō eſt res, ſ. res ad aliud: ſꝫ dicatur rō reſpectu
rei ad ſe. quātū ad zm, ipſa ꝯſiderata ſub rōne que eſt cō
paratio ad eēntiā, dī rō: qꝛ illud ſub quo ꝯſiderat̄ nō hꝫ
entitatē ex ſe. ipſa tñ eſt res: qꝛ illud ſub quo ꝯſiderat̄ nō
deſtruit realitatē eius: ſꝫ ipſā p̄ſupponit. cōparatio enī
L alicuius ad alterū p̄ſupponit entitatē ſm ſe. ¶ Ex h̄ pꝫ
ꝙ iſta ſtāt ſimul: ꝙ ipſa relatio cōparata ad eēntiā ſit rō
ſ. duplici mō p̄dicto. ⁊ tñ ꝙ ipſa, vt cōparat̄ ad eēntiā ſit
res, ſicut iā dictū eſt. ſtat ēt ꝙ ipſa cōparata ad oppoſitū
ſit res: qꝛ ipſamet eſt cōparatio ad oppoſitū: ⁊ ipſamet
eſt ipſa res, que eſt talis cōparatio, ⁊ magis vſitate dicit̄
res vt cōparata ad oppoſitū: ⁊ rō vt cōparat̄ ad eēntiā:
qꝛ vt cōparat̄ ad oppom eſt eque ⁊ ſimilis entitatis cum
oppoſito, nec reſpectu eius hꝫ rōnē modi, ſicut nec ecō-
uerſo: ſilr̄ ipſa eſt cōparatio ſui ad oppm. ⁊ iō cū dī vt cō
parata, nō ꝯſiderat̄ ſub aliqua rōne que ꝓprie dicat̄ rō.
nō enī eſt aliud p̄nitas, vt cōparat̄ ad filiationē, ꝙ̄ p̄-
nitas vt cōparata ad filiationē: ⁊ hoc eſt in ſpāli p̄nitas
vt eſt p̄nitas. Stat ergo ſimul ꝙ p̄nitas, vt comparata
ad oppoſitū, ſit res: nō tñ eo mō quo, vt cōparat̄ ad eēn
tiā eſt res: ſꝫ vt cōparata ad oppm eſt res iſtis duobꝰ mo
dis. qꝛ ſimilis entitatis diſtincte, ꝯtra modū, ⁊ eſt res nō
accepta ſiue cōſiderata formaliter ſub rōne: ⁊ ꝙ ipſa cō-
parata ad eēntiā ſit rō, ꝓpter duo oppoſita: qꝛ. ſ. modus
eſſentie: ⁊ qꝛ accepta ſub rōne que eſt ipſa cōparatio ad
eſſentiā: tñ vtroqꝫ modo, ⁊ vt cōparatur ad oppoſitum,
⁊ vt comparatur ad eſſentiā, eſt res, ⁊ eadē res: qꝛ ipſa-
met eſt comparatio realis, vt probatum eſt.

De tertio articulo arguit̄ ꝯtra p̄dicta. p̄rio
ſic. Si relo comparata
ad eēntiā eſt res: aut ergo res ad ſe aut ad alterū. ꝙ re-
latio ſit res ad ſe q̄litercūqꝫ, vī includere ꝯdictionē. ergo
vt cōparata ad eēntiā eſt res ad alterū: ſꝫ vt cōparat̄ ad
eēntiā eſt idē ꝙ eēntia. ergo relo: vt idē eſt eēntie, vel vt
eſt eēntia, eſt res ad alterū: ⁊ tūc vltra. ergo eēntia eſt res
ad alterū. Iſta ꝯña ꝓbat̄ per ſile: qꝛ ſi hō ſm ꝙ rōnale
intelligit. ergo rōnale itelligit. Et rōne ēt: qꝛ p̄dicatū qḋ
cōuenit alicui per rōnē alicuius, ꝑus cōuenit ei. ¶ Itē, ſi
relo vt cōparata ad qḋcūqꝫ ſit res ꝓpria realitate. ergo
ſilr̄ relo in creatura, vt cōparatur ad fundamētū eſt res
propria realitate: ⁊ nō p̄ciſe realitate fundamēti. ergo eſt
ibi accñs ꝓpria accñtalitate: qꝛ nō eſt ibi ſubā. ⁊ tūc ſeq-
tur, ꝙ alia eſt accñtalitas relonis in creatura: ⁊ accñtali-
tas abſoluti in quo fundat̄: ⁊ ſic vī ſeq ꝓceſſus in īfinitū:
qꝛ illa accñtalitas relonis hꝫ ꝓpriā realitatē: ⁊ nō niſi ac-
cidētalē. ergo hꝫ ꝓpriā accidētalitatē, ⁊ de illa ſilr̄. ⁊ ſic
in infinitū. ¶ Cōſimilr̄, in diuinis ſi hꝫ ꝓpriā realitatē vt
cōparat̄ ad eēntiā. ergo illa eſt ſubalis vel accñtalis: non
accñtalis: qꝛ nullū accñtale eſt in deo. 5. de tri. c. 5. ergo hꝫ
propriā ſubalitatē. ⁊ tūc p̄ p̄nitate debit eē per ſe: qḋ eſt
incōueniēs: qꝛ tūc erūt in diuinis tria per ſe eē: qꝛ tres relo-
nes: cū tamē nō ſit ibi niſi vnicū per ſe eē, ſm beatum
Augu. 7. de tri. c. 6. dicētē, ꝙ ſuba eſt quo pater eſt: ⁊ quo
filius ſilr̄ hꝫ eſſe, ſꝫ non ſit quo pater eſt pater.

Reſpondeo ad p̄m pꝫ in zo articulo. de diſtictio
ne iſtius ꝓpoſitionis, relo vt cōpa-
M rat̄ ad eēntiā eſt res: qꝛ vā eſt, ꝓut ly vt, vel inquātū, de-
notat determinationē vel ſpecificationē ſiue determina-
tā acceptionē p̄nitatis ſub iſta rōne, que eſt cōparatio
ad eēntiā. nō eſt aūt vā ꝓut denotat cāliatē inherētie p̄-
dicati ad ſubm. In p̄ ergo intellu, qñ q̄rit̄, que res ſit. di-
ci pōt ꝙ eſt res ad alterū: qꝛ cōparatio ad eēntiā nō fa-
cit ꝙ p̄nitati repugnat ſua ꝓpria realitas, que eſt reali-
tas ad alterū: nec tñ eſt ſic itelligēdū, ꝙ p̄nitas cōpara-
ta ad diuitatē, ſit res ad alterū: ita ꝙ alterū ſit diuinitas, a.l. deitatē.
vt ſit ſenſus. p̄nitas eſt res ad diuitatē: ſꝫ eſt ſenſus. p̄ni-
tas cōparata ad eēntiā eſt res rōnis ⁊ in ſe res ad alterū
ſ. ad filiū: qꝛ qui cōparat p̄nitatē ad diuitatē, excludēdo
filiū vel nō icludēdo filiū: nō cōparat p̄nitatē niſi hēat
duo ꝯdictoria in intellu ſuo: cū p̄nitas, ſm illud qḋ eſt,
ſit per ſe ad filiū. ⁊ ſꝫ p̄nitas nō ſit ſeipa cōparata ad di-
uinitatē, ſꝫ ad filiū, vt ad correlatiuū: tñ p̄nitatē ipā, in-
cludēdo eē ad filiū, pōt intells cōparare ad diuinitatē:
qꝛ intells pōt aliqḋ cōparare per actū ſuum ad illud qḋ
nō eſt eiꝰ per ſe correm ex nā rei. ſm hūc itellm, pōt dici,
ꝙ p̄nitas, vt cōparata ad eēntiā eſt res ad alterū. ¶ Et
cū infert̄. g̊ vt eſt eēntia, vel vt idē eēntie eſt res ad alte-
rū: ꝯcedat̄ in ſilī intellu. ¶ Et vltra, cū dicis. g̊ eēntia eſt
N res ad alterū. ¶ Rñ: h̄ pōt itelligi duplr̄. per idētitatē,
vel formalr̄. p̄ mō poſſet ꝯcedi, ⁊ eſt ſenſus dicti, ꝙ diui-
nitas eſt res que eſt ad alterū: qꝛ eſt p̄nitas: nō aūt eſt cō
cedēdū formalr̄ ꝙ diuitas ſm ſuā formā ſit ad alterū.
Sꝫ qꝛ in añte fuit p̄dicatio formalis dicēdo. p̄nitas vt
cōparat̄ ad eēntiā eſt res ad alterū. iō ſi inferat̄ ſilis p̄di
catio in ꝯñte, ꝙ diuitas eſt formalr̄ ad alterū, negāda eſt
ꝯña. qꝛ nō opꝫ ꝙ p̄dicatū eo mō ꝯueniat determinatiōi:
quo ꝯuenit alicui itello ſub tali d̄terminatiōe. qñ illa de-
terminatio nō notat̄ eē rō inherētie p̄dicati ad ſubm, ſic
hic. Et per h̄ pꝫ ad ꝓbōnes ꝯñtie. hō ſꝫ ꝙ rationalis ⁊c.
Iſta ꝯña tenet ꝓut, ly ſꝫ ꝙ, notat cāliatē inherētie p̄di-
cati ad ſubm. ſic aūt nō accipit̄ in ꝓpoſito h̄ qḋ dī, vt cō-
parat̄ ad eēntiā. ⁊ ſilr̄ ad ꝓbōnē ſequētē. eſto ꝙ p̄dicatū
verius inſit illi qḋ eſt rō iherētie alii, h̄ nō habet̄ niſi ſm
ꝙ ly ſm ꝙ, tenet̄ ꝓprie reduplicatiue. hic aūt nō ſic acci
pit̄ (vt dictū eſt) in illa diſtictione logica in zo articlo.
¶ Sed ſi obyciat̄. qꝛ illud qḋ eſt in aliquo formalr̄ pōt
illud denoiare. g̊ ſi relo vt cōparata ad eēntiā ſit in eēn-
tia, eēntia pōt denoiari a relone: ⁊ p ꝯñs eēntia formalr̄
O referet̄ ad aliud ¶ Rñ: aliq̄ denoiatiua, vel ꝯcreta p̄di-
cant̄ de aliqbus. p̄ mō per ſe. aliq̄ de aliquo p ſe. zo mō,
ſiue p accñs. de cōpoſito qdē ex ſuſceptiuo ⁊ forma, p̄di-
cat̄ denoiatiuū ſiue ꝯcretū forme per ſe. p̄ mō, ſpāliter ſi
ſubm eſt per ſe vnū, quātū ad ꝯceptū. ſic hō dī rōnalis,
ſiue aiatꝰ, p ſe p̄ mō. ſꝫ corpus, qḋ eſt altera ps cōpoſiti,
dī denoiatiue aiatū, ꝓprie tñ, ſiue per ſe zo mō, ſiue per
accñs: qꝛ illud nō eſt totū icludēs formā ſꝫ ſuſceptiuū re
cipiēs formā. vbicūqꝫ g̊ eſt aliq̄ forma, opꝫ dare p̄dica-
tionē formalē de toto, que eſt per ſe p̄ mō. Etiā in creatu
ris, opꝫ dare cōiter p̄dicationē, que ſit ꝓprie denoiatiua
forme de ſuſceptiuo. In diuinis pꝰ, predicatio non nega-
tur. nā p̄ gñat, ſiue generās generat. p̄ eſt q̄ſi cōpoſitū

B

includens.quaſi eēntialiter/formā illaʒ que de ipſo p̄di-
catur:ſʒ denoiatiuā p̄dicationē/q̄ſi forme.de quaſi ſuſce-
ptiuo/nō opʒ dare ibi.❡ Hoc declarat̄ auc̄te ⁊ ratione.
Rōne ſic.qd̄ itelligit̄ ibi/q̄ſi ſuſceptiuū forme/eſt illimi-
tatū ad oppoſitas formas vel relones. ⁊ tn̄ nō diſtiguit̄
ab eis.ꝙ aūt denoiat̄ a forma aliq̄/denotat̄ per h̄ eē di-
ſtinctū ab oppoſito:qꝛ ergo hic nō eſt ſuſceptiuū ꝓpriuʒ
forme:ſʒ cōe ſibi ⁊ oppoſito/⁊ forma talis denoiare non
poſſet niſi ꝓpriū ſuſceptiuū:qꝛ nō niſi diſtinctū ab oppo
ſito.iō nulla eſt p̄dicatio dnoiatiua relonū de ſuſceptiuo.
❡ Hoc cōfirmat̄ per Dam.li.p̄.c.5. vbi vult ꝙ relones
determināt hypoſtaſes nō nām.notant̄ ergo illud deter
minare de quo p̄dicant̄ in cōcreto:qꝛ notant̄ illud cōpa-
rare ad oppᵐ/⁊ diſtinguere ab oppoſito. ❡ Ad formā ğ
rōnis/qn̄ accipit̄/relo eſt in eēntia.ğ eēntia pōt denoiari
a relone/nō ſequit̄.⁊ rō dicta eſt.⁊ cuʒ dı̄. ois forma pōt
denoiare illud in quo eſt. extēdēdo denoiationē ad p̄di-
cationē denoiatiuā eēntialē in cōcreto: ſic̄ hō eſt anima-
tus.⁊ ad denoiationē ꝓprie dictaʒ.ſic̄ hō eſt riſibilis. vel
lignū eſt albū.vel hō itelligit.cōcedi pōt ꝙ ois foīa aliq̄
iſtoꝝ modorū denoiat illud in quo eſt/qꝛ ad minꝰ de cō-
poſito p̄dicat̄ in cōcreto:ſʒ illud ſit/extēdēdo denoiatio-
nē:ſʒ ſi tu accipias/de illo in quo eſt vt in ſuſceptiuo p̄di-
catū p̄dicat̄ ꝓprie denoiatiue/negādū eſt:niſi illud ſuſce-
ptiuū ſit limitatū/vel niſi p̄dicatio illa dnoiatiua iportet
ſubm̄ eē ꝓpriū ⁊ diſtinctū ab oppoſito. ❡ Ad 2ᵐ/ſʒ eēt
magna difficultas de per ſe/tn̄ in ꝓpoſito eā ptrāſeo. cō-
cedo tn̄ ꝙ relo que eſt accn̄s in creaturis/propriā hʒ ac-
cidētalitatē.qꝛ illa eſt per ſe res/⁊ non eſt illa res in qua
P fundatur.nec eſt res per ſe ens/ſicut ſuba.ita opʒ dare ꝙ
ipſamet ꝑ ſe ſit res hn̄s ꝓpriā accn̄talitatē:q̄ nō ſit accn̄-
talitas entis ad ſe ſʒ accn̄talitas entis ad alteruʒ.ſic̄.n.nō
eſt eadē entitas ad ſe ⁊ ad alteruʒ. ſic nec eadē accn̄tali-
tas accn̄tis entis ad ſe ⁊ accn̄tis entis ad alterū.Et cū ar-
guit̄/ꝙ eſt ꝓceſſus in infinitū.❡ R̄n̄.ſtādū eſt in ipſa re
latione:nec vlterius ꝓcedit̄.vbi gr̄a.in albedine fundat̄
ſilr̄itudo.iſta ſilitudo hʒ aliquā accn̄talitatē ꝓpriā ab ac-
cidētalitate albedis diſtinctā.ſic̄ relo eſt genus diſtinctū
a gn̄e q̄litatis.❡ Si q̄ras de accn̄talitate ſilr̄itudis/ſi ipa
eſt alia a ſilr̄itudie.dico ꝙ nō: qꝛ ſilr̄itudo eſt ſua accn̄tali-
tas ad fundamētū/⁊ ſeipſa accidit fundamēto: ſic̄ ſeipſa
eſt ad oppoſitū.Ulr̄.n.qd̄ conuenit alicui ſic/ꝙ oimoda
Regla cognoſcēdi idētitatis notabilis. Zdictio ſit illud eē ſine h̄.hoc eſt ideʒ realr̄ illi. ⁊ per op-
poſitū/vbi nō eſt oimoda Zdictio nō opʒ idem eē oino.
nūc aūt Zdictio eſt ſilr̄itudinē eē ⁊ nō eē ad fundamētū ⁊
ēt nō eē ad terminū.iō accn̄talitas ſua ad fundamētū eſt
ideʒ ſibi/ſicut ipſamet eſt ſilr̄itudo/vel hītudo ad oppᵐ.
ſtatꝰ eſt ğ/qꝛ accn̄talitas ſilr̄itudis nō ē alia res a ſilr̄itudi-
ne.ſʒ ſilr̄itudo eſt q̄dā res alia ab albedine.qꝛ hītudo ⁊ ēt
accn̄talitas albedis pōt poni q̄dā res alia ab albedine.qꝛ
albedo ē q̄dā res abſoluta.⁊ accn̄s abſolutū p̄t eē ſine Z-
dictōe/ſine ſubto.⁊ iō nō ē idē hītudini ſue ad ſubm.nec
ſeipſa accidit illi.falſa eſt ğ illa.qua rōne ſilr̄itudo accn̄ta-
lis albedis/hʒ aliā accn̄talitatem ab albedine: pari rōne
accn̄talitas ſilr̄itudis hēbit aliā accn̄talitatē a ſilr̄itudine.
falſa eſt ēt illa.quā rōne accn̄talitas ſimilitudinis eſt ea-
dem ſibi pari rōne accn̄talitas albedinis eſt eadeʒ ſibi.
qꝛ albedo eſt ens abſolutum/⁊ ſimilitudo relatio.
a.l. cum ɔfirmatur. ❡ Confirmat̄/vna ſimilitudo non eſt niſi ad vnum ter-
minum/habitudo/igit̄ ſilitudo nō eſt ad ſubam. habitu-
do cum ſit habitudo ad oppoſitum.ſ. ad ſimile. Neqʒ
eſt fundamentum relationis.
❡ Et ex h̄ nō eſt Zdictio albedinē eē ſine cōparatione ad
ſupficiē.eſt aūt Zdictio ſilr̄itudinē eē ſine cōparatione ad
fundamētū.⁊ iō illa cōparatio nō eſt eadē albedini. iſta
aūt eſt eadē ſilr̄itudini. nihil aūt aliud eſt ſilr̄itudinē eē/ꝙ
hītudinē huius ad h̄.nec tn̄ dico ꝙ relo ad qd̄cūqʒ cōpa-
ret̄ ſeipſa cōparat̄.qꝛ pōt cōparari relone rōnis/que nō
eſt ipſa.ſʒ ēt forte poteſt cōparari relatione que non eſt
ipſamet/ſʒ que eſt realiter alia a ſe. ſic̄ ꝓportionabilitas
fundat̄ in ꝓportione.ſʒ h̄ dico/ꝙ relo ſeipſa ⁊ nō alia cō-
paratiōe cōparat̄.ſi tn̄ cōparet̄ ad qd̄cūqʒ ſine quo eſt
Zdictio ipſaʒ eē.❡ Et cū arguit̄ vlteriꝰ de ſubalitate re-
lationis in diuinis.Dico ꝙ ſʒ ph̄s diſtinguat in p̄dicamē-
tis ſubaʒ p̄ᵃᵐ a ſc̄dam ad ꝓpoſitū/eēntia hʒ rōnē vtriuſ-
qʒ ſube/q̄ntū ad aliqd.ſube q̄dē ſc̄de/quo ad h̄ ꝙ ipſa eſt Q
cōis.nō tn̄ quo ad h̄ ꝙ ipſa ſit vl̄is: h̄ eſt diuiſibilis vel
plurificabilis.eſt.n.cōis cōitate reali ſm̄ Dam.c.4. ibi
eſt cōitas ſube nō ſolū rōnis/ſicut eſt in nā creata.hʒ aūt
rōnē ſube p̄ᵉ/q̄ntū ad h̄ ꝙ eſt eē h̄.ſiue ſinglare:qꝛ eēntia
de ſe eſt hec.nō dico quo ad h̄ qd̄ eſt eē incōicabile. qꝛ h̄
eēt impfectionis.nō reſtat̄ autē alia rō ſube/q̄litercūqʒ
accepte/in diuis q̄rēda vltra rōnē eēntie/niſi rō incōica-
bilitatis.iſta aūt in diuis nō pōt eē per ſe rō ſube/quātū
ad cōeʒ opinionē/ſm̄ quā loqmur cōiter in iſtis q̄nibꝰ.
qn̄ nō mouet̄ de h̄ qd̄ ad h̄.qꝛ qcq̄d eſt ibi/nō tn̄ ſuba:
ſʒ ēt ad ſe/cōicabile eſt.pʒ ğ ꝙ relo in diuis/nullā hʒ rō-
nē ſubalitatis: qꝛ tm̄mō hʒ rōnē incōicabilitatꝭ: que nec
eſt rō ſube ſc̄de/nec p̄me/q̄ntū ad illud qd̄ ptinet ad pfe-
ctionē ſube/qd̄ eſt eē h̄.illud.n.ɔuenit eēntie de ſe.❡ Si
arguit̄ Z h̄.qcq̄d ptinet ad ſubaʒ p̄ᵃᵐ hʒ per ſe rōnē aliq̄
ſubalitatꝭ.huiꝰ eſt incōicabilitas/q̄ nō eſt ibi niſi per relo
nē.ğ ⁊c̄. R̄n̄. intelligēdo minoꝛē de icōicabilitate ptinē-
te ad ſubaʒ p̄ᵃᵐ/que eſt incōicabilitas ſingularitatis ipſa
vera eſt in creaturis:nō ſic in deo.⁊ rō ē/qꝛ vltimū Zhēs
nām ſiue ad ſinglaritatē/ſiue ad incōicabilitatē in crea- R
turis eſt eiuſdē gn̄is cū nā Zcta:⁊ per ɔn̄s ipm̄ ſm̄ rōneʒ
ſuā formalē ptinet ad genus ſube.in deo nō eſt ſic:vt di-
ctū eſt p̄us.qꝛ vt dictū eſt p̄us/ad icōicabilitatē Zhere nō
pōt aliqd ptinēs ad genꝰ ſube/vel q̄ſi genꝰ ſube in diuis.
qꝛ qd̄libet tale eſt cōicabile.❡ Sʒ adhuc arguit̄.illud ꝑ
qd̄ in diuis ſit Zctio vel determiatio/q̄litercūqʒ dicta/ad
incōicabilitatē vel ad icōicabile/ſm̄ rōnē ſuā formalem
eſt ſuba vel accn̄s.qꝛ iter hec nō cadit mediū:nō aūt acci
dēs.pʒ/ğ ſuba.ergo hʒ ꝓpriā ſubalitatē. ❡ R̄n̄. hic ri-
det Aug.5.de tri.c.6.ꝙ nō oē qd̄ in deo eſt ſm̄ ſubaʒ dı̄/
vel ſm̄ accn̄s.dı̄.n.aliqd ibi qd̄ nec ſm̄ ſubam dı̄/nec ſʒ
accn̄s.vtpote/illud qd̄ ad alterū dı̄.❡ Si adhuc 3ᵒ repli-
ces ſic.illud quo formalr̄ ſuppᵐ in diuis incōicabile eſt:
aut eſt tale/cui cōpetit formalr̄ inherere/aut ɔuenire p̄t/
aut cui repugnat oinoꝫ.ſi p̄ᵐ.ğ eſt accn̄s: ſi 2ᵐ/cū illud ſit
ſuba cui repugnat iherē alteri.⁊ h̄ ꝓut ſuba diſtinguit̄ Z
accn̄s.ſequit̄ ꝙ hʒ rōnē ſube ꝓpriā.⁊ ita ꝓpriā ſubalitatē
qd̄ eſt ꝓpoſitū.❡ R̄n̄. ſm̄ Auic̄.2ᵒ meta.nō iherē ⁊ nō Caꝑ.1.
poſſe inherē:nec eſt rō ſube/vt ſuba eſt genꝰ: nec inherē S
eſt rō accn̄tis: vel alicuiꝰ gn̄is accn̄tis. qꝛ inherē eſt dare
eē/vel actū ſm̄ qd alicui poni ſimplr̄ enti: ſʒ ſuba eſt illd̄
ſubſtractū cui ɔuenit nō inherē/vel cui repugnat inherē/.
⁊ accn̄s vel q̄litas vel q̄ntitas/eſt nā cui ɔuenit inherere.
Det̄ ğ in diuis illud mēbrū/ꝙ illud quo pſona in diuis
eſt formalr̄ icōicabilis eſt tale cui repugnat inherē:repu
gnat.n.illi dare eē ſʒ qd alicui enti ſimplr̄ poni.ğ ⁊ iherē.
⁊ h̄ ſm̄ rōnē ſuā formalē.nec tn̄ ſequit̄/ꝙ ſm̄ ſuā rōneʒ
formalē hēat ꝓpriā ſubalitatē: qꝛ/vt dictuʒ eſt/h̄ nō cō-
plet rōnē ſube/vt diſtiguit̄ Z alia gn̄a. ❡ Si q̄rto repli-
cet̄/qbuſcūqʒ repugnat inherē/repugnat eis per aliquā
vnā rōnē.ſube aūt ɔuenit vel alicui de gn̄e ſube h̄/⁊ per
te/ꝓprietati incōicabili in diuis.ğ per aliqd cōe eis/nō ꝑ
rōnē entis:qꝛ enti nō repugnat iherē/nec per rōnē alicu-
ius iferioris ente/niſi ſube.pʒ diſcurrēdo.ğ illa ꝓprietas
incōicabilis

incõicabilis/cui ſm ſe repugnat inherẽ. ſm ſe icludit ꝓ-
priã rõnẽ ſubeẽ ita hẽbit ꝓpriã ſubaliſtatez/qd eſt ꝑꝑᵐ.
T ℂ Rñ: imꝑfectio aliq̃ põt repugnare alicui/vel qꝛ in-
cludit ꝑfectionẽ ſimplr/vel qꝛ icludit iperfectionez illi i-
perfectioni repugnãtẽ. ſiqdẽ ſunt multe imꝑfectiones re
pugnãtes iter ſe. vbi gr̃a. repugnat deo eẽ album. ⁊ nigro
repugnat eẽ albũ. Deo aũt ꝑꝑ ꝑfectionẽ ſimplr: q̃ repu-
gnat toti gñi colorꝫ. imo toti gñi q̃litatis. imo toti gñi enti-
tãti. nigro aũt repugnat albũ ꝑꝑ ꝑfectionẽ ſuã limitataz
ſub gñe coloris/que ꝑfectio limitata neccio hꝫ iperfectio-
nẽ annexaz. alia tñ ⁊ in alio gradu a ꝑfectione albi. ğ illa
ma. negãda eſt ꝗbuſcũqꝫ repugnat eadẽ imꝑfectio/cuiuſ
modi eſt inherẽ/vel depẽdẽtia ad ſubm/eis repugnat ꝑ
aliqd idẽ i ipſis. qꝛ nõ opꝫ ꝙ eis qbꝰ repugnat aliqd idẽ/
ſit aliqd vniꝰ rõnis ꝙ a ꝑte ipſoꝝ ſit rõ illiꝰ repugnãtie:
imo rõ ꝓpria vniuſcuiuſqꝫ eoꝝ põt eẽ rõ repugnãtie ad
aliqd idẽ. ℂ Ad ꝓpoſitũ/iherẽ/ſiue depẽdẽ ad ſubm/eſt
imꝑfectio. rõ iſta repugnat ſube/cum ipſa talis entitas ſit
ꝙ ſibi repugnat eẽ entitatẽ diminutaz: qꝛ dat eẽ ſimplr.
ſiue pᵐ: qd eſt oppᵐ ei qd eſt iherẽ. cũ h̃ ẽt repugnare ꝑe
relõni in diuinꝭq̃ lꝫ nõ det eẽ ſimplr: ſiue per ſe eẽ. tñ ipſa
talis entitas ẽ ꝙ repugnat ſibi eẽ entitatẽ diminutã/ſiue
actũ ſm qd. iherẽ aũt repugnat eẽntie diue: qꝛ eſt ꝑfectio
ſimplr. repugnat. n. relõni diue. lꝫ non ſit ꝑfectio ſimplr.
qꝛ ipſa ex rõne ſua nõ põt eẽ entitas imꝑfecta/⁊ iherẽ nõ
põt cõpetere niſi enti depẽdẽti. ⁊ per ꝯñs imperfectio.

Ad argumẽtũ principale/cũ arguiẽ ꝙ relõ vt cõparata ad eſſentiã eſt rõ. ⁊ ꝙ
cã huiꝰ eſt: qꝛ ipſa vt cõparata ad eẽntiã trãſit in eẽntiaꝫ.
V vtrũqꝫ aſſumptũ põt hic vnũ itellm veꝝ/⁊ aliũ falſum.
põt. n. itelligi rõ vt rõ opponiẽ rei/ſiue enti ex̃ aiam. ⁊ h̃
eſt falſuꝫ. qꝛ ad qdcũqꝫ cõparaẽ ſemꝑ eſt res ex̃ aiaꝫ/ꝓ-
pria realitate q̃ eſt ad alterũ. Alio mõ põt itelligi rõ/ideꝫ
ꝙ modus ſiue circũſtãtia rei/ſm Boetiũ. ſic cõcedẽduꝫ
eſt ꝙ relõ ſit rõ reſpectu eẽntie: nõ tñ ꝑꝑ h̃ tolliẽ qn cõ-
parata ad ipſam ſit res. ℂ Cõſilr põt intelligi trãſire in
eẽntiam/vno mõ ita ꝙ nõ hẽat ꝓpriã entitatẽ ad alterũ
⁊ iſte itellꝰ eſt falſus. Alio mõ trãſire in eẽntiã/ſic ꝙ nõ
remanet diſtincta realr ab eſſentia. Et lꝫ nõ ſit hic qd de
idẽtitate vel diſtictiõe relõnis ⁊ eẽntie. imo illa eſt diffi-
cilior qõne ꝓpoſita. tñ ꝯcedi ꝑt ꝙ relõ cõparata ad eẽn-
tiã eſt rõ ſcdo mõ/h̃ eſt modꝰ/⁊ trãſit in ipaꝫ nõ pᵒ mõ/ſꝫ
ſcdo mõ: ⁊ h̃ mõ nõ manet realr diſticta: ẽ tñ res ex̃ aiaꝫ
ꝓpria realitate/que eſt ad alteꝝ/⁊ ſic manet/ꝑut manẽ/
excludit trãſitũ dſtructiuũ ꝓprie realitatis. ℂ Cõſilr/ſi
inferaẽ in ꝯne/ꝙ ipa/vt cõparata ad oppᵐ/eſt rõ ſupple
reſpectu eẽntie. qꝛ ſic accipiebaẽ in ꝑmiſſa/ꝯcediẽ. ad ni-
bil. n. cõparari ꝑt qd tollat ab ipſa qn ſit modꝰ eẽntie. tñ
nõ ſequiẽ. ğ vt cõparaẽ ad oppᵐ nõ ẽ res: qꝛ h̃ mõ eẽ rõ-
nẽ nõ repugnat ei qd eſt eẽ rẽ. ℂ Si arguiẽ. reſpectu eẽn-
tie eſt res. ğ eſt alia res. ⁊ ſic nõ trãſit in eẽntiã quãtũ ad
idẽtitatẽ realẽ. ℂ Rñ: ꝙ qd de realitate relõnis nõ eſt
qd de alietate. imo pᵐ ꝑtinet ad ꝓblema de accñte vl ge-
nere. zᵐ ad ꝓblema diffinitiuũ/de eodẽ vel diuerſo. pꝫ ex
pᵒ topi. in exẽplo ẽt pꝫ ideꝫ. hõ vt cõparaẽ ad ſoꝛ. eſt res.
imo ſoꝛ. vt cõparaẽ ad ſortẽ eſt res: ⁊ vtrũqꝫ ꝓbaẽ: qꝛ idẽ-
titas realis nõ eſt niſi rei ad rẽ. hõ ẽ idẽ realr ſorti. ⁊ ſoꝛ.
eſt idẽ ſoꝛ. ⁊ vt dĩ idẽ ſoꝛ cõparaẽ ſoꝛ. pꝫ de ſe. nec tñ hõ/
vel ſoꝛ. vt cõparaẽ ad ſoꝛ. eſt alia res a ſoꝛ. ſic ğ in ꝓpoſi-
to/ſtat ꝙ relõ vt cõparata ad eẽntiaꝫ eſt res: ⁊ tñ nõ alia
res. Et ſi quẽratur/nunquid eſt eadem res cum eſſentia/
vel alia. Si detur ꝙ eadẽ realiter: hoc tñ nõ opꝫ ꝑꝑ qõ-
nem ꝓpoſitam: ſꝫ ſufficit dicere ꝙ ipſa eſt res que eſt ad
alterum. ſic ergo ad qdcunqꝫ cõparetur/tranſit in eſſen-
tiam/⁊ manet.

a. l. Terminũ trãſire ad de-ſtructionẽ ꝓ-prie ⁊c̃.

Ca. 4. ⁊ 5.

Queſtio IIII.

DEinde querĩẽ de relõne originis in cõ-paratione ad ꝑſonam: ⁊ ſpãliter ad ꝑſonã pᵐ. Utrũ. ſ. ſeꝑata/vel abſtracta re
latione originis/poſſet manere pᵃ ꝑſona diui-
na cõſtituta ⁊ diſticta. Et arguiẽ ꝙ ſic. qd ad
uenit ꝑſone ꝯſtitute/nec cõſtituit/nec diſtinguit/pᵃ diſtin-
ctione. relõ originis eſt huiꝰ reſpectu pᵉ ꝑſone in diuinis.
ergo ⁊c̃. ꝓbõ mino. relõ origis ſequiẽ actionẽ vl paſſio-
nẽ. ex. 5. meta. illa/que ꝯuenit pme ꝑſone/nõ põt ſeq niſi
actionẽ. qꝛ pᵃ ꝑſona nõ eſt ab aliquo. actio aũt nõ põt eẽ
niſi ſuppoſiti exntis: ita ꝙ rõ actiõis pſupponit rõnẽ ſup-
poſiti. ğ pᵃ ꝑſona eſt ꝑſona vel ſuppoſituꝫ per aliqd pus
ipa relõne. ℂ Oppoſitũ/abſtracta relõne/nõ manet niſi
eẽntia vel ſuba cõis/que non poteſt eſſe rõ conſtituendi
perſonã: qꝛ nõ eſt ꝓpria/nec incõicabilis. ergo ⁊c̃.

Queritur. 1. re-porationum di. 26. hic. q. vſine quo ad vitalem.

T. c. 20. 5. me-ta. i ꝓhemio.

In hac qõne/que ſupponit quoddã dictuꝫ cõe. ſ. ꝙ
perſona diua cõſtituiẽ per relõnẽ/qd dictũ
nõ diſcutiaẽ hic: qꝛ eſt difficilius ꝓpoſito. ſꝫ ſit in iſtis qõ-
nibꝰ ſuppoſitũ/tanq̃ cõiter ꝯceſſuꝫ. nõ. n. opꝫ oia in duᵐ
reuocare/vbi ſuppoſitis dictis cõibꝰ/ꝓpoſitũ põt decla
rari. nã iſta qõ nõ q̃rit gñalr/ſi ꝑſona diua põt conſtitui
per relõnẽ: ſꝫ ſpãliter d pᵃ ꝑſona: qꝛ de ea vĩ eẽ ſpãlis dif
ficultas. ⁊ h̃ ꝑꝑ pꝛioritatez eius ad alias/que vĩ repugnare
nãe correlatiuoꝝ. ğ ſupponẽdo cõeꝫ opi. De eo qd q̃riẽ
ſpãliter de pᵃ ꝑſona/ſunt hic q̃tuoꝛ videnda. pᵒ ſuppoſito
ꝙ aliq̃ ꝑſona diua cõſtituaẽ per relationẽ. vt vĩ qd ſup-
ponere. an repugnet ſpãliter pᵉ ꝑſone. zᵒ/dato ꝙ nõ: qua
relõne poſſet pᵃ ꝑſona cõſtitui. 3ᵒ/qualr ſe hñt iſte relõ-
nes adinuicẽ/que cõiter ꝯcedunẽ ineſſe pᵉ ꝑſone. ⁊ vltiõ/
patebit/q̃ſi pro quodã correlario/cũ quali abſtractione/
vel ſeparatione poſſit ſtare ratio prime perſone.

Uide diſtin. 26. ꝑ.

De primo accipio hãc ꝓpoſitionem. ſuppoſitis
eiuſdẽ nãe nõ repugnat hẽe ꝓprieta-
A tes hypoſtaticas/q̃ ſunt ſimul nã: ꝓbaẽ iſta. qꝛ ſuppoſita
eiuſdẽ nãe/nõ hñt inter ſe pꝛioritatẽ nature/ſeu pꝛioritatẽ
eſſentialẽ. ℂ Et ꝯfirmaẽ per ꝑhm. 3. meta. cõcordãtẽ in
hoc cũ Plone. i his q̃ ſunt eiuſdẽ ſpẽi/nõ eſt pꝛius ⁊ poſte
rius. nũc aũt/ex hypotheſi/zᵃ ꝑſona põt ꝯſtitui per relõ-
nẽ aliquã origis. ğ nõ repugnat pᵉ ꝑſone ꝯſtitui ꝑ aliquã
proprietatẽ q̃ ſit ſimul nã cũ illa: cuiuſmodi eſt alia rela
tio origis. ℂ P. Si ſpãliter repugnaret pꝛie ꝑſone cõſti-
tui per relõnẽ origis/nõ eſſet ꝑꝑ aliqd cõe ſibi ⁊ alijs: qꝛ/
ex hypotheſi/nõ repugnat alijs. ğ ꝑꝑ aliqd qd eſt ſpãle pᵉ
perſone: ſed h̃ eſt falſum: qꝛ nihil eſt ſibi ſpãle/niſi pꝛiori-
tas origis/ſm quã/quelibet ꝑſona eſt ab ipſa/⁊ ipſa a nul
la: ſed ꝑꝑ hãc pꝛioritatẽ nõ repugnat ſibi cõſtitui per relõ
nẽ origis ad zᵃᵐ perſonã: qꝛ h̃ nõ eẽt niſi ꝑꝑ ſimultatez/
quã requirit relõ inter duo extrema: que ſimultas vĩ re-
B pugnare illi pꝛioritati in hac ꝑſona. ſꝫ h̃ nõ eſt verũ. ꝓbo:
qꝛ ſunt aliq ordĩes alterius rõnis/quoꝝ vnus/nõ icludit
aliũ/nec ꝑexigit/nec coexigit/neceſſario illũ. põt iſte eſſe
ſine illo: imo cũ ſimultate oppoſita illi ordini. pꝫ ſatis in
exẽplo. ordo durationis/⁊ nãe/ſunt tales: ꝙ ille/q eſt nãe/
nõ includit illũ/qui eſt durationis/nec neccio ꝑexigit ſiue
coexigit: iõ põt eẽ ſine illo. pꝫ ẽt rõne: qꝛ nunq̃ eſt ipoſſi-
bile ſeparatio/niſi ꝑ h̃ qd hoc includit/ſiue neccio coexigit illud.
Nũc aũt ordo nãe ſiue eẽntialis: ⁊ ordo origis/ſic ſe hñt/
ꝙ ordo originis/nõ ſemꝑ includit ordinem eẽntialẽ. nec
ipſuꝫ neccio ꝑexigit/nec coexigit: ergo põt ſtare ſimultas
oppoſita ordini eẽntiali cũ ordine originis: ſed ſimultas
oppoſita ordini eſſentiali ſufficit ad ſimultatẽ correlati-
uoꝝ. ergo pñt aliqua eẽ ſimul ſimultate correlatiuoꝝ:
que eſt ſimultas eſſentialis: ⁊ tñ eẽ ordo originis iter ea.
minoꝛ/que eſt bipartita. ſ. de nõ includẽdo ordinẽ: vel nõ
precxigẽdo illum. ꝓbaẽ: qꝛ ordo nature/ſiue eſſentialis

T. c. 11.

neceſſario includit imperfectioñe in altero extremorũ.ſ. in poſteriori.ordo aũt origīs nõ reqrit/niſi ꝙ B ſit ab B. hoc aũt eẽ ab hoc/nõ includit neceſſario imperfectionez eius qd̃ eſt ab hoc:q̃ nõ includit neceſſario ꝙ procedẽs ſit imperfectius q̃ illo a quo procedit.proceſſio enĩ nõ includit de ſe/ꝙ ſit equoca.nec per conſequens ꝙ forma imperfectior ſit in producto q̃ in producente.

C **Iuxta illud** qd̃ ſupponitur/de 2° articulo.dico ꝙ alia relone ꝯſtituit̃ ſcd̃a pſona:z alia ſibi oppoſita/cõſtituit̃ pma pſona.pbat̃ ſic.pma ꝓprietas incõicabilis poſitiua eſt ꝓprietas cõſtitutiua pme pſone.talis eſt illa que correſpondet correlatiue pme relonĩ in perſona pducta.ḡ zc̃.maior p3:q̃ cũ pſona includat eẽntiam z entitatẽ incõicabilez/que ſunt in iſta.q.ſuppoſita/ ſm Ric.4.de tri.ꝓprietas prime pſone nõ op3 ꝙ aliqd per ſe iportet niſi pmã entitatẽ incõicabilẽ.minor p3:q̃/ ſm ſniaz cõem in iſta qõne ſuppoſitã/nihil põt eẽ ibi incõicabile niſi ꝓprietas ptinẽs ad originẽ:z per ꝯñs in pma pſona nõ eſt incõicabile niſi ꝓprietas ptinẽs ad pᵐᵃᵐ originẽ.Illa.n.que ptinet ad ſcd̃az originẽ/cõicabilis eſt. q̃ eſt duarũ pſonarũ pducẽtiũ.Illa autẽ que ptinet ad primã pductionẽ actiuã/opponit̃ illi que ptinet ad pᵐᵃᵐ paſſiuã.ſicut.n.filius pmã ꝓprietatẽ h3 ptinẽtẽ ad gñari ſiue dici:ita pr̃ pmã ꝓprietatẽ incõicabilẽ h3 ptinẽtẽ ad dicere ſiue gignere:q̃ illa cõuenit pr̃i ſm ꝙ h3 intellectũ fecũdũ:qui intellectus eſt prima rõ pductiua in patre.

Bo^(rn) in p. diſt.13.q.4. z du°.3.Iſa/ li.z di.17.q. 3.z di.28.q.1 **Contra** iſtã rõnẽ/inſtat̃ cõtra vtrãq3 iſtaru3 pmiſſarũ.z p quãtũ ad maiorẽ.vi3.n.ꝙ ingenitũ ſit pma rõ cõſtitutiua pme perſone.z tũc maior eſt falſa. ꝙ pma ꝓprietas poſitiua ſit ꝓprietas pſonalis.hoc probat̃ auctoritate z rõne.Auctoritas eſt Dam.c.9.Oia inquit que h3 pr̃ filij ſunt/pter ingenerationẽ/que nõ ſignificat diaz ſubſtaz:ſ3 modũ exiſtẽtie.hec ille.Rõ aũt talis eſt: A pᵐ incõicabile eſt pᵃ rõ cõſtituendi pmã pſonã.B pbat̃. q̃ cu3 eẽntia ſit rõ pſone eſſendi ſimplr̃/z cuilibet pſone ẽt eſſendi hec.nihil ergo vltra reqrit̃ ad rõnẽ pſone/niſi incõicabilitas.z ita icõicabili z quocũq3 p dito/habet̃ pſona.ſ3 ingenitũ vi3 iportare pᵐ incõicabile.ergo zc̃.pbõ minoris.qd̃ eſt ab aliquo z ab ipſo aliud/pus reſpicit illud a quo eſt/q̃ illud qd̃ eſt ab ipſo.B pbat̃.q̃ per ipſu3 prius:a quo ipſu3 eſt/h3 eẽ:ordo aũt ad poſterius/pſupponit eius eẽ.Ex iſta ꝓpoſitione/de ordine poſitiuo ad prius z poſterius/infert̃ B ꝯñs/ꝙ ſi aliqd nõ h3 ordinẽ ad pus:ſ3 tñ ad poſterius/qd̃ eſt ab ipſo/per pus ſibi cõuenit negatio ordinis ad pus/q̃ ordo ad poſterius.nunc aũt/pᵃ pſona nõ h3 ordinẽ ad priorẽ.z h3 ordinẽ ad poſteriorẽ.ḡ ſibi pus cõuenit illud qd̃ negat ordinẽ ad ſuũ prius.tale eſt ingenitũ.Qz autẽ pus ſibi cõpetat negatio C ordinis ad pus q̃ ordo ad poſterius.pbo.q̃ nõ tñ ꝯdictoria referunt̃ ad idẽ inſtãs durationis.ſ3/ſicut l3 loqui/ ad idẽ nũc/ſiue ſignũ nãe:B p3 inducẽdo.q̃ cũ hec ſit vera in p mõ dicẽdi per ſe.hõ ẽ rõnalis/hec aũt vera in 2° mõ/ hõ eſt riſibilis.hec autẽ per accñs/hõ eſt albus.z ſic pñt aſſignari iſtãtia nãe/ſiue ſigna nãe/quãtũ ad ordinẽ iſtarũ pdicationũ/ſi affirmaret̃ hoiem eẽ rõnalẽ per ſe in p ſigno nãe ſiue p mõ/z negȩt̃ ipſum eẽ rõnalẽ 2° mõ/ſiue in 2° ſigno nãe non eſt ꝯdictio.ſic nõ eſt ꝯdictio/ſi dicat̃ hoiem eẽ albũ in 3° ſigno/z nõ eẽ albũ in p ſigno vel 2°. p3 ergo ꝙ iſta nõ eſt ꝯdictio niſi pro eodẽ ſigno nature. Et ita in ſignis originis/eẽ ab alio/z nõ eẽ ab alio ſunt ꝯdictoria:p3 de ſe.ergo pro quocũq3 ſigno attribueretur. alicui eẽ ab alio.ſi B ſibi cõpeteret/pro eodẽ ſigno attribueret̃ ſibi B qd̃ eſt/nõ eẽ ab alio/ſi hoc ſibi cõpetit:ſicut ergo ei qd̃ eſt ab alio/per prius conuenit ordo ad illud a quo eſt/q̃ ad poſterius:ſic ei/qd̃ nõ eſt ab alio/prius cõuenit negatio ordinis ad pus q̃ ordo poſitiuus ad poſterius.℄ Si arguit̃ ꝯ hoc/ꝙ negatio nõ h3 ꝯſtituere perſonaz.℄ Rñdet̃ ꝙ illud pſonale/qd̃ intelligit̃ ſupaddi eẽntie/ſufficit ꝙ habeat pmã rõnẽ icõicabilitatis.eẽntia enĩ pſone tribuit z eẽ/z hoc eẽ/z qcqd poſitiuũ eſt.Si ḡ affirmatio/vel negatio/poſſit hr̃e rõnẽ incõicabilitatis in prima pſona ſufficit ad ꝯſtituẽdũ pſonã.illa aũt negatio h3/vt pbatũ eſt/primã rõnẽ incõicabilitatis.ergo zc̃.

D **Contra** iſtũ modũ dicẽdi/argr̃ ſic.Proprietas ꝯſtitutiua eſt/oĩno/formalr̃/z p/icõicabilis.nulla negatio/formalr̃/z per ſeipſaz eſt p/incõicabilis.ingenitũ aũt/vt diſtinguit̃ formalr̃ ab eẽntia z relone poſitiua ad pductũ/nõ dicit niſi negationez formaliter:q̃ ſm Augu.5.de tri.c.6.cũ ingenitu3 dr̃/nõ qd ſit:ſ3 qd non ſit oñdit̃.z multe auctes ad hoc patẽt.ergo.Pria ꝓpõ p3: q̃ cũ pſona ſit formalr̃ incõicabilis exñtia:op3 ꝙ illud quo aliqd eſt pſona p/ſit formaliter incõicabile.ergo zc̃. Scd̃a ꝓpõ p3:q̃ negatio ꝓpria exigit poſitiuũ ꝓpriũ ad qd̃ cõſequitur.nulla.n.negatio eſt ꝓpria oĩno alicui.hoc eſt ſoli illi nec̃io cõueniẽs/niſi q̃ ei repugnat affirmatio oppoſita.Affirmatio aũt quecũq3/nulli enti repugnat/niſi per aliqd̃ poſitiuũ:q̃ ſi per negationẽ/q̃ro an illa negatio cõſequit̃ aliqd̃ poſitiuum cui repugnat illa alia affirmatio/z ſic habet̃ ꝓpoſitũ.aut nõ conſequit̃ poſitiuũ.z tunc negatio oĩno pᵃ eſt in illa vnitate ſine diſtinctione/z entitate per ꝯñs:qd̃ eſt incõueniẽs.aut nec̃io dabit̃ ꝙ negatio cõſequit̃ poſitiuũ:ſed nõ ꝓpriũ iſti.Et tunc ſequit̃ ꝙ negatio nõ erit ꝓpria iſti:q̃ illud per qd̃ negatio ꝯuenit nõ eſt ꝓpriũ iſti.℄ Rñdet̃ ad mi.ꝙ ingenitũ nõ importat negationẽ ſimplr̃:ſ3 aliqd ptinẽs ad dignitatẽ:q̃ hoc/qd̃ eſt hr̃e/eẽ a ſe.℄ Alio ẽt mõ ꝙ importat fontalẽ plenitudinez/qd̃ eſt pfectionis ſimplr̃ in pma pſona/ſm Aug.4.de tri.c.9.℄ Cõtra pᵐ/cũ dicit̃/a ſe/aut intelligit̃ ꝙ hec ꝓpoſitio.a.iportat circũſtãtiã cãe vel pncipij poſitiui.z ſtatim p3 ꝯdictio.q̃ ſm Augu.1.de tri.c.p.nulla mẽs capit ꝙ aliqd ſit a ſe/aut itelligit̃ negatiue tñ:q̃ nõ h3 aliqd pro pñ° vel cã.z habet̃ ꝓpoſitum de negatione. ℄ Cõtra 2ᵐ.fontalis plenitudo/aut dicit negationem:z habet̃ ꝓpoſitũ:aut poſitionẽ:z tũc vel eẽntiã:z ſequit̃ ꝙ ſi ingenitũ ſit ꝓprietas pſonalis.ergo z eẽntia.aut relonẽ poſitiuã.z p3 ꝙ nõ niſi ad pſonã.z tũc/ſi ad pſonam/aut ad vnã/aut ad plures.nõ ad pducẽtẽ vel pducẽtes.ergo ad pductã vel pductas.ſi ad plures/nõ poterit eẽ vnum formale pñᵐ cõſtitutiuũ pſone.ſi ad vnã z ſingularẽ/aut relonẽ ad pſonã pmã pductã aut ſcd̃az.z tũc nõ tenetur poſitũ.ſ.ꝙ ingenitũ vt diſtinguit̃ ꝯ pñitatẽ vel ſpirationẽ cõſtituat pſonã aut relationẽ vnã abſtractã ab iſtis.ſ. paternitate z ſpiratiõe.z tũc ſi põt aliqua talis relo cõis abſtrahi ab iſtis duabus.ſequit̃ ꝙ pma pſona nõ aliqua vna relone.ſ.ſingulari ſignata in exñtia ſit pſona.ſ3 aliq̃ mõ/vna abſtracta a relationibus duab⁹:z hoc alteri⁹ rõnis.q̃ pbatũ eſt in qõne pcedẽte.ꝙ due pductiones actiue in diuinis nõ pñt eẽ eiuſdẽ rõnis.z tũc pᵃ pſona nõ cõſtitueret̃ formalr̃ aliquo cõſtitutiuo vnius rõnis q̃ſi ſpecifice.ſ3 vno abſtracto a duobus quaſi alterius rationis. Nec op3 hic imorari:q̃ multi magiſtri hic cõcedũt ꝓpoſitũ quãtũ ad ma.ꝙ aliquo incõicabili poſitiuo cõſtituit̃ prima pſona/de qua eſt hic ſermo.℄ Cũ ergo arguitur pro iſta opi.pro igenito per Dam.p3 per eũ rñſio ibidẽ. ſubdit.n.in ſolis ꝓprietatibus pñitatis z filiationis z ꝓceſſionis/differẽtiam cognoſcimus.ergo qñ pus accepit oĩa pter ingenerationẽ zc̃.intelligẽdũ eſt ꝙ ſub ingeneratiõe cõprehẽdit pñitatẽ.Et breuiter ſicut p3 in diuerſis capitulis eius.nũc nomiat vnã ꝓprietatẽ pme pſone:nũc aliã:z per ꝯñs p vnãquãq3 intelligit quãcũq3 ꝓprietatẽ propriam.

Guil. altiſſiodorenſis Queſt Bo. z v.

2.de aia.c. 47.

E propiū. ¶ Ad rōnē, cōcedo ꝙ ordo ad prius quodā
modo ꝓcedit in aliquo ordinē ipſius ad poſterius: maxi
me qñ ordinatū eſt in ſe abſolutū. concedo ēt ꝙ negatio
ordis ad prius in abſoluto, ꝓcedit ordinē poſitiuū eiuſdē
ad poſterius: ſed nō ſic in illo qd cōſtituitur formalr per
ordinē ad poſterius: qꝛ nullus ordo in illo pōt eſſe prior:
nec ēt negatio ordinis, ꝙ ſit ordo quo cōſtituit̄. ſi ḡ eſſet
ſuppoſitū abſolutū, poſſet cōcedi ꝙ ingenitū eēt quodā
mō ꝓus pānitate: ſed cū ꝓbat̄ generalr de quocūqꝫ ſup
poſito, & de ordie ad poſterius, & negatione ordis ad ꝓus:
illa ꝓpoſitio, qua dicit̄, ꝙ ꝯdictoria referunt̄ ad idē nūc,
nō ſolū in ordine durationis: ſed ēt nāe & originis: eſt vā,
intelligēdo de per ſe ꝯdictorijs, put affirmatio cōparat̄
ad negationē. nō eſt aūt vā, intelligendo de affirmatione
& negatione cōparādo ad tertiū de quo dicunt̄. Exēplū.
albū pro. a. & nō albū pro. b. nō ꝯdicūt inter ſe, nec ad qd
cūqꝫ cōparant̄. & hoc intelligēdo per. a. & b. ſiue ſigna du
rationis, ſiue ſigna nature, vel originis. Sed ſi iſta cōpa
rant̄ ad aliqd cui cōueniūt, vel cōuenire pñt, nō oportet
ꝙ ſi albū cōueniret ipſi. c. pro. a. ꝙ nō album cōueniret
ipſi. c. pro. a. Nihil. n. eſt, qd nō omnino primo ipſum ſit
ipſuꝫ ſicut hō oīno ꝓmo eſt hō: & ſi hō eēt lapis: eēt oīno
ꝓmo lapis. ſicut lapis eſt lapis: & nō oīno ꝓ eſt nō lapis.
qꝛ nulla negatio pōt eē eadē alicui ꝓ. ſicut ipſuꝫ eſt ipſuꝫ
primo. cōcedo ergo, ꝙ intelligēdū eſt eē ab aliquo: & non
eſſe ab aliquo referri ad idē inſtās ſiue nūc cuiuſlibet or
dinis, ad hꝰ ꝙ ſint ꝯdictoria: vt. ſ. pro quo nūc affirmatur
eſſe ab alio, ꝙ ponit, pro eodē nūc, nō eē ab ipſo, neget il
lud idē: ſꝫ nō opꝫ ꝙ illi de quo iſta dicunt̄ cōueniat eque
primo, nō eē ab ſicut illi conueniret eē ab: ſi eſſe ab, ſibi
conueniret: & per ꝯñs ſuppoſito, cui conuenit negatio or
dinis ad prius, prioritate originis, nō eque primo conue
nit iſta negatio, ſicut conueniret affirmatio ordinis, ſi illū
ordinem haberet.

Henric' in ſū ma. & quolibe 10. q. 4. 1. t. 3. Aliter rñdetur adhuc ad rōnē. & hoc ad mi
norē, ſic: ꝙ lꝫ perſone ꝓme ad
ſcd̄az ſit relō originis ſola vna, realiter, tñ illa diſtinguit̄
ſm rōnē, put eſt hitudo ꝓme ꝑſone ad ſcd̄az. pōt. n. intel
ligi ſub rōne aptitudinis ad generāduꝫ, vt exprimit̄ ſub
nomine gñatiui: & ſub rōne potentie, vt ſuppoſitū expri
mit̄ per hoc ꝙ eſt, potēs generare: vel ſub rōne actus, vt
exprimit̄ per hoc nomē, gñans: vel ſub rōne hītis geni
tū coexiſtēs, vt exprimit̄ ſub noīe pris. illa ergo relō ꝑſo
ne ꝓme ad ſcd̄az, que eſt realr vna, ſm illā rōnē ꝯſtituit
primā ꝑſonā ſm quā dat ei eē perſonale. hoc aūt eſt ſm
primā iſtarū rōnū: qꝛ ſm quālibet aliā, vī cōpetere ꝑſo
ne iā cōſtitute. prima aūt oīno eſt rō generatiui. ergo &c.
¶ Hec minor declarat̄, qꝛ illa eſt ꝓor ſm quā imediatiꝰ
hꝫ ordinē ad oppoſitū. nā in ordine ad oppoſitū attēdit̄
iſta diſtinctio rōnū. mediatius aūt reſpicit oppoſitū ſub
rōne iſta, que eſt, pr: & imediatius ſub iſta rōne, gñatiuū.
a. l. illic Doctrina ſi mulis pictur. hoc ēt declarat̄, qꝛ ſalie rōnes, ſm quēdā ordinē ſe inclu
dūt, & nō ecōuerſo. nō. n. oē gñatiuū eſt potens generare,
ſed ecōuerſo. ſicut nec oē potēs gñare gñat: ſꝫ ecōuerſo,
nec oē gñans eſt pr̄, vtpote ſi moriat̄ añ formationē fetꝰ
in vtero: ſꝫ ecōuerſo. oīs pr̄ qui hꝫ fetū generatū coexiſtis
gñat, vel generauit. vī ergo gñatiuū eē ꝓm tanq̄ incluſuꝫ
in ceteris vel eis ꝓſuppoſitū. Qñ ergo accipit̄ in mi. rō
nis ꝓncipalis, in iſto articulo ꝙ gñare eſt ꝓma ꝓprietas
incōicabilis in ꝓma ꝑſona: hoc eſt verū, loquēdo de iſta
relatione ſm rē, quā iportat gñans vel gñare: ſꝫ non lo
quendo de ipſa ſub rōne gñare: ſꝫ ſub rōne gñatiuitatis:
qꝛ ſic eſt ꝓor. & ſi huic addat̄, ꝙ 2ª ꝑſona cōſtituit̄ per ge
nerari, vt gñari: tūc illa eſt falſa. ꝓma ꝑſona cōſtituit̄ per
relōnē oppoſitā illi que cōſtituit ſcd̄am ꝑſonā. & hoc in

telligendo nō de relatione eadē ſm rē: ſꝫ de rōne eiuſdē
relōnis realis. ¶ Alr rñdet̄ ad eādē mi. ꝙ cōſtitutiuuꝫ Tho. 1. parte q. 40. ar. 4.
prime ꝑſone pōt duplr cōſiderari: vno mō, vt ꝓprietas,
alio mō vt relō. cōſtituit aūt, vt ꝓprietas: & per ꝯñs non
vt relō correſpōdens relationi in ſecunda perſona.

Contra iſta arguit̄ duplr. Primo cōtra ambas cō
iunctim. 2°. cōtra vtrāqꝫ diuiſim. Cōiūctiꝫ
ſic. relatio nō cōſtituit ꝑſonā niſi ſm ꝙ eſt in re & ex nā F
rei: alioqn nō cōſtitueret ꝑſonā realē, qꝛ reale nō ꝯſtituit̄
niſi per illud qd eſt in re & ex nā rei. iſta relō ꝓme ꝑſone,
non eſt in re ex nā rei, niſi in rōne actualiſſima poſſibili
ſibi: ergo quātūcūqꝫ poſſit cōſiderari per intellectū, ſub
rōne aptitudinis, vel actualitatis: tñ nō cōſtituit ꝑſonaꝫ
diuinā niſi vt eſt in re ex nā rei: & hoc nō eſt niſi ſub rōne
actualiſſima: ſequit̄ ꝙ nō cōſtituit niſi ſub rōne actuali
ſima. ¶ Per idē cōtra 2am rñſionē: qꝛ etſi intellectꝰ poſ
ſit cōſiderare circa pānitatē, rōnē ꝓprietatis, & rōneꝫ re
lationis: non tñ ipſa eſt in re niſi ſub vnica ratione realī:
ſub iſta ergo ꝯſtituet: & ſub illa nō pōt eē ad ſe. ergo relō:
& nō niſi relō corrñdēs ſcd̄e ꝑſone. & ita ſequit̄ ꝓpoſitū.
¶ Scd̄o ſic. lō ponit̄ iſta diſtīctio, in vna via, ꝓncipij ge
neratiui, & in alia, ꝓprietatis & relationis: vt vitet̄ ꝯſtitu
tiuū ꝓme ꝑſone eē oīno ſimul cū cōſtitutiuo ſcd̄e ꝑſone:
qꝛ vī aliquo mō eē prius: ſꝫ nō opꝫ hoc vitare, tanq̄ in
cōueniēs: qꝛ, vt argutū eſt in ꝓ articulo, vbi ſunt ordines
diſtincti quorū alius aliū nō includit: nec neceſſario ꝓexi
git, pōt vnus ordo ſtare cū ſimultate oppoſita alteri or
dini. Sic eſt de ordine originis quo qs eſt ab alio. & ordi
ne nāe, quo ꝓus pōt eē ſine poſteriori, ꝙ. ſ. ordo originis
nec iſtū includit nec neceſſario ꝓexigit, ergo pōt ſtare cū
ſimultate oppoſita iſti ordini, que ſimultas eſt, extrema
nō poſſe eē ſine ſe inuicē: hec ſimultas, eſt ꝓpria correla
tiuorū. ḡ ſimul ſtāt ordo origis inter ꝓmā ꝑſonā & ſcd̄am
ſiue inter cōſtitutiuū huius & illius: & ſimultas correlatio
nis. nō ergo, vt vitet̄ iſta ſimultas, opꝫ ponere illā gña
tiuitatē cōſtitutiuū patris: vel aliā ꝓprietatē & nō pānita
tē. quātū ad ꝓmā viā. nec ēt, pānitatē vt ꝓprietatē, nō vt
relōnē. quātū ad ſcd̄am viā: qꝛ oīno ſub rōne reali cōſti G
tuit & ſub illa eſt ad ſcd̄az ꝑſonā: & ita ſimul cū illa. ¶ Cō
firmat̄. qꝛ qd necīo dat eē ꝑfecte alteri, ex hoc neceſſario
eſt ꝓus origine illo: & ſimul nā cū eo, ita ꝙ nō pōt eē ſine
eo. nō eſt ergo repugnātia inter eſſe ꝓus origie, & eſſe ſil
nā: ſꝫ necīa cōcomitātia, qñ eſt ꝑfecta origo & completa.
¶ Cōfirmat̄ illud exēplo: ſꝫ forſan icludit aliqd dubiū,
ſi ſortes eſt pr̄ platonis, nō ſolū ſortes eſt prior origie pla
tone: ſꝫ ſor. pater, prior eſt origie pla. filio. probo: qꝛ pāni
tas eſt per ſe cā prioritatis origis. includēdo ḡ totū illud
qd eſt per ſe cā alicuius ꝓoritatis, nō per hoc tollitur illa
prioritas. ergo ſor. pr̄, put includit pānitatē, que eſt cā ꝓo
ritatis: adhuc eſſet prior origine pla. filio: vbi includit̄ rō
poſterioritatis originis, & tñ ſor. vt pr̄ eſt ſimul nā cū pla
tone filio, ſicut correlatiuū cū correlatiuo. ¶ Poſſet etiā
cōfirmari rō principalis ꝯ vtrāqꝫ rñſionē ad iſtā mi. qꝛ
in ſcd̄a ꝑſona nō ponit̄ diſtictio aliq̄ in ꝯſtitutiuo: nec ēt
ſm aptitudinē nec ſm actualitatē, nec ſm rōnē ꝓprieta
tis, & relationis: & tñ equaliter reqrit̄ur entitas poſitiua &
entitas relatiua, ad cōſtituēdū primā ꝑſonā ſicut ſcd̄am:
qꝛ vtraqꝫ eſt eque incōicabilis, & vtraqꝫ eſt eque actua
lis. & ſm eādem viā, nulla pōt eē prima entitas incōicabi
lis niſi relatio originis. ¶ Cōtra primā viā arguit̄ ſpāli
ter. primo per hoc, ꝙ aptitudo nō eſt primo incōicabi
lis: non enim videtur aptitudo incōmunicabilis, niſi, vel H
per fundamentum cuius eſt, vel per terminum ad quē.
ſi enim aptitudo vt aptitudo non eſt primum, ſꝫ eſt ali
cuius entis, cui aptitudo cōuenit, nec eius vnitas ſiue in

cõicabilitas erit oino ꝑma.ſʒ reducet̃ ad aliquã entitatẽ/
que/ſi ſit cõicabilis: etiam aptitudo ꝯñs eſt cõicabilis.
ſicut eni nã humana cõicabilis eſt: ita aptitudo riſibilis
cõſequẽs/eſt cõicabilis.Et cõiter riſiones per aptitudi/
nez vident̃ minus efficaces:niſi det̃ aliqd per qd ſit illa
aptitudo.alioqn facile eẽt ſoluere oia dicẽdo/hoc ſic eſt:
8.phy.t.c.32. q2 talis aptitudo eſt.nõ ſufficit hoc:ſi.n.q̃ratur quare la/
pis deſcẽdit:nõ ſufficit ridere/q2 aptus natus eſt:niſi aſ/
ſignet̃ que eſt rõ aptitudinis:q2.ſ.grauis:ꝛ hoc/q2 ſic mi/
xtum eſt:q2.ſ.in eo dñatur terra:qd eſt elemẽtũ graue:ꝛ
terra grauis:q2 talis ſm aliquã q̃litatẽ ꝑorẽ:vel q2 talis
ſm q̃dditatẽ ſpecificã.℄ Qñ ergo arguit̃ per illã rõnẽ/
ꝙ relõ cõſtituit ſub rõne ĝñatiuitatis:q2 ſub rõne illa cõ
ſtituit/ſub qua dat ꝑmo eẽ icõicabile/ĝñatiuitas/vt talis
ſ.vt diſtinguit̃ a ĝñare/eſt huiꝰ.minor iſta duplr̃ eſt fal/
ſa.Et/q2 vt ſic/nõ dat eẽ actualiſſimũ q̃le ſolũ põt eẽ in
diuinis.Et q2 vt ſic/nõ dat eẽ incõicabile ꝑ/qd per ſe re/
grit̃ ad eſſe ꝑſonale.ꝓbõ ẽt illa de mediatiori ꝛ imedia/
tiori/cõcludit pro nobis: q2 loquẽdo de relatione origis
prime ꝑſone ad ſcdaz/ipſa ſolũ ſub illa rõne ſub qua re/
ſpicit imediate ſcdaz eſt ibi actualiſſime ꝛ ſimplr̃ incõi/
cabilis:imo circũſcripta illa rõne/ſub nulla alia eſſet ibi
actualiſſime nec incõicabilr̃.Qd inuit̃ in illa ꝓbõne/ꝙ
a.l.alle. rõnes aliqne eiuſdem relõnis q̃ſi ſunt ꝑſone iã ꝯſtitute:
ridebit̃ in riſiõe ad pᵐ ꝑncipale poſſet ẽt illud de ime/
diatiori aliter adduci pro ꝯcluſione nr̃a:q2 2ª ꝑſona for/
malr̃ ꝯſtituit̃ relatione:vt imediate reſpicit pᵐᵃᵐ ꝑſonaz.
nõ.n.ponit̃ illa cõſtitui ĝñabilitate ꝛ pari rõne in ꝓpoſi
to.℄ Qñ ꝯfirmat̃ illa rõ per h/ꝙ ĝñatiuũ includit̃ in
quolibet alio/nõ ecõuerſo/hoc nõ cõcludit ꝑoritatẽ ꝯſti/
tutionis ꝑſonalis:q2 nõ ꝑoritatẽ in actualitate incõicabi/
li:ſʒ tm̃mõ in ꝯſequẽdo:ꝛ vtplurimũ que ſunt ꝑora in cõ
ſequẽdo:ſunt cõiora/ꝛ minus incõicabilia.℄ Cõtra 2ᵐ/
I nulla entitas vna/h ſignata/põt eẽ extra aiam/quin vel
ſit formalr̃ ad ſe vel ad alterũ:lʒ forte/ſm aliquos poſſi/
bile eẽt aliquẽ ꝯceptũ indifferẽtez haberi qui nec per ſe
eẽt ad ſe nec ad alterũ:tñ nulla res extra aiaz poſſet eſſe
indifferẽs/qn per ſe entitas hec ſit ad ſe/vel ad alterum.
detur illud ĝ qd dĩ ꝯſtituere vt ꝓprietas/dicat̃.a. q̃ro ĝ
cõſequẽter an entitas eius in re ſit formalr̃ ad ſe vel ad
alterũ.ſi formalr̃ ad ſe/cõſtitutiuũ per ipſaz eſt formalr̃
ad ſe/qd ipſi negãt.ſi formalr̃ ad alteꝝ.ergo illud ſub rõ
ne formali qua ꝯſtituit eſt relõ:qd eſt ꝓpoſitũ.℄ Pre/
terea cũ dicis/ꝑnitas vt ꝓprietas:q̃ro qd intelligis/vel
reduplicat̃ ibi formale cõſtitutiuũ ꝑſone. aut aliqd ꝯñs
in re vel in intellectu formale cõſtitutiuũ eius.ſi ſcdo mõ:
da ergo illud formale ꝯſtitutiuũ ad qd ſequitur illud qd
nõ eſt niſi ꝑnitas vt ꝑnitas:q2 modus ille nõ cõſequit̃
niſi illã realitatẽ formalẽ:ergo ꝯſtitutiuũ eſt per ſe enti/
a.l.preciſe. tas ad alterũ.ſi ꝑ mõ cũ ꝓprietas per relationez rõnis
importet/ſequit̃ ꝙ illa pª ꝑſona ꝯſtituit̃ relõne rõnis:qd
eſt abſurdũ. Qz aũt ꝓciſe iportet relõnẽ rõnis/ꝓbat̃:q2
Pondera ver dicit hitudinẽ ꝑnitatis ad ꝑrez. paternitas aũt ad ꝑrez/
bus 3 ſcoti/ nullã hʒ hitudinẽ niſi rõnis:q2 nec diſtinctionẽ.℄ Iſta
ſtas de diſtin/ rõ ꝛ ꝑncipalis ꝯcluſio 3 iſtã diſtictionẽ dclarat̃ ſic. quã/
ctiõe ex nã rei tũcũqʒ ſit relatio realis ad oppoſitũ realr̃ diſtinctũ:tñ
inter cõſtituta intellectũ põt cõparare illã ad fundamẽtũ/vel ſubm in
ꝛ ꝯſtituẽtia. quo eſt:ꝛ ſi ibi nõ ſit diſtinctio realis/nulla põt ibi eẽ cõ
paratio niſi per intellectũ ꝛ ſoliꝰ rõnis.nũc aũt intellectus
põt ꝯſiderare illud ſub rõne iſtiꝰ cõparationis/vel relõ/
ne rõnis.per hoc.n.ꝙ ſic ꝯſiderat nihil variat̃ in rõne il/
lius qd ꝑ ꝯſiderat.Exẽplũ.riſibile cõparat̃ ad hoiez/ſub
illa rõne ꝛ hitudie qua eſt ꝓprietas eius. ꝛ rõnale/vt eſt
dña ſpecifica/ꝛ humanitas cõparat̃ ad hoiem ſub rõne
qua eſt nã ſiue q̃dditas eius. In oibꝰ iſtis cõparatiõibꝰ.

nõ variat̃ eſſentia per ſe eius qd cõparat̃. ſi.n.q̃rit̃/qua
rõne riſibilitas eſt demõſtrabilis de hoie/vel eſt per ſe
paſſio eius riſibile vt riſibile:ita ꝙ ſi verũ eſt hoc/riſibi/
le vt ꝓprietas demõſtrat̃ de hoie/per illud/vt/denotat̃ Specialis ſubtiliſſim.
aliqd ꝯñs rõnẽ riſibilis. nõ aũt diſtrahẽs ab eius rõne/
ẽt vt cõparat̃ ad ipſuz:vñ ſi riſibile ſm ꝙ riſibile eſt q̃/
litas:ẽt vt per ſe paſſio demõſtrata de hoie eſt qualitas.
nõ aũt eſt relõ:lʒ illd qd dĩc modũ eius.ſ.ꝓprietas dicat
relõnẽ.℄ Cõſilr̃ ſi rõnale vt rõnale ſit ſubã/ſuo mõ.rõ/
nale/vt dña ſpecifica hois/eſt ſubã ſilr̃ mõ: lʒ hoc/qd eſt
eẽ/dñaz/iportet quãdã relõnẽ rõnis: q2 intẽtionẽ ſcdaz:
ꝛ ſic vlr̃/qcqd reale cõuenit alicui ꝯſiderabili ſm ſe/ꝛ ſʒ
aliquã hitudinẽ rõnis/ſi dicat̃ ſibi cõpetere vt tale.ſ.vt K
ꝓprietas/vel dña: nõ deſtruit̃ per ſe rõ illius qd ſubeſt
illi hitudini:nec illa hitudo eſt formalis rõ alicuiꝰ ꝑdica/
ti realr̃ inherẽtis:ſʒ tm̃mõ eſt rõ ſub qua illi qd ſubeſt cõ
petit illud ꝑdicatũ.de iſta reduplicatione eius qd dĩ/vt
tale/pʒ in ꝓcedẽte q̃one articulo 2º.℄ Ad ꝓpoſitũ ꝑni/
tas vt ꝓprietas:cũ nõ habeat̃ ibi niſi q̃daz relatio rõnis
ſtabit ſemꝑ eadẽ rõ formalis eiꝰ de quo dĩ iſta cõparatio:
ꝛ illa ꝓciſe erit rõ cuiuſcũqʒ ꝑdicati dicti d̃ ſubto. ꝛ ita ſi
ꝑnitas vt ꝑnitas/ſit relõ:ꝑnitas vt ꝓprietas erit relõ.
ſi.n.intelligeret̃/ly vt ꝓprie vt cãlitas inherẽtie ꝑdicati
realis ad ſubm ſicut iſta eſt falſa ꝑnitas:vt ꝓprietas eſt
relatio ad filiũ:ita iſta eẽt falſa/ꝑnitas vt ꝓprietas eſt re
latio realis:ſʒ ſic eſt relatio rõnis:q2 h/qd eſt eẽ ꝓprieta/
tem/nõ eſt rõ inherẽtie alicuius ꝑdicati realis:cũ ipſum
dicat formalr̃ relationẽ rõnis.ſpãliter aũt de conſtitutio
ne reali extra animã/nihil iuuat tale/vt/q2 qd conſtituit
formaliter aliqd reale/opʒ eſſe reale ꝛ vt reale.

Aliter dicit̃ adhuc ad mĩ.q̃ſi exponẽdo iſtã riſionẽ
ſcdaz de ꝓprietate:ꝙ eẽntia diuina ꝯſtituit ꝑ/
ſonã.nõ tñ abſolute vt eẽntia ſʒ vt ſola rõne differens a
relatione.pᵐ ꝓbat̃ ſic:q2 ꝑſone cõuenit per ſe ſubſiſtere.
ſola aũt eẽntia eſt rõ ſubſiſtendi:q2 ſm Augu.7.de tri.c.
6.vel.9.ſubſtantia eſt qua per ſe pater eſt.ꝛ idez.5.c.4.
omnis res ad ſe ſubſiſtit.quãto magis deus. per relatio/
nem aũt comparat̃ perſona ad oppoſitum.

Contra illud cuz dĩ ꝙ eẽntia vt ſola rõne differẽs Tho.1.parte
a relõne ꝯſtituit ꝑſonã ꝑmã.aut iy vt/dicit q.36.art.2.
formalẽ rõnẽ reſpectu ꝑdicationis qd ꝯñs formalẽ rõnẽ. Querere ſequa cca eius ꝛ no/
ſi ꝑ modo cũ h qd eſt differre ſola rõne relõnẽ nõ ipor/ minalia.
tet niſi relõnẽ rõnis.ſequit̃ ꝙ relõ rõnis eſt rõ formalis
cõſtituẽdi ꝑſonã.Si ſcdo mõ tũc q̃ro illud reſpectu cuiꝰ
illud vt dicit rõnẽ ꝯſequẽtẽ: hoc nõ põt poni niſi eẽntia
ſm ſe:q2 tu dicis ꝙ eẽntia ꝛc.ĝ eẽntia ſm ſe erit rõ cõſti
tuẽdi in re:qd tu negas.℄ Preterea eẽntia vt ſola rõne
differẽs a relõne aut eſt cõicabilis aut nõ.ſi cõicabilis.ĝ
cõicabile formalr̃ ꝯſtituit icõicabile:ſi icõicabilis ꝛ eẽn/
tia oi mõ ẽt vt eſſentia ſola rõne differt a relõne tm̃mõ
eſt ad ſe.ꝛ ita nõ formalr̃ ad alterũ ſic relõ.ꝛ tñ nõ realr̃
diſtincta a relõne.ĝ eẽntia oino vt eſſentia eſt ſola rõne
differẽs a relõne.ꝛ tũc vt ꝑus eẽntia:vt eẽntia ꝯſtitueret.
℄ Cõſilr̃ põt argui ſi eẽntia: vt ſola rõne dñs a relõne
cõſtituit/tũc eẽntia aut eſt ad ſe aut ad alteꝝ:ſi eſt ad ſe:
ergo ꝯſtitutũ formalr̃ eſt ad ſe. ſi ad alterũ.ĝ eſſentia vt
eẽntia erit ad alterũ:q2 eẽntia vt eẽntia ſola rõne differt
a relõne ſicut ꝓbatũ eſt.℄ Preterea.ĝñalr̃ cõſtitutiuũ
eſt ꝯſtituto rõ differẽdi vel ꝯueniẽdi.nõ aũt ipſuz:vt cõ/ L
ueniẽs vel differẽs:ſʒ ſm ſe ꝯſtituit ſicut rõnale ſm ſe nõ
vt ꝯueniẽs nec vt differẽs ꝯſtituit hoiez:lʒ hõ cõſtitutus
per rõnale per ipſuz diſtiguat̃ formalr̃ vel cõueniat.di/
ſtinctio ergo vel ꝯueniẽtia ꝯuenit ꝯſtituto per rõnẽ for/
malẽ ꝯſtitutiuã.nõ aũt includit̃ in ipſa rõne ꝯſtitutiua.
Da ĝ hic aliquã rõnẽ ꝯſtitutiuã q̃ ſit ꝯſtituto rõ ꝯueniẽ/
tie vel

tie vel dīie:ita tñ ꝙ in ipſa vt eſt rō cōſtituēdi nō includaẜ per ſe ꝑ ↄueniētia vel dīia. ℂ Ad argu^m aūt pro iſta via de ſubſiſtere. dico ꝙ ſubſiſtere eſt equocuꝫ. vno mō
M accipiẜ pro per ſe eē ꝑut excludit inherere. ꝛ in alio eē vt pars in toto. ꝛ hoc mō vnū eſt ſubſiſtere ſicut vnum eſt per ſe eſſe. ꝛ ſic loquunẜ auctoritates Augu. Alio mō ſubſiſtere eſt incōicabilr per ſe eſſe. ꝛ hoc mō ſunt tres ſubſiſtētes ſic ſunt tres ꝑſone: qꝛ tres ſubſiſtētes icōicabilr: ꝫ nō ſit niſi vnū per ſe ens. maior. ḡ iſta/ↄſtitutiuū perſone dat eſſe ſubſiſtere: vel eſt rō ſubſiſtendi. debet intelligi 2° modo: qꝛ eſt ratio incōicabiliter ſubſiſtendi.

De tertio articulo vī ꝙ ſi aliqd cōſtituat ſub rōne priori ipſo ſepato per rōnē a rōne poſteriori poſſit remanere ↄſtitutū, qui ḡ diceret ꝙ relatio originis ad ſcdam ꝑſonā ↄſtituat ꝑmā ſub rōne generatiuit: que eſt prior rōne gñatiōis vt gñatio: vī ↄſequēter dicē ꝙ ſepato ſiue circūſcripto generare poſſet ꝑma ꝑſona remanē vl̄ in ſe vel ſaltē in intellu ↄſiderāte: ſꝫ in re nō poſſ̄t fieri circūſcriptio vni⁹ ſine altero: qꝛ ſunt idē realr. ℂ Cōſilr ſi gñare eēt prius ꝑnitate ꝛ gñare ſub rōne gñare ↄſtitueret ꝑmā ꝑſonā: videreẜ ꝙ ꝑma ꝑſona poſſet remanere circūſcripta ꝑnitate vt ꝑnitas eſt. ℂ Hic ergo duo ſunt vidēda. ꝑ de re ſi eſt aliq̄ diſtinctio ꝓprietatū in ꝑma ꝑſona nō quarūcūqꝫ: qꝛ ð igenito ꝛ ſpiratōe actiua nō eſt hic ſermo: ſꝫ illarū que dicūt relationē origis iter ꝑmā ꝑſonā ꝛ ſcdaꝫ. ℂ Et ſcdo ex hoc cū q̄li circūſcriptiōe vel abſtractiōe
N poſſet prima ꝑſona remanere. ℂ De ꝑ dico duas ↄnes. Pria eſt iſta/vnica ſola/ꝛ oino vnica eſt relo originis inter ꝑmā ꝑſonā ꝛ ſcdaꝫ: ita ꝙ nulla eſt diſtīctio talis relonis q̄litercūqꝫ in re aūt merā ↄſiderationē intelle. ℂ 2° dico ꝙ illa relatio que oino vnica eſt ſic in re/pōt rōne diſtingui/ſiue diuerſis rōnib⁹ cōſiderari. Primū ꝓbaẜ duplr. ꝑ ſic. vnica ꝛ ſola eſt vnius ab vno ꝑfecta origo. ꝛ hoc intelligēdo originē actiuā vnicā a ꝑte originātis: ꝛ vnicā paſſiuā a ꝑte originati: ſꝫ hec ꝛ illa ſint quodāmō due. Relo aūt origis iter ꝑmā ꝑſonā ꝛ ſcdaꝫ dicit ꝑfectā rōnē origis 2ᵉ ꝑſone a ꝑ^a. ḡ eſt tñ vnica. ꝛ ħ accipiendo
actiue a ꝑte pr̄is: ꝛ tūc eſt vnica actiua in pr̄e: ꝛ q̄ſi paſſiue a ꝑte filij: ꝛ erit ibi ēt vnica paſſiua. ꝓbatio maioris. illa nō eſt ꝑfecta originatio vni⁹ ab alio: qua circūſcripta nihil min⁹ ipm eēt ꝑfecte originatū ab illo. ſꝫ ſi ſint plures relatiōes originis q̄litercūqꝫ diſticte a ꝑte rei ſint. a. ꝛ. b. vna earū circūſcripta adhuc ſecūda ꝑſona eēt originata a ꝑma: qꝛ altera vt. a. eſt relatio origis. ꝛ non niſi ꝑfecte origis. ḡ. b. nō eſt ꝑfecta originatio: ſiue relatio ꝑfecte origis iter illas. ſꝫ ſi eēnt diſticta ab. a. eēt relo origis ꝑfecta ꝛ diſtincta. ℂ Cōſilr arguiẜ ð. b. circūſcripta. a. ꝛ ita vtralibet iſtarū circūſcripta eēt ſcda ꝑſona a ꝑ^a: qꝛ ꝑ alterā originationē: ꝛ nō eēt qꝛ ꝑfecta eius origiatio eēt
O circūſcripta. ℂ Si dicas nō pōt. a. circumſcribi manēte b. nec ecōuerſo. ℂ Iſtud nō vꝫ: qꝛ duab⁹ originib⁹: quarū vtraqꝫ ſit ꝑfecta nō pōt idē ſuppoſitū origiari ab eodē: per vtrāqꝫ enīꝫ totū hēret totū eē. qð poſſet accipe a ꝓducēte: ꝛ iō ipoſſibile eſt ꝙ per alterā ſiue manēte cūꝫ ea ſiue quocūqꝫ mō accipiat aliqð eē. ℂ Hoc 2° arguiẜ per quoddā argumētū magis logicū: qꝛ relatiōes diſticte qualrcūqꝫ in re ſic ꝙ nō ſint oino vnica formalr realis nō ꝑdicanẜ de ſe inuicē in abſtracto: ſꝫ ſint in eodem ſuppoſito. hec enīꝫ eſt falſa. ꝑnitas ſiue generatio actiua eſt ſpiratio actiua ſiue innaſcibilitas ſm̄ Augu. 5. de tri. c. 6. nō eſt hoc idē dicere ingenitū: qð eſt dicere patrē: qꝛ ꝛ ſi filiū nō genuiſſet/nihil ꝓhibēt ipꝫ eē igenitū. ℂ Iſta auctoritas hēt ſuū intellectū: qꝛ in ſcdo articulo dictū eſt ꝙ relo ad ſecūdā ꝑſonā ꝑſupponiẜ ingenito: ſꝫ ſaltē tñ hebemus ꝙ nō eſt hec va ꝑdicatio in abſtracto ꝑnitas eſt innaſcibilitas. ꝛ hec autem eſt vera: generatio actiua eſt paternitas ꝛ ecōuerſo. ꝛ generatiuitas eſt generatio actiua: ſicut paternitas ꝛ econuerſo.

Contra iſtud. Relatio/ꝑtinēs ad ſecūdū modū/fundaẜ ſuꝑ actionē ꝛ paſſionē. ex. 5. meta^ce. ꝛ ad ꝓpoſitū vī ibi dicere/ꝙ pī dī qꝛ genuit: ſic filius qꝛ genitus eſt. ſicut ergo fundamētū nō eſt idē relatiōi nec econuerſo: ſic gñatio ꝛ ꝑnitas. Hoc cōfirmaẜ per Hil. 9. de tri. c. 15. Exitio aūt a deo eſt abſoluta natiuitas quā paterni nōis ↄſecuta eſt cōfeſſio. Uult ergo dicē/ꝙ ꝑnitas conſequiẜ natiuitatē ſiue gñationē: ꝛ hoc declaraẜ per hoc: qꝛ pī nō eſt pī ex hoc ꝙ generat ſꝫ ꝑ eſſe per hoc/ꝙ hēt genitū coexiſtēs ſecū. habere aūt genitū coexiſtēs/vī differre ab eo qð eſt generare: qꝛ in aialib⁹/deſcindēs ſemē hꝫ actū generatiōis/ſicut ſibi cōuenit actus: ꝛ tamen tunc non hēt genitum ſecū coexīs. ꝛ per conſequens/tunc non eſt pater: ſed poſtea. X. c. 10.

Dico tamen ꝙ in deo oino eadē relatio realis eſt generatiuitas: generare ꝑnitas: qꝛ ſꝫ Augu. de fide ad petrū. c. 2. ꝓpriū ſolius patris eſt: nō qꝛ nō eſt natus ipſe: ſꝫ qꝛ filiū genuit: ꝛ ſꝫ Hil. 12. de tri. pr̄i ꝓpriū eſt ꝙ ſemꝑ eſt pī: ꝛ filio ꝙ ſemꝑ eſt fili⁹: ꝛ ponit magiſter ſniarū auctoritates. li. i. di. 26. nō eſt aūt niſi vna ꝓprietas ꝑſonalis vni⁹ ꝑſone: ḡ eſt eadē hec ꝛ illa/eſt tñ iſta ꝓprietas diſticte ↄſiderabilis: ꝛ ſic ē potēs hēre diſtictas rōnes/ꝛ hec ſit ſecūda cōcluſio hic ꝓpoſita: ꝛ iuuabit ad ſolutionē obiectorum. Hic dupliciter qdē poſſet aſſignari dīia rōnis ſiue rationū ſub qbus poſſet cōſiderari iſta relo. vna q̄tū ad indr̄iam/ſiue ideterminationē vel abſtractionē in ↄſiderādo. Alia q̄tū ad poſſibilitatē vel actualitatē vel cōpletioneꝫ ſiue determinationē. Quātū ad ꝑ^um pñt iſta ↄſiderari: ꝓducēs naturalr/ꝛ ſimile in nā ꝓducēs: ꝛ tertio/icōicabilr exiſtēs: ꝛ quo ad hec ꝓducēs: ꝛ pꝫ ꝙ terti⁹ mod⁹ eſt ideterminatior ſcdo: ꝛ ſecūdus ꝑmo. ℂ Scdo aūt mō poſſuꝫ cōcipere hūc/hac generatiōe generatiuū. hūc potētē hac generatiōe generare/hūc hac generatiōe generātē: hūc/qꝛ hac generatiōe genuit: hūc qꝛ hac generatiōe hꝫ genitū ſecū coexīs. In creaturis/ꝑma dīia eſt vl̄itatis/ſic ꝙ extēdit ſe ad plura. 2ᵉ dīia que eſt hic rōnis eſt ibi realis ꝛ cū ſeꝑatiōe reali. pro eo ꝙ aliqd iperfectiōis importaẜ per ſe in vno qð nō in altero: ꝛ ſꝫ in diuinis ꝑma dīia rōnis poſſit aliquo mō ſaluari in vna cōſideratiōe intellectus: ita ꝙ remaneat cōceptus ideterminatior nō remanēte cōceptu determinatiori/tñ in re nō ſunt: qꝛ oino idē eſt in re qð ſubſterniẜ iſti cōceptui ꝛ illi. ¶ 2ᵃ dīia in diuinis ſaluat diuerſitatē ↄceptuū/ſiue diuerſoꝝ modorū ↄcipiēdi: idē/tñ applicādo ei qð eſt in re dꝫ in q̄libet accipi qð eſt ꝑfectiōis: ꝛ omitti qð eſt imperfectiōis. nā in aptitudine ꝛ potētia imperfectiōis eſt ſeparari ab actu. in actu eſt imperfectiōis qð nō ſtatiꝫ hēt ſecū terminū: ꝛ ꝙ nō manet ſꝫ trāſit: ꝛ in eo qð q̄ſi cōſequiẜ actū ſuū: ſic ꝑnitas eſt impꝑfectiōis qð nō eſt ſemꝑ in ſūma actualitate cōicatiōis nāe. ꝑfectiōis aūt eſt qð manet ꝛ hꝫ ſecū corre^m coexn̄s. Ablatis ḡ impꝑfectiōib⁹ ꝛ retentis his que ſunt ꝑfectiōis/gñatio nō eſt tñ diſpoſitiua ad terminū: ſꝫ cōplete ꝓductiua termini: q̄ qdē gñatio perfecta ꝛ gñatio cōpleta ꝛ gñatio nō trāſiēs ſꝫ ſemꝑ manēs includit totū qð reqriẜ. ꝑnitas etiā que nō ſeqtur actū generandi quaſi diſpoſitiuū ꝛ ꝑuiū: ꝛ ita tranſeuntē: ꝛ manet in ſua actualitate cōpleta que ſemper eſt incōpleta cōicatiōe nāe: ipſa includit totū. generatio ergo iſta cōpleta ꝛ eterna: ꝛ ꝑnitas illa cōpleta ꝛ eterna: ꝛ ꝑnitas illa complete ꝛ eterne actualitatis oino idem dicunt ex ꝑte

Marginalia (right margin): P (beside "Dico tamen"); ínna ſpa^m. (beside line 3 of that paragraph); Q; R.

rel.ſed vnam rationem perfectionis que eſt in creaturis magis importat hoc nomen generatio/ꝙ paternitas: ꝛ econuerſo eſt de alia.

s.Liſto. **Ex his patet** ad obiecta in ꝑ articulo que vidẽtur ꝓbare aliquã diſtinctionez ex nã rei inter gñationẽ ꝛ pñitatez:qñ ꝑ arguiẽ ꝙ pñitas fundaẽ ſup gñationẽ actiuã ex.5.meta. illud regreret ꝓliriorẽ tractatũ.ꝛ de h ſatis dictũ eſt alibi.tñ ad ꝓpoſitũ dico ꝙ ſi aliq̃ mõ gñatio ẽ ꝑus pñitate i creaturis:nõ tñ eſt vt fundamẽtũ:ſz ipſa potẽtia gñatiua ſiue nã q̃ gñat eſt fundamẽtũ:ſz eſt ꝑuia vt diſpoſitiua ſine qua nõ exiſtente pñitas nõ ineſt:ita ꝙ ibi eſt diſtinctio ſicut eſt inter diſpoſitionẽ ꝑuiã ꝛ terminũ cõpletũ. Pz ğ ꝙ iſta rõ diſtinctiõis nõ manet in diuinis:qꝛ ibi nõ eſt gñatio niſi cõpleta ꝛ neceſſario ſecũ ponens terminũ ineſſe. nec eſt pñitas ꝯñs cõicationez:ſz perpetue cõicationis. ¶ Ad Dil.põt rñderi ꝙ nomẽ pñitatis põt dici ſequi gñationem ſm ꝙ iſta in deo cõparanẽ ad gñationẽ ꝛ pñitatẽ/in creaturis:eſt qdẽ tunc quedã cõſecutio ſm rõnẽ ſicut in creaturis eſt cõſecutio realis.vbi.n.aliq̃ ſunt diſtincta ſm rõnẽ:ſimilẽ hñt ordinẽ rõnis/qualẽ haberẽt realẽ ſi eſſent diſtincta realr ſic als dictũ eſt. ¶ Si qs aũt pterue iſiſteret in vbis huius auctoritatis poſſet faciliter rñderi:ꝙ ꝓfeſſio nois pñi ꝯſecuta eſt creationem mũdi: ꝛ forte nomẽ pñũ:ꝛ h loquẽdo de ꝓfeſſione ꝛ noie a quocũqz itellectu creato: ſed ipſa pñitas nõ eſt ꝯſecuta/nec natiuitate filij:de qua intẽdiẽ in auctoritate Dil.nec etiã gñationẽ pñis niſi ꝯſecutiõe rõnis:de qua dictũ eſt. Per hoc pz ad aliud qd dr de pñitate/ꝙ eſt hñido hñtis ſecum genitũ. ꝛ iõ diſtinguiẽ a generatione in creaturis:ꝛ per oppoſitũ hic non diſtinguitur niſi ratione.

S

Supra.q.1. ar.3.t.1.q.p lo.in reſpõſio ſis t alibi ſepe.

Ex iſtis duabus ꝯnib⁹.qũo.ſ. vnica eſt in re relo originis ꝑme pſone ad ſcdam/quodãmõ tñ diſtincta ſm rõnez/patere põt qũo prima pſona manere põt ſepata relone origis ad 2ᵃᵐ:ſi intelligaẽ de manere in eẽ reali.pz ꝙ nõ.nec opz diſtinguere de iſta relone vt ſm vnã rõnẽ vel aliã accepta:qꝛ quãtũ ad rẽ vnica eſt:ꝛ ita vnica ſepata in re/nõ manet cõſtitutũ per ipſaz.Si aũt itelligaẽ de manere ſm cõſiderationẽ intellect⁹:ꝛ hoc abſqz implicatione ꝯdictiõis vt ſit ſenſus:an in cõſideratione intellect⁹ ſepata relone origis inter ꝑmã pſonã ꝛ ſcdaz poſſet manẽ ſine ꝯdictione intellect⁹ ꝑme pſone:diſtinctiõe illa vi vtẽdũ que ꝑus poſita eſt de diuerſis rõnib⁹ eiuſdẽ relonis:qꝛ ipſa ſepata ſm oẽs illas rõnes:ꝛ hoc in intellectu ſic circũſcribẽte eã a ſuppoſito/nõ manet in intellectu aliqd ſuppoſitum relatũ relone talis originis:qꝛ q̃cito intellect⁹ cõcipit relationẽ talẽ origis ſm nullã rõnez ineſſe ſuppoſito. ꝯdictio eſt ꝙ ſimul ꝯcipiaẽ ſuppoſitũ relatum tali relatiõe: ſepata tñ illa relone apud intellectũ ſm vnã rõnẽ poſteriorẽ nõ eſt ꝯdictio ꝙ maneat in intellu ſuppoſitũ relatum ſm rõnẽ ꝑorẽ. Iſte autẽ rõnes in intellectu nr̃o hñt rõnẽ ꝯceptibilis ꝑoris ꝛ poſterioris ſicut nate eẽnt cõcipi ab obiectis ꝓportionabilr motiuis nr̃i intells. ¶ Separata tñ relone origis ad ſcdaz pſonã ſm quãcũqz rõnẽ eius ſiue quãtũ ad indifferẽtiã ſiue indeterminationẽ ſiue quãtũ ad actualitatẽ ſiue aptitudinẽ ſiue ꝑteritionẽ: adhuc forte ſine cõtradictione poſſet intelligi qs incõicabilr ſubſiſtẽs. ¶ Sz ſi queriẽ quo formalr intelligereẽ eſſe incõicabilr exñs. ¶ Rñ⁹ ab ipſo conceptu relatiuo incõicabili ꝛ ab illa forma abſoluta icõicabili forte poſſet abſtrahi qdã cõceptus indifferẽtior: hec.ſ.forma vel entitas incõicabilis:ꝛ illud in ſuo ſingulari ꝓprio poſſet intelligi eẽ quo huius pſone: lz nõ intelligaẽ in ſingulari aliquo alicuius cõceptus inferioris:ſic itelligo aliqñ nõ ſolũ ens:ſz hoc ens:vel ſubaz hãc nõ determiate ꝯcipiẽdo in intellu meo ſinglare alicuius iferioris: puta h aial vel hũc lapidẽ:ſicut qñ video a remotis/ꝑus apphendo ꝙ eſt corpus q̃ aial:ꝛ aial q̃ hoc aial:ꝛ iſtũ ꝯceptũ indifferẽtẽ forme incõicabilis forte intellexit ille qui cõcepit ſuppoſitũ in diuinis/nõ determinãdo in itellu ſuo illud ſuppoſitũ eẽ abſolutũ vel relatiuũ qũo opz dicẽ de phis niſi ponaẽ ꝙ ois coꝝ de deo ꝯceptus ad extra ſit falſus: qꝛ planũ eſt ꝙ nõ cõceperũt hoc ſuppoſitũ relatiuũ mouere celũ:ꝛ tñ aliqd hoc ſuppoſitũ poſuerũt mouere celum:qꝛ actio nõ eſt niſi ſuppoſiti. ſi ergo nõ cõceperunt rõnẽ ſuppoſiti incõicabilis indifferẽtẽ ad ſuppoſitũ abſolutũ ꝛ relatiuũ nc ẽio cõceperũt hoc ſuppoſitũ abſolutũ mouere celũ:qd eſt falſuz:nec iſti qd dictũ eſt de cõceptu alicuius indifferẽtis ad abſolutũ ꝛ relatiuũ ꝛ de cõceptu incõicabilis ſuppoſiti ad ſuppoſitũ abſolutũ vel relatiuũ repugnat illud qd dictum eſt ſupra ꝙ quecũqz entitas ſignata in re vel eſt formalr abſoluta vel formaliter ad alterũ:qꝛ hñ poſſibile eſt ab aliquibus abſtrahi conceptum indifferentem.nec abſolutum nec relatiuũ: ꝛ tamẽ quodcũqz ſignatũ exiſtẽs extra animaz neceſſario ꝛ determinate eſt hoc vel illud:ita ꝙ indifferẽtia cõceptus abſtrahibilis a pluribus non concludit indifferẽtiam ſingularis exiſtentibus ad hoc vel illud.

T

V

Speculare diligenter.

X

Ad argumẽtũ principale pz in ſolutione qõnis ꝙ minor eſt neganda. ꝛ ad probõnẽ eius cõcediẽ ꝙ illa relo cõſtituẽs ꝑmã pſonã ptinet ad originẽ:imo ipa eſt originatio actiua. ¶ Et cũ accipiẽ ꝙ actio ꝑſupponit ſuppoſitũ. ¶ Rñ⁹ ꝙ ꝑ⁹ entitas incõicabilis nõ ꝑſupponit aliqd ens incõicabile:nec per ꝯñs ꝑſupponit ſuppoſitũ:qꝛ ſuppoſitũ eſt ens incõicabile. Actio aũt ꝑ⁹ ꝓductiua ſiue ꝓductio ꝑma vel originatio actiua eſt ꝑ⁹ entitas incõicabilis in diuinis: qꝛ illã nihil ꝑcedit niſi memoria pfecta vel eſſentia: ꝛ totũ hoc eſt cõicabile. ſz ꝑmũ ꝓducere nõ põt cõicari:qꝛ tũc productũ per illud ꝓduceret ſe.qd eſt ipoſſibile. nulla enim mẽs hoc capit ſz Aug.ꝑ.de tri.c.ꝑ. Cũ ğ accipiẽ ꝙ actio non poteſt eſſe niſi ſuppoſiti exiſtentis:ſi intelligaẽ hoc de eẽ hypoſtatico põt intelligi vel ſuppoſiti exñtis aliq̃ entitate pori ipſa actiõe:vel ſuppoſiti exñtis hypoſtatice ipſa actiõe formalr.ꝛ ſic duplr põt intelligi.ꝑ mõ eſt falſa.qꝛ nõ eſt ibi entitas hypoſtatica.qꝛ nec incõicabile añ actionẽ.2⁹ mõ eſt vᵃ.qꝛ ipſa actiõe eſt ens hypoſtatice:qꝛ icõicabilr. ¶ Sz arguiẽ ꝯ h.qꝛ oẽ agẽ ꝑſupponit eẽ.ğ agẽ nõ põt eẽ ꝑ⁹ rõ eẽndi ipſius agẽtis. ¶ Rñ⁹ eẽ in diuinis põt accipi vl pro eẽ ſimplr vl pro eẽ incõicabili. ſimplr nõ eſt ibi niſi vnicũ eẽ.ſic ſepe dictũ eſt ꝑ Aug. vt eẽntie.eẽ aũt icõicabile ſiue hypoſtaticũ eſt ibi aliud ꝛ aliud:ſicut alia ꝛ alia pſona. Si ğ accipias in ꝓpoſito ꝙ agẽ ꝑſupponit eẽ ſimplr:qd eſt eẽ ad ſe concedo. Si aũt accipias ꝙ agẽ ꝑſupponit eẽ hypoſtaticũ:qd in ꝓpoſito nõ eſt niſi eẽ ad alterũ.falſuz eſt:qꝛ ipm agẽ eſt ꝑmũ eẽ ad alterũ ſicut ipſa actio ꝓductiua eſt ꝑma habitudo ad alterũ. ¶ Et ſi arguas ꝙ nõ ſolũ agẽ ꝑſupponit qdcũqz eẽ:ſz ꝑſupponit potẽs agere.ſi eniz nihil eſt potẽs agere tũc nõ erit actio:ſed potens agere nihil eſt in ꝓpoſito niſi ſuppoſitũ.ğ vt prius agere ꝑſupponit ſuppoſitũ. ¶ Rñ⁹ hic poſſe agere nullo mõ a pte rei ꝑſupponiẽ ipſi agere.imo agẽs eſt ꝑ potẽs ipſo agere:ſz ꝑſupponit illud quo:vt ꝑn⁹ formali aliqd eſt potẽs agẽ. Iſtud ꝛ oia dcã in ſolutiõe iſtius argumẽti patere pñt ſi ꝯcipiaẽ hoc ꝙ aliqua hitudo realis vnica originis eſt inter ꝑmã perſonã ꝛ ſecundã. Illa enim vnica eſt ꝓductio actiua ꝛ eſt hitudo producentis ad productũ.ſed vt cõiter loquimur de productione tanq̃ de habitudine vel relatione

Y

Aa

cōcipimus ipſaȝ hīc aliqd vt fundamētū:qꝛ loqmur de
ea vt de actione ↄcipimus eā hīc p̄n^m formale p̄ductiuis
ſi ergo alicui nō eſt difficile cōcipe ꝙ relo nō p̄ſupponit
ſuppoſitū:ſȝ tn̄ eſſentiā que eſt q̄ſi fundamētū/ſicut ↄce
dit̄ cōiter ſm̄ cōeȝ viā/nō eſt ei difficile concipe ꝙ actio
nō p̄ſupponit ſuppoſitū neqȝ vt agēs neqȝ vt potēs age
re:ſȝ tn̄ p̄ſupponit eſſentiā que eſt q̄ſi rō ſoīalis agendi.
¶ Si ↄ iſtud arguit̄.actio in diuinis nō eſt pure relo:ſȝ ali
qd abſolutū. Hoc dictū ſȝ in creaturis a qbuſdā negaret̄
ſaltē de actione p̄ductiua:qꝛ nō videt̄ ꝙ rō p̄ductiuis
actiue poſſit intelligi ad ſe ſȝ ad alteꝝ:tn̄ qcqd ſit de hoc
in diuinis/actio p̄ductiua eſt mere habitudo:qꝛ ſm̄ Aug.
5.de tri.c.5.τ.10.Oē qd̄ eſt in diuinis aut ſȝ ſubaȝ dicit̄ aut
ad alteꝝ:τ qd̄ ſm̄ ſubam dī cōe eſt.origo igit̄ q̄cūqȝ ſiue
dicat̄ actio ſiue paſſio ſoīalr̄ eſt relo. ¶ Si tādē arguit̄
logice/oīs actio denoīat aliqd̄ agēs:ſed in p̄poſito nō de
nominat niſi ſuppoſitū.denoīans aūt p̄ſupponit illud qd̄
Bb per ip̄m denoīat̄.g̊ τc. ¶ Ad hoc pȝ ex riſione ad p̄mū
arg^m in 3° ar^{lo} q̄onis p̄cedētis.vbi dictū eſt ꝙ nullū p̄ſo
nale in diuinis p̄prie p̄dicat̄ denoīatiue de aliquo ſubto in
cōicabili de quo eſt mō ſmo.ſȝ forte poſſet dici p̄dicari
denoīatiue de aliquo ſignificāte eſſentiā cōiter in ↄcreto.
vt/de^s eſt ſpirans.de tali denoīatione nō opȝ hic loq:qꝛ ta
lis p̄dicatio denoīatiua v̄ificat̄ p̄ aliquo ↄcreto ſub ſubie
cto.Quare aūt nō ſit ibi p̄p̄e denominatio/ſiue p̄dicatio
denoīatiua de ſubto nō trāſcēdēte cā eſt:qꝛ p̄prie p̄dica
tio denoīatiua de ſubto/nō eſt niſi in concreto:τ nō de eo
a.l.p̄dicamꝫ. qd̄ icludit̄ p̄prietāꝫ:ſȝ de ſubto receptiuo ſ p̄prietāꝫ.p̄prietas
a.l.p̄dicari. aūt p̄ſonalis in diuinis nō p̄dicat̄ de aliq̄ in cōcreto non
trāſcēdēte niſi de ipſa p̄ſona ↄſtituta per ipſaȝ:τ ita inclu
dēte ipſa.g̊ de illa nō denoīatiue p̄dicat̄.ſola aūt eſſentia
eſt ibi quaſi ſubm receptiuū talis p̄prietatis:ſȝ de eſſen
tia nō p̄dicat̄ in ↄcreto p̄pter cām que tanget̄ in fine p̄i
Vide.3.q.3. mi articuli q̄onis ſequētis. ¶ Conſequēter querit̄ de re
ar^o.3.idem. latione originis in diuinis q̄tum ad perfectionem ſuam
intrinſecam:τ eſt queſtio. Qō. V.

VTrum

relo originis ſit formalr̄ infini
ta.Arguit̄ ꝙ nō:qꝛ qcqd eſt for
maliter infinitū/eſt p̄fectio ſimplr̄:qꝛ nō p̄t
eē magis p̄fectū q̄ȝ infinitū formalr̄.relo ori
ginis nō eſt p̄fectio ſimplr̄.g̊ τc. p̄bō mi.vna
p̄ſona hȝ relonē origis q̄ȝ alia non hȝ.ſi igit̄ illa eſſet p̄fe
ctio ſimplr̄:vna p̄ſona hr̄et aliquā p̄fectionē ſimplr̄ qua
alia careret:qd̄ eſt incōueniens. ¶ Oppoſitū arguit̄ ſic.
Ens diuidit̄ per finitū τ infinitū prius q̄ȝ deſcēdat in de
cem gn̄a.ergo q̄dcūqȝ ens τ ſi nō ſit in aliquo genere erit
finitū vel infinitū:relo originis nō eſt finita:qꝛ tūc nō eēt
idē realr̄ eſſentie diuine.finitū enim nō p̄t eſſe ideȝ rea
liter infinito.igit̄ ipſa eſt formalr̄ infinita.

Hic ſunt

tria videnda. p̄ de intellectu q̄onis. 2° qd̄
eſt tenendum de queſtione. 3° dubia oc
currentia excludentur.

Lec.ob.63. A

De primo

Infinitū ſm̄ p̄hm 3° phy^{co}.eſt cuius
quātitatē accipiētib^9.i.q̄ntūcūqȝ acci
pientib^9/ſemp̄ aliqd reſtat accipe.Et rō eſt:qꝛ infinitum
in quātitatē (ſicut loqtur p̄hs) nō p̄t hr̄e eē niſi in potē
tia accipiēdo ſp̄ alteꝝ poſt alterū:τ ideo q̄ntūcūqȝ acci
piat̄ illud nō eſt niſi finitū:τ quedā ps tot^9 infiniti potē
tialis:τ ideo reſtat aliqd alteꝝ ip̄i^9 infiniti accipiendꝫ.
T.c.63.τ ide Ex hoc ↄcludit ꝙ ſicut infinitum hȝ eē in fieri τ in potē
tia in q̄ntitate:ita nō hȝ rōnē tot^9:qꝛ totū eſt cui^9 nihil eſt
extra:ſed extra illud infinitū:hoc eſt ex̄ illud qd̄ hȝ eē de
ipſo ſp̄ eſt aliqd ex̄/nec eſt p̄fectū:qꝛ p̄fectū ē cui nihil p̄
5.met.t.c.21. fectiōis deeſt:ſȝ iſti ſp̄ aliqd deeſt. ¶ Ex h̄ ad pp^m cōmu
τ.10.meta.t. temus rōnē īfiniti ī po^a in q̄ntitate ī rōne īfiniti in actu/in
co.13.

quātitate:ſi poſſet ibi eē in actu.ſi eni nūc necio ſp̄ creſce
ret q̄ntitas īfiniti p̄ acceptionē p̄tis poſt p̄tē ſic τ imagina
remur oēs p̄tes acceptabiles eē ſil̄ acceptas:τ ſil̄ remanē
haberem^9 infinitā q̄ntitatē in actu:qꝛ tāta eēt in actu quā
ta eſſet in po^a.Et oēs ille partes que in īfinita ſucceſſione 3.phy.t.c.69
eēnt reducte ī actū τ hr̄ent eē poſt alias.tūc ſil̄ eēnt ī actu
accepte:illud īfinitū in actu vere eēt totū τ vere p̄fectū to
tū:qꝛ nihil ſui eſſet ex̄.p̄fectū eēt:qꝛ nihil ſibi deeſſet:imo
nihil poſſet addi ſm̄ rōneȝ q̄ntitatis:qꝛ tūc poſſet excedi.
¶ Ex hoc vltra.Si in entibus intelligamus aliqd infini
tum in entitate in actu:illud debet intelligi proportiona
biliter quātitati imaginate infinite in actu.ſicut ens illud
dicat̄ infinitum qd̄ non poteſt ab aliquo in entitate exce
di:τ ipſuȝ n̄e habebit rōnē tot^9 τ p̄fecti.tot^9 qdē:qꝛ ſȝ to Speculatio
tū infinitū actu in q̄ntitate nulla p̄te ſui nec ēt p̄te q̄ntitatis ſubtiliſſima.
talis careret:tn̄ q̄lȝ ps eēt ex̄ aliā:τ ſic totū eēt ex impfe
ctis:ſȝ ens infinitūȝ in entitate ſic nihil entitatis hȝ extra:
qꝛ nec ei^9 totalitas depēdet ex aliqb^9 impfectis in entita
te.ſic eni totū eſt qd̄ nullā hȝ p̄tē extrinſecā:qꝛ tūc nō eēt
totalr̄ totū:ita ēt q̄ntuis infinitū in actu eēt p̄fectū in q̄ntita
te:qꝛ ſibi ſm̄ ſe totū nihil q̄ntitatis talis deeſſet:tn̄ cuilibȝ
p̄ti ei^9 deeſſet aliqd q̄ntitatis:que.ſ.eēt in altera:nec ipſuȝ
eſſet ſic p̄fectū niſi qōlȝ ei^9 eēt ip̄fectū.Sed ens infinituȝ
ſic eſt p̄fectū:ꝙ nec ſibi nec alicui eius deeſt aliqd.Sic g̊
ex rōne īfiniti poſita in 3° phy.p̄ applicādo ſm̄ imagina
tionē ad infinitatē actualē in q̄ntitate:ſi eſſet poſſi:vlteri^9
applicādo ad infinitatē actualē in entitate vbi eſt poſſi.
Hēmus aliq̄lē intellēm q̄lr̄ ↄcedēdū eſt ens infinitū intē
ſiue ſiue in p̄fectiōe vel in v̄tute.Ex hoc poſſum^9 ens infi B
nitū in entitate ſic deſcribere.ꝙ ip̄m eſt cui nihil entita
tis deeſt.eo mō quo poſſē eſt illd̄ hr̄i in aliq̄ vno.Et hoc p̄
tāto addit̄:qꝛ nō p̄t in ſe realr̄ τ ſoīalr̄ p̄ idētitatē oēȝ en
titatē hr̄e.p̄t ēt deſcribi p̄ exceſſuȝ ad q̄dcūqȝ aliud ens 3.phy.t.c.
finitū ſic.Ens īfinitū eſt qd̄ excedit q̄dcūqȝ ens finitū/nō 62.τ.68.
ſm̄ aliquā determinatā p̄portionē:ſȝ vltra oēȝ determi
natā p̄portionē:vel determinabilē.Vbi gr̄a.accipiat̄ hec
entitas albedo.excedit̄ ab alia entitate que eſt ſcia in tri
plo.iteꝝ excedit̄ ab aia intellectiua in decuplo.iteꝝ a ſu
premo angelo:eſto ꝙ in cētuplo:q̄lrcūqȝ p̄cedis in enti
bus/ſemp̄ eſſet dare in q̄ p̄portione determinata ſup̄mū
excedit īfimū.nō ꝙ ibi ſit p̄p̄e p̄portio talis quali vtunt̄
mathematici:qꝛ nō ↄſtat angelus ex aliq̄ īferiori cū aliq̄
addito cū ſit ſimplicior:ſȝ itelligēdū eſt hoc ſm̄ p̄portio
nē v̄tutis τ p̄fectionis ſic̄ eſt exceſſus in ſp̄ēb^9.Hoc mō p̄
oppo^m īfinitū excedit ī entitate finitū vltra oēȝ p̄portio
nē aſſignabilē.Ex h̄ ſequit̄ ꝙ īfinitas itēſiua nō ſic ſe hȝ C
ad ens qd̄ dī īfinitū tāq̄ȝ q̄dā paſſio extrinſeca adueniēs
illi enti:nec ēt eo mō quo veꝝ τ bonū itelligunt̄ paſſiōes
vel p̄prietates entis:imo īfinitas intēſiua dicit modū in
trinſecū illi^9 entitatis:cui^9 eſt ſic itrīſecū:ꝙ circūſcribēdo
qōlȝ qd̄ eſt p̄prietas vl̄ q̄ſi p̄prietas ei^9 adhuc īfinitas ei^9
nō excludit̄:ſȝ includitur in ipſa entitate que eſt vnica.vn̄
de ipſa entitate p̄ciſiſſime accepta:abſqȝ.ſ.q̄cūqȝ p̄p̄eta
te veꝝ eſt dicē ꝙ aliquā magnitudinē p̄priā v̄tut hȝ ſibi
intrīſecā:τ nō magnitudinē finitā:qꝛ ipſa repugnat ſibi:g̊
infinitā.ip̄ȝ ēt īfinitū p̄ciſiſſime acceptū nō ſub aliq̄ rōne
p̄prietat attributalis vt bonitas vl̄ ſapie p̄t cōparari ſm̄
ordinē eēntialē ad aliq̄ q̄ excedit τ nō ſȝ aliquā p̄portio
nē determiatā:qꝛ tūc eēt finitū.intrīſec^9 g̊ modus cuiuſli
bet infiniti intēſiue eſt ip̄a infinitas que intrīſece dicit ip̄ȝ
eſſe cui nihil deeſt:τ ꝙ excedit oē finitū vltra oēm p̄por
tionem determinabilē.Et iſtud correlariȝ confirmatur
per Dam.c.7.vbi ipſe vult ꝙ eſſentia dicit pelagus ſube 9.vel.10.
infinitū τ interminatū.ſuba g̊ ſm̄ ꝙ hȝ rōnē oīno p̄mi in
diuinis:τ vocat̄ ab eo pelagus/ſic ipſa eſt infinita τ inter

minata.ſic aūt nō includit̄ in ea nec veritas nec bonitas nec aliq̄ ꝓprietas attributalis.ḡ ipſa infinitas eſt magis modus intrinſecus eſſentie q̄ȝ aliqd attributum. ¶ Viſo de infinito de hoc qd querit̄ videam⁹.ſ.ſi relo formaliter poſſet eē infinita.hoc eni nō eſt querere ſi relo ſit eadem realr̄ alicui infinito de quo nō eſt dubiū cōiter loquēdo: qꝛ realr̄ eſt eadē eſſentie:nec ēt eſt querere ſi relo ſit per idētitatē illō iſinitū:ſȝ eſt querere ſi relo foīalr̄:hoc eſt ſc̄ȝ

Expō ſubtiliſſima queſtionis ꝓpoſite.

ſuā entitatē ꝓpriā que eſt entitas ad alteꝝ ſit iſinita intēſiue infinitate illi⁹ entitatis.hoc eſt ſi entitati ꝓpe hui⁹ p̄nitatis:vt eſt entitas ꝓpria hui⁹ p̄nitatis:ſit infinitas intēſiua modus ꝑ ſe intrinſec⁹:ita ꝑ ſe intrinſec⁹ ꝙ nō tm̄ rōne alicui⁹ alteri⁹ qd ſit realr̄ illi entitati idē:ſȝ nō includēdo aliquā entitatē niſi iſtā:imo circūſcribēdo qlibȝ p̄ter iſtā ad alteꝝ adhuc eēt entitas illa que eſt ad alteꝝ intēſiue infinita in ſeipſa. ¶ Ex hoc pȝ ſtatim ꝙ ꝛn̄ſio illa que cōiter dat̄ nō eſt ad qōnē:vtpote dicēdo ꝙ relo originis eſt infinita foīalr̄:qꝛ eēntia eſt infinita:ꝛ illa relo eſt eſſentia. Nō eni q̄rit̄ ſi ſit ꝑ idētitatē aliq̄ res q̄ ſit foīalr̄ infinita:ſȝ querit̄ an ipſa ꝑ ſe p̄ mō ſit illa res cui⁹ modus per ſe intrinſec⁹ ſit infinitas. Et ideo ſi ſic arguit̄:deitas eſt infinita.p̄nitas eſt deitas.ḡ ꝛc̄.pȝ ꝙ arg⁹ nō ꝯcludit:qꝛ maior eſt vˀa de p̄dicatiōe foīali.minor aūt nō niſi de p̄dicatione ꝑ idētitatē.p̄nitas eſt deitas ſc̄m oēs.ḡ nō poteſt

D inferri ꝯclo in qua eſt p̄dicatio formalis:qꝛ nō pōt maior idētitas concludi in concluſione extremorum q̄ȝ ſit idētitas eoꝝ ad mediū in p̄miſſis. Vn̄ ex altera de neēio ꝛ altera de ꝯtingēti,nō ſeq̄t̄ ꝯ̄ niſi ꝯtingēs vel vnio ꝯtingēs extremoꝝ. Niſi aūt in ꝯ̄ne hēet̄ p̄dicatio foīalis hui⁹,ſcȝ p̄nitas eſt iſinita:nō hēet̄ ꝓpo⁹:ſic pȝ ꝑ intellȝ p̄us expoſitū:qꝛ nō hēet̄ niſi ꝙ ꝑ idētitatē eſt res q̄dā q̄ eſt infinita. Si aūt itēdas ꝯcludē p̄dicationē foīalē:ꝛ nō tm̄ ꝑ idētitatē ibi eēt cōmutatio p̄dicatōis idētice i p̄dicatōeȝ foīalē: ꝛ iō in illatione eſt fallacia figure dictionis.cōmutat̄ eni quale qd in hoc aliqd.i.interp̄tat̄ mediū qd eſt q̄le qd,eſſe hoc aliqd:qꝛ ſicut ille ꝗ ex medio dicēte q̄le qd iſert mediū dicēs hoc aliqd:ita hic ex vi illationis talis p̄dicationis foīalis itēdit inferre ac,ſi eēt hoc aliqd ex vi illationis que alr̄ nō teneret.altera aūt nō fuit vˀa niſi ꝑ idētitatē.ḡ cōmutās p̄dicationē ꝑ idētitatē in formalē vı̄ interp̄tari vtrāqȝ p̄dicationē i p̄miſſis fuiſſe foīalē:ſȝ nō eſt ibi p̄dicatio foīalis:qꝛ nō p̄t illa minor vīficari niſi ꝑ p̄dicationē

E idēticā. ¶ Pōt aūt breuiter dici ꝙ ꝯ̄ iſta.p̄nitas eſt iſinita.ꝓprie loquēdo nō eſt vˀa.ꝛ rō eſt ex mō ſignādi foīali adiectiui:qꝛ ſigt̄ formā:vt foīa eſt eius de quo dī ꝑꝑ iſtā ꝓprietatē,adiectiuū nō pōt p̄dicari niſi p̄dicatiōe foīali: ꝛ tūc inferēdo eā ex p̄miſſis erit fallacia figure dictionis, ſc̄m modū p̄us aſſignatū.ſi ḡ infinitū nō dī formali p̄dicatione de p̄nitate ſimplr̄:ꝯclo eſt falſa,ſic ergo intelligendo ꝯclonez de idētitate reali alicui⁹ infiniti ad p̄nitatem tm̄mō debet inferri hec ꝯcluſio.ſ.ꝙ p̄nitas eſt aliqd qd eſt infinitū:ſed qd hȝ ſpālem difficultatē ſc̄m ꝙ alio mō intelligit̄.ſ.de infinitate que ſit formalis modus intrinſecus paternitatis ſc̄m ſuam entitatem.

F De ſecundo articulo teneo hāc ꝯ̄nē ſc̄m ꝙ expoſitū eſt.p̄nitas nō eſt foīalr̄ iſinita. Et ad hoc ſunt tres rōnes. p̄⁹ rō ſumit̄ ex entis iſiniti vnitate. 2ᵃ ex ei⁹ cōicabilitate. 3ᵃ ex ei⁹ ſimplicitate ꝛ icōpoſſibilitate. Siqdē ens iſinitū intēſiue eſt vnicū iplurificabile ꝛ nō artatū ſed cōicabile ꝛ cuicūqȝ incōpoſſibile.

Prima rō ſic formatur.nō pñt eē pl̄a realr̄ diſtincta ꝛ formalr̄ iſinita.pl̄es ſūt relones originis realr̄ diſtincte.ḡ nō ſūt foīalr̄ intēſiue infinite:nec ꝑ ꝯn̄s aliq̄ illaꝝ:qꝛ qua rōne vna,ꝛ q̄libȝ alia.maior ꝓbat̄.p̄ cōparādo iſta pl̄a inter ſe.2ᵃ cōparādo infinitū intēſiue ad entia finita gn̄alr̄.ꝛ 3ᵒ ad intellm̄ ꝛ volūtatē ſpālr̄. Primo ſic.infinito nihil deficit entitatis eo mō q̄ poſſe eſt illō hēi in vno:ſȝ oēm pfectionē ſimplr̄ poſſe eſt realr̄:ꝛ ꝑ idētitatē hēi in vno ſūme pfecto.iſinitū ḡ hȝ in ſe realr̄ ꝛ ꝑ idētitatē oēm pfectionē ſimplr̄:ſȝ nō hȝ in ſe realr̄ ꝛ ꝑ idētitatē illud qd realr̄ eſt diſtinctū ab eo.ḡ ab iſinito nulla pfectio ſimplr̄ ſiue nullū pfectū ſimplr̄ p̄t eē realr̄ diſtinctū. eſſet aūt pfectio ſimplr̄ diſtincta realr̄ ſi eēt aliud iſinitū realr̄ diſtinctū. Dēmus ḡ ma.ꝙ nō pñt eē infinita plura realr̄ diſtincta. Sed in ꝓbōne illa ma.2ᵃ ꝓpō vı̄ eē ꝓbāda.ſ.ꝙ poſſe eſt oēm pfectionē ſimplr̄ ꝑ idētatē hēi in ſūme pfecto.ꝓbat̄ ḡ ſic:qꝛ nihil eſt ſūme pfectū cui deficit

G aliq̄ pfectio ſimplr̄.qd ꝓbat̄:qꝛ nulla pfectio ſimplr̄ eſt incōpoſſibilis alteri pfectioni ſimplr̄:ꝛ ſi nō poſſet q̄libȝ hēi in ſūme pfecto.hoc eſſet ꝓpter aliquā incōpoſſibilitatē eaꝝ. Aſſumptū.ſ.ꝙ nulla ſit incōpoſſibilis alteri.ꝓbatur ꝑ rōnē pfectionis ſimplr̄:qꝛ eni ipſa eſt melior in q̄lȝ q̄ȝ nō ipſa:hoc eſt q̄ȝ qlibȝ incōpoſſibile ſibi.ſicut exponit̄ dictū Anſ.in rōne 2ᵃ p̄ncipali hui⁹ articli.ſi ſint ergo due pfectiones ſimplr̄ incōpoſſibiles inter ſe dicant̄.a.ꝛ b,a.erit in quolibȝ meli⁹ ipm̄ q̄ȝ nō ipm̄.hoc eſt q̄ȝ qlibet incōpoſſibile ſibi:ꝛ ita erit meli⁹.b.qd ponit̄ incōpoſſibile ſibi:ꝛ pari rōne.b.ſi eſt pfectio ſimplr̄,erit melius q̄ȝ.a.talis circulatio eſt ipoſſibilis:qꝛ tūc idē eſſet iperfectius ſeipſo. ¶ 2ᵒ cōparādo illa pl̄a iter ſe ꝓbari pōt illa maior,ꝑ hoc ꝙ plura bona excedūt in bonitate idē bonū vnū.ꝛ hoc qn̄ in quolibȝ iſtoꝝ plurium eſt eq̄lis bonitas ſicut in vno illoꝝ.nūc aūt ſi ſint pl̄a infinita in quolibet eorū eſt equalis bonitas ſicut in vno quolibet eoꝝ.ergo illa pl̄a bona excedūt in bonitate illud vnum bonū:ꝛ ita illud vnū nō eſt iſinitū.Et ſi dicas ꝙ ſic argueret̄ ꝙ de⁹ ꝛ creatura excedūt deū. Nō valet:tū qꝛ qlibet illoꝝ plurīū nō eſt eque bonū cū vno illoꝝ.Et inde eſt ꝙ bonitas cuiuſcūqȝ illoꝝ alterius ab illo vno eminēter cōtinet̄ in illo vno.ꝛ ideo ipſuȝ cū illo bono acceptū nō auget neqȝ exceſſum facit ſuꝑ illud bonū in ſe.oppoſitū eſt in hypotheſi:qꝛ ibi vnū bonū nō ꝯtinet̄ totalr̄ eminēter in altero: qꝛ hoc eſt ꝯ̄ rōnē iſiniti. ¶ Ex cōparatione aūt iſiniti ad alia finita gn̄alr̄ arguit̄ ſic. Vnū infinitū ſufficiēter terminat depēdētiā oīuȝ finitoꝝ:ꝛ ſpālr̄ p̄mū a quo depēdent:

H ſed nō pñt pl̄a ſufficiēter terminare depēdētiā in eodez ordine depēdētie eiuſdē depēdētis:ergo nec plura eē infinita.ꝓbō maioris:ſicut depēdētia quecūqȝ eſt rōne imperfectionis:ſic terminare depēdētiā nō qualrcūqȝ ſȝ p̄s ꝯuenit alicui rōne pfectionis.ſūma aūt pfectio quā ipoſſe eſt excedi eſt in vno iſinito intēſiue. Apparet etiā illa maior de facto:qꝛ vnica eſſentia terminat ſufficiēter omnez depēdētiā cuiuſcūqȝ depēdētis:qꝛ tā illā que eſt ad p̄mā cām efficiētē:q̄ȝ illā que eſt ad cām exēplarē:ꝛ ad p̄mā finalē,minor aūt.ſ.ꝙ nō pñt eē pl̄a p̄ terminātia eādē dependētiā.ꝓbat̄.qꝛ illud nō terminat ſufficiēter depēdentiā quo circūſcripto ſufficiēter terminat̄ illa depēdentia: qꝛ tūc aliqd depēderet ab aliq̄,quo circūſcripto nihil minus hēet a quo ſufficiēter dependeret.ꝛ ꝑ ꝯn̄s quo circūſcripto adhuc poſſet remanere in ſuo eē:ſȝ ſi pl̄a in eodē ordine poſſent ſufficiēter terminare depēdētiā,vno eoꝝ circūſcripto,adhuc terminaret̄ depēdētia cōplete que eſt ad alteꝝ:ꝛ ita illud nō terminat:ꝛ pari rōne de altero argueret̄:ꝛ ſic neutrū vel vtrūqȝ terminat. Sicut ḡ p̄ᵃ ꝓbō ma.ꝓcedit ex h̄ ꝙ iſinitū hȝ realr̄ ꝛ vnitiue oēȝ pfectionē ſimplr̄:qꝛ oīs talis p̄t h̄ mō hēi i eodē.ſic iſta ꝓbō ꝓcedit ex h̄ ꝙ iſinitū hȝ i ſe eminēter ꝛ ꝯtētiue oēȝ pfectionē limitatā:ꝛ ex hoc oēȝ depēdētiā entis limitati ſufficiēter terminare pōt.ꝛ ſic iſte due ꝓcedūt ex hoc qd dictuȝ eſt in p̄ articulo de infinito ꝙ hȝ oēm rōnē entitatis ſiue oēȝ

3.ᵃ rō.

Nō notabile ſolum.

entitatē eo mō quo poſſibile eſt hři ab vno: qđ eſt vl' idē/
tice pro pfectionib⁹ ſimpl'r vel eminēter p pfectionibus
I limitatis. ¶ Ex iſta aūt cōparatione infiniti ad alia ſpā/
2. c. 12. meta. liter pōt argui breuiter ſic. In entib⁹ ſm ordinē eſſentialē
in fine. aſcēdēdo ſemꝑ itur ad vnitatē. ⁊ per ꝯñs neceˉ eſt illū or/
dinē ſtatū hře in aliquo vno. infinitū aūt intēſiue eſt oīno
ſūmū: ⁊ hoc ſm ordinem eſſentialē. ergo eſt oīno vnum.
Pone ma. ¶ 3° pbaᵗ maior ſpāl'r ex ordine infiniti ad intellꝫ ⁊ vo
loco mi. quia luntatē: ⁊ hoc ſic. Ens infinitū eſt obꝫ pmū intell's infiniti:
ſic pcedit de/ ⁊ obm eius etiā btificū: ſꝫ nō pñt eſſe eiuſdē intell's infini
claratio doc. ti plura obta p° ⁊ btifica. Cōſil'r etiā poſſet argui de obie/
K cto p° ⁊ btifico volūtatis. Pria ppō pōt intelligi de pmi/
tate triplici: ⁊ de qualibet eſt vera: ⁊ ſm hoc pma ppoſi/
tio ꝯtinet tria mēbra. vna pmitas obti/dı̄ eē pmitas ade/
quationis: qr .ſ. potētia nō excedit illud obm: quō colora/
tum vel luminoſuꝫ dı̄ eē p" obm viſus. Alio mō p" pōt
dici vitute cui⁹ oē aliud intelligit vel cognoſcit a tali itellu:
quō lux eſt p" obm viſus. ¶ 3° mō p" pōt dici pfectiōis
qđ in ſe ꝯtinet tanq̄ in ſūmo pfectionē oīuꝫ obtoꝝ ⁊ vir/
tutē pficiēdi potētiā: obm aūt btificū eſt illō in quo ſūme
pficiᵗ ⁊ getaᵗ ⁊ ſatiaᵗ intell's. Ex his trib⁹ pñt accipi tres
maiores. nā idē intell's nō hꝫ diſtincta adequata obta: qr
nō pōt in aliud obm diſtinctū ꝯ ſuū obm adequatū: quia
tūc idē obm eſſet adequatū ⁊ nō adequatū: ⁊ tūc potētia
excederet illud in opando circa aliud ex equo diſtinctuꝫ:
⁊ etiā nec potētia pōt hře plura obta pma pmitate virtu
tis qui eſt ſcōs intell's: qr nō pōt eē q̄ virtute .a. intelligat
qcqđ intellexerit: ⁊ ita .b. ⁊ ex virtute .b. intelligat quicqđ
intellexerit: ⁊ ita .a. qr q̄ .a. ſit rō intelligēdi .b. ⁊ ecōuerſo
eſt circulatio: ⁊ iſta circulatio eſt impoſſ: nec pōt ēt intel
lectus ſūme getari in duob⁹ ex equo diſtinctis: qr non hꝫ
pro obto btifico ⁊ getatiuo illud quo circūſcripto nihilo/
minus getareᵗ ⁊ btificareᵗ: ſed circūſcripto vno adhuc
eſſet in alio ſumme ſatiatus getatus ⁊ perfectus. ergo in
illo nō poſſet eſſe pfectus: pari rōne nec in alio. Patēt igi
tur tres ma. qr eiuſdē intell's nō pñt pla eē obta ex equo
diſtincta p° pmitate adequationis: nec p° pmitate virtu
tis: nec p° pmitate pfectionis ſicut obm beatificū eſt pri
mum/minor .ſ. q̄ infinitū formal'r ⁊ intenſiue eſt p" obm
2. meta. t. c. 4 intell's diuini quolibet iſtoꝝ modoꝝ. pbaᵗ ⁊ p° de 2° pmi
tate: qr qđ eſt rō eſſendi/eſt rō cognoſcēdi: infinitū ḡ cuꝫ
eminēter ꝯtineat in ſe qđlibet ſm oēm entitatē: etiā emi/
nēter ꝯtinet in ſe oēm cognoſcibilitatē: ſic aūt ꝯtinēs vir/
tual'r aliqđ eſt etiā motiuū ad ei⁹ cognitionē. ſic ḡ infini/
tum intēſiue qđcūqꝫ hꝫ rōnē obti pmi reſpectu intellect⁹
L diuini: ⁊ hoc pmitate virtutis. ¶ Ex hoc ſeqtur q̄ ipm
In plo. 2. ⁊ eſt obm pmū pmitate adequationis: qr ſicut oſtēſum eſt
3. diſt. 1. ⁊. 35. alibi in mā de intellectu diuino: intell's diuinus nō habet
diſt. eiuſdem. obm adeq̄tū cōe p abſtractionē ab oībus obtis: ſed cōe
12. metaphy. cōſitate virtutis ad oīa per ſe obta. alſ vileſceret eius intel/
t. c. 51. lectus: qr poſſet imutari ab obto finito. qđ ḡ eſt ſibi pmū
virtual'r/eſt etiā p" adequatū. ¶ Ex hoc ēt pꝫ 3° pmitas
ſcꝫ pfectiōis que eſt obti beatifici: qr in pfectiſſimo obie/
cto ⁊ ſūme ꝯtinēte oēm pfectionē oīum obtoꝝ ſūme ge/
taᵗ/perficiᵗ/⁊ ſatiaᵗ ipſa potētia: ⁊ ita btificaᵗ. ¶ Cōfir/
maᵗ iſta rō q̄tū ad maiorē ⁊ minorē: qr ſint pla infinita
diſtincta .a. ⁊ .b. Intellectus diuin⁹ poterit itelligē vtrūqꝫ.
aliogn alteꝝ nō hřet rōnē entis. neutruꝫ aūt pōt intelligi
niſi actu cōprehēſiuo/cū ſit foīal'r ifinitū. vnico aūt actu
cōprehēſiuo nō pñt intelligi duo diſtincta hñtia pprīam
infinitatē: qr vnicū obm intēſiue infinitū adequatur vni/
ce cōprehēſioni. ergo intellectus diuinus duobus actib⁹
cōprehēſiuis intelligeret .a. ⁊ .b. ergo ſm illos haberet ſi/
mul duos actus: qđ eſt impoſſibile: qa vnica cōprehēſio
infinita ⁊ infiniti adequatur vni itellectui infinito vel nō
ſimul: ⁊ ita ſucceſſio vel mutatio vel nunq̄: cum vtrūqꝫ
ſit infinitum intenſiue.

Secunda rō pncipalis de cōicabilitate ſic formaᵗ. M
Oīs pfectio ſimpl'r eſt cōicabilis. oē infi
nitū intēſiue eſt pfectio ſimpl'r. ḡ ⁊c. Nulla aūt pprietas
pſonalis eſt cōicabilis: qr eſt formalis rō incōicabil'r exi/
ſtendi. ergo nulla pprietas pſonalis eſt infinita intēſiue.
minor eſt manifeſta: qr nihil pōt eſſe magis pfectū q̄ q̄
ſit infinitū intēſiue. pbō ma. pmo: qr ſm q̄ colligiᵗ ex in/
tētione Anſ. monoſ. 15. pfectio ſimpl'r eſt que in quolibꝫ he
bēte ipſaꝫ meli⁹ eſt ipaꝫ hře q̄ nō ipaꝫ hře. Hec aūt regla Expō ſubtiliſſima pfectionis ſimpl'r.
indiget duplici expōne. nō eni itelligiᵗ ſic. meli⁹ eſt ipꝫ q̄
ſua negatio ꝯdictorie oppo": qr ſic qđlꝫ poſitiuū eſſet pfe
ctio ſimpl'r: qr qđlibet poſitiuū eſt ſimpl'r meli⁹ ſua nega
tione ꝯdictorie oppoſita: ſꝫ intelligiᵗ ibi nō ipꝫ pro quo/
cūqꝫ ſibi incōpoſſibili etiā poſitiue: vt ſit ſenſus. pfectio
ſimpl'r eſt in quolibet melior quocūqꝫ ſibi incōpoſſibili.
2° intelligiᵗ in quocūqꝫ nō pro quacūqꝫ nā: ſꝫ pro q̄cūqꝫ
ſuppoſito/nō itelligēdo: vt eſt talis nāe vel talis: ſꝫ abſolu
te accepto: vt eſt tale ſuppoſitū pſcindēdo rōnē nāe cui⁹
eſt ſuppoſitū. hoc pꝫ: qr auro ſic ꝯſiderato: vt hꝫ nām au/
ri/vel ſuppoſito ꝯſiderato: vt ſubſiſtēs in nā auri: nō eſt
meli⁹ nō aurū q̄ aurū: qr incōpoſſibile vt incōpoſſibile
nō eſt alicui meli⁹. deſtruit eni entitatē ipſius: imo meli⁹
ſic eſt aurū eſſe auruꝫ q̄ qđcūqꝫ incōpoſſibile nāe auri. N
¶ Eſt ergo intell's ppōnis iſte: pfectio ſimpl'r eſt talis:
que in quocūqꝫ ſuppoſito abſolute ꝯſiderato ſm rōnem
ſuppoſiti nō determinādo nām in qua vel cui⁹ ſit ſuppo
ſitū melius eſt ipm q̄ nō ipm. hoc eſt q̄ qđcūqꝫ incōpoſ
ſibile ipſi. ¶ Ex hoc ſeqtur ppoſitū q̄ nulla pfectio ſim
pliciter ſit formal'r incōicabilis. pbō ꝯñtiam: qr qđ eſt for/
mal'r incōicabile eſt formal'r incōpoſſibile cuilibet alte/
ri: ꝯſiderādo etiā illud ſub rōne ſuppoſiti nō includendo
nām: cuius eſt illud. pbaᵗ: qr qđ repugnat alicui: cum vt
ſibi repugnat deſtruat ipm: vt ſic non eſt melius ipm q̄
nō tale: qđ aūt eſt de ſe incōicabile repugnat cuilibet etiā
ſub rōne ſuppoſiti. ḡ nō eſt melius illi: etiam vt ꝯſideraᵗ
ſub rōne ſuppoſiti q̄ nō ipm. Dēmus ḡ iſtā ma. q̄ nulla
perfectio ſimpl'r eſt formaliter incōmunicabilis.

Tertio arguiᵗ ex incompoſſibilitate ſic. Perfectio
ſimpl'r cuicūqꝫ cōpoſſibili ſibi in eodē ſup/
poſito neceˉ eſt eadē real'r. ſic intelligēdo q̄ in abſtracto O
accipiēdo hoc ⁊ illō: veꝝ eſt dicere hoc eſt illud. Sed re/
latio origīs nō eſt cuilibet cōpoſſibili ſibi in eodē ſuppo/
ſito ſic eadē. ḡ ⁊c. minor eſt manifeſta: qr iſta nō eſt vera.
gñatio actiua eſt ſpiratio actiua. maior pbaᵗ inductiue: ⁊
rōne: inductiue ſic. nihil eſt in diuinis qđ nō ſit idē eſſentie
diuine: imo ēt ⁊ cuilibꝫ eſſentiali: ita q̄ ꝯſiderādo vtrūqꝫ
in abſtracto ſimpl'r: veꝝ eſt/hoc eſt hoc. de eēntia ḡ ⁊ de
eēntialib⁹ de qb⁹ cōīter appꝫ q̄ qđlibꝫ ſit ifinitū foīal'r.
pꝫ maior. q̄ qđlibet coꝝ eſt ideꝫ cuilibet ſibi cōpoſſibili
in eodē ſuppoſito. pbaᵗ etiā eadē maior rōne ſic: qr infi/
nitū nō ſolū nō eſt cōpoſitū: ſꝫ ēt oīno incōponibile cuili/
bet alteri. oē eni cōponibile pōt eē pars: ⁊ p ꝯñs excediᵗ
qa totū eſt mai⁹ ſua pte. Infinitū aūt nullo mō pōt excedi.
ergo eſt oīno ſimplex ⁊ incōpoſitū ⁊ incomponibile. Si
aūt aliqđ cōpoſſibile ſibi in eodē ſuppoſito nō eſſet oīno
idē ſibi: tūc ipm nō eēt oīno incōponibile: qr tūc ibi eſſet
aliq̄ cōpō ſaltē aliq̄ mō act⁹ ⁊ potētie. Dēmus ḡ p" pte
maioris .ſ. q̄ ifinitū eſt idē real'r ei qđ eſt ſibi cōpoſſibile
in eodē ſupp°. 2° pꝫ maioris .ſ. q̄ ſic ſit idē/q̄ ſit vera pdi
catio in abſtracto. vt puta ꝯo/ß eſt hoc. pbaᵗ: qr cū pdi/
catio affirmatiua ſit vera rōne identitatis. Oīs illa erit vera P
abſtracti de abſtracto. vbi p abſtractōeꝫ nō tolliᵗ rō idē/
titatis. vbi aūt abſtractionē tolliᵗ rō idētitatis nō eſt vera.

Exẽplũ.hec eſt verã.albedo eſt color:q2 lʒ extrema ſint abſtracta:nõ tñ ſit abſtractio niſi a ſubto alteri⁹ nature.⁊ illud ſubm nõ ſuit pciſa rõ idẽtitatis eoꝝ extremoꝝ.manet g̃ rõ idẽtitatis nãe ad nãʒ illo ſubto excluſo. Albedo aũt ⁊ muſica nõ hñt idẽtitatẽ niſi p acciñs rõne ſubti:lʒ g̃ hec ſit vera:albũ eſt muſicũ:pro tãto φ idẽ ſubʒ denolat ab vtroqʒ accñte:tñ abſtractione facta ab illo ſubto:qd ſuit rõ identitatis eoꝝ:hec eſt falſa:albedo eſt muſica.pʒ ergo φ pdicatio in abſtracto vera eſt qñ extremoꝝ eſt talis idẽtitas:φ p abſtractionẽ nõ tolliẽ rõ idẽtitatis eoꝝ. Modo qñ vnũ extremũ eſt īfinitũ p abſtractionẽ a ſuppoſito nõ tolliẽ rõ idẽtitatis ad ipm:⁊ hoc cuiuſcũqʒ cõpoſſibilis ſibi in eodẽ ſuppoſito.Et iõ pp infinitatẽ vt iã argutũ eſt nõ põt eẽ cõpoſſibilis in eodẽ ſuppoſito:niſi vera ⁊ pfecta idẽtitate reali.g̃ abſtractione facta a ſuppoſito q̃dĩu manet rõ extremi īfiniti formalr ſemp in quacũqʒ abſtractione manet ratio idẽtitatis extremi ad extremum.⁊ per ꝯñs vera predicatio in abſtracto hoc eſt hoc. ¶ Ex iſta rõne pʒ gñalr φ quedã pdicationes in diuinis ſũt vere nõ ſolũ in ꝯcreto:ſʒ ẽt in abſtracto:que nõ ſunt oppoſiti de oppoſito:q̃dã vere in ꝯcreto lʒ nõ in abſtracto:q2 nõ loquimur de illis que neutro mõ ſunt vere. vbi.ſ.extrema ſũt oppoſita:q2 nec pr̄ eſt fili⁹:nec pñitas eſt filiatio. Ubi aũt extrema nõ ſunt oppoᵃ ſʒ cõpoſſibilia in eodẽ ſuppoſito/ibi ſemp ad min⁹ eſt pdicatio vera in ꝯcreto:ſicut pr̄ eſt ſpirãs:pr̄ eſt ingenitus:nõ aũt in abſtracto.ſic pñitas eſt ſpiratio:⁊ tñ hec eſt vera:deitas eſt pñitas.deitas eſt ſpiratio.hoc nõ eſt niſi q2 diuinitas eſt formalr īfinita:nõ aũt pñitas:nec ſpiratio:⁊ ideo abſtrahẽdo a ſuppoſito deitatẽ cũ ſemp maneat in ipſa rõ infinitatis/ſemp manet rõ idẽtitatis ſimplr ad pñitatẽ ⁊ ad ſpirationẽ:⁊ ideo manet rõ ꝟitatis affirmatiue pdicationis in abſtracto:ſʒ pñitatẽ que nõ eſt formalr īfinita abſtrahẽdo a ſuppoſito nõ manet rõ idẽtitatis ei⁹ ad ſpirationẽ actiuã que etiã nõ eſt īfinita:q2 neutrũ extremũ ſm ꝓpriã rõnẽ ſui hʒ infinitatẽ:⁊ iõ lʒ hec ſit vera.pr̄ ſpirat: q2 eidẽ ſuppoſito ꝯuenit vtrũqʒ:tñ abſtractione ab illo ſuppoſito facta:q2 neutrũ eoꝝ eſt infinitũ:nõ eſt ꝟa pdicatio in abſtracto:pñitas eſt ſpiratio. ¶ Per oppoſitũ ꝯñtis rõ eſt.

Q

Qñcũqʒ aliqd eſſentiale pdicaẽ de aliq̃ eẽntiali.vel pſonale de eſſentiali/vel eſſentiale de pſonali.vt pote hec eſt ꝟa.ſapia eſt pñitas.ſapia eſt ſpiratio ⁊ eꝯ.q2 abſtrahẽdo a ſuppoſito adhuc manet alteꝝ extremũ īfinitũ.ſ.ſapia.⁊ iõ remanet adhuc rõ idẽtitatis extremi ad extremũ/facta tali abſtractione.⁊ p ꝯñs rõ ꝟitatis in pdicatiõe affirmatiua. ¶ Patet g̃ gñalr iſta maior/φ nũq̃ eſt negãda pdicatio in diuinis p idẽtitatem abſtracti de abſtracto:niſi q2 neutrũ extremũ eſt formalr infinitũ.ſicut hec eſt negãda.paternitas eſt ſpiratio.

a.l.vno mõ. Tho. in pri. diſt.5.q.1. Bonã.q̃ſ.5.q.1.

Circa tamen ma.iſtã quare pdicatio aliqua in abſtracto in diuinis negaẽ ſ duplr. ab aliqbus dr̄/φ lʒ pñitas ⁊ ſpiratio ſint idẽ realr:tñ differũt rõne.⁊ hoc ſufficit ad impediẽdũ talẽ pdicationeʒ. ¶ Qñ aũt ꝓbaẽ φ talis dr̄ia non ſufficit qñ iſta eſt ꝟa. ſapia eſt bonitas. Rñdeẽ φ ſicut attributũ potẽtie nõ eſt attributũ ſapie. Sic nec ſ ꝓpoſito. ¶ Sed hoc nõ videẽ ꝓbabile:q2 attributũ vt attributũ dicit intẽtionẽ ſecũdã vel relõnẽ aliquã rõnis circa illud de quo dr̄. Uñ ẽt numeraẽ ⁊ veꝝ eſt dicere φ bonitas ⁊ ſapia ſunt duo attributa.g̃ lʒ illõ ſm φ eſt nũatio nõ eſt veꝝ dicẽ h̃ eſt hoc: q2 illõ ẽ rõnis:ſʒ nõ pp h̃ negaẽ iſta.ſapia eſt bonitas.vbi nõ icludiẽ illõ rõnis qd nũaẽ ſ eis.g̃ a ſili nõ icludẽdo niſi illõ qd rei eſt.ſi oino idẽ eẽt in re pñitas ⁊ ſpiratio:eẽt hec ꝟa:pñitas eſt ſpiratio:lʒ nõ iſta.notio vel ꝓpĩetas pñitatis eſt notio vel ꝓprietas ſpirationis. Quecũqʒ enim

R

ſunt eadẽ re ſimplr in deo/ipſa ſignificata ẽt in abſtracto ⁊ in noib⁹ pme impõnis ſiue ſignificãtib⁹ rẽ pme intẽtionis pdicanẽ de ſe inuicẽ in abſtracto:lʒ non in noib⁹ ſcde impõnis ſiue accepta ſm aliq̃ noia ſcde intẽtionis. ſic pʒ in creaturis.vñ lʒ iſta ſit ꝟa.ſortes eſt hõ.non tñ rõ ſortis que eſt ſingularitas eſt rõ hois que eſt vlitas. Alr dĩc ali⁹ ⁊ rõnabili⁹ vt vr̄ ⁊ ad ꝓpoſitũ.φ ꝓprietates in eadẽ pſona differũt ex nã rei pter ꝯſiderationẽ intellr:q2 ad hoc ſufficit diſpatio:lʒ nõ ſint oppoſite:⁊ pp h̃ pdicatio vni⁹ de alia ſ abſtracto nõ ẽ ꝟa. Et h̃ iõ q2 illa diſtictio ex nã rei eſt pp nõ īfinitatẽ hui⁹ ⁊ illi⁹:q2 ſi h̃ vel illud eſſet īfinitũ nõ eſſet talis diſtinctio nec īpediret talis pdicatio.

Scot.lib.1. diſt.2.

Circa tertiũ articulũ ꝯ pdicta arguiẽ q̃druplr/ p ſic. Qd nõ eſt cõprehẽſibile niſi ab intellu īfinito/eſt foialr infinitũ.gñatio illa vt gnõ/eſt foialr incõprehẽſibilis niſi ab intellu īfinito.g̃ ⁊c.minor ꝓbaẽ p illud Iſa.53.gnõne ei⁹ qs enarrabit.qd exponẽs Hier.homelia pᵃ ſup Mat. de gnõne eterna filij qd inqt ipoſſe ꝓpha dixit affatu ⁊c.lʒ qd eſt ipoſſe affatu eſt incõprehẽſibile ab itellu finito. ¶ Cõfirmaẽ ẽt p illõ Amb.ſ p de tri.c.5.quero a te qũo putas inqt filiũ eẽ genitũ.⁊ ſequiẽ:mihi ipoſſe ẽ gnõnis ſcire ſecretũ.mens deficit:vox ſilet:nõ mea tñ ſʒ angeloꝝ:⁊ ſupra cherubin ⁊ ſeraphin. ⁊ ſupra oẽʒ ſenſuʒ eſt.⁊ ꝓbat ibi:q2 ſcriptũ eſt. Pax chri que exupat oẽʒ ſenſuʒ ad phil.4. Ex h̃ arguit Ambr.ex quo pax chri eſt ſupra oẽʒ ſenſuʒ/qũo nõ ſupra oẽʒ ſenſũ eſt tãta gñatio? ¶ P.2⁹ arguiẽ ſic. Ois actio adeq̃ta pn⁹ ⁊ termio īfinito eſt foialr īfinita:gñatio in diuinis eſt actio adeq̃ta pn⁹ foiali īfinito ⁊ termio īfinito:q2 pnᵐ eſt eſſentia vel memoria īfinita.⁊ pm⁹ termin⁹ eſt fili⁹ q eſt infinitus.termin⁹ ẽt foialis eſt eẽntia cõicata ſiue notitia declaratiua:quoꝝ vtrũqʒ eſt īfinitũ.Et pʒ φ iſta actio ẽ vtriqʒ adeq̃ta:q2 nõ põt eẽ niſi vnica hui⁹ pncipij ad hũc terminũ.g̃ ⁊c. ¶ P.3⁹. Rõ ſubſiſtẽdi eſt rõ pfectiſſime eẽndi. relõ origis pme pſone eſt rõ ſubſiſtẽdi.g̃ eſt rõ pfectiſſime eẽndi:⁊ p ꝯñs īfinita:q2 eẽ in diuinis eſt foialr infinitũ. ¶ P. Intellr diuin⁹ eſt foialr infinit⁹. Aliogn nõ cõprehẽderet īfinitã eſſentiã diuinã:de q̃ tactũ eſt qõne pᵃ arˡᵒ p. φ intellr vt intellr/eã cõprehẽdit.nõ eſt aũt infinit⁹/niſi q2 eſt idẽ eẽntie diuine que eſt p infinita:ſed pñitas eſt eadẽ illi.ergo pñitas ꝓpter eandẽ rõnẽ eſt formalr īfinita.

a.l.de fide ad Gratianum.

Ad primũ iſtoꝝ qñ alicui⁹ intellr eſt aliqd pmũ obʒ pmitate virtutis/p illud qd ſibʒ aliud obm intelligiẽ ſm ordinẽ quẽ vnũqdqʒ obm hʒ ad illud pmũ. Iſta pʒ ex rõne illa que facta eſt in iſta.q.arˡᵒ 2⁹ de intellectu ⁊ volũtate. Exẽplũ.qñ alicui⁹ intellr eſt aliqd pmũ obm pmitate virtutis imediatius intelligiẽ virtute eius illud qd eſt per ſe idẽ illi/q̃ʒ illud qd eſt per accidẽs idẽ illi.nũc aũt intellectus diuini eſt oino idẽ obm pmũ primitate virtutis ⁊ adequationis ſicut tactũ eſt:eſſentia ſcʒ ſub rõne eſſentie.nullũ ergo pſonale eſt illi intellectui hoc modo obʒ pmũ.ꝓpinquius tñ eſt p obto q̃ʒ aliquod creatũ pro quãto qd eſt idẽ obto pmo.⁊ ideo ꝓpinquius in entitate.⁊ per ꝯñs in cognoſcibilitate. ¶ Ad formam argᵗⁱ maior eſt vera ſic itelligẽdo.φ ſi obʒ eſt incõprehẽſibile ꝓpria incõprehenſibilitate/eſt etiã īfinitũ ꝓpa infinitate:ſʒ ſic minor eſt falſa.ſ.φ gñatio illa vt gnõ eſt incõprehẽſibilis:lʒ illa minor poſſet hic verũ intellʒ p accñs vel ſm aliqd cõcomitãs:vel adhuc(⁊ magis ad ꝓpoᵐ) ſm illud qd eſt rõ intelligẽdi ipſam.ipſa enim nata eſt p intelligi per eſſentiam tanq̃ʒ per primum obiectuʒ tã ab intellectu diuino q̃ʒ beato:quia eſſentia vt eſſentia eſt primum obm taʒ illius q̃ʒ iſtius.iſta aũt rõ intelligẽdi gñationem eſt incõprehẽſibilis:⁊ ita gñatio poſſet dici incõprehẽſibilis pncipiatiue ſiue cãlr. Poſſet etiã dici incom

S

2. met.t.c.4.

pꝛebēſibilis/ꝯcomitāter/ſiue q̄tū ad illud qͦ includit:q2
a.i p nās pſo ne a pſona. gn̄atio includit cōicationē eēntie que fit ī p ipſaȝ eſſentiā
pſone ad pſonā. Iſta aūt cōicatio pſuppoſitiue icludit in
finitatē eēntie:q2 ipſa nō poſſet ſic cōicari pl'ib⁹ ſuppoſi
tis niſi eēt ifinita:ꝛ iō gn̄atio eſt incōpꝛebēſibilis q̄tū ad
pſuppoſitū.ſ.cōicationē eēntie q̄ reqrit eē ifinitū. ℂ Sȝ
ꝯ iſtas rñſiones arguit:q2 ſemꝑ reſtat vis de ꝓpꝛia rōne
gn̄ōnis vt gn̄atio eſt ꝑ qͦcūqȝ pn̄ᵐ itelligēdi intelligat:ꝛ
gcqd ꝑtigit in intelligēdo ꝛ cōicādo/ſemꝑ ipſa in ꝓpꝛia
intelligibilitate ſua vī incōpꝛebenſibilis ꝑ auctēs addu
ctas:ꝛ cuiuſcūqȝ itelligibilitas ꝓpꝛia eſt incōpꝛebēſibilis
T illud eſt itelligibile infinitū. ℂ Rn̄º.poſſet dici φ cōpꝛe
bēſibile itellectui finito eſt necͦ finitū:ꝛ incōpꝛebēſibile
illi intellui nō eſt finitū:ꝛ ſic ꝯcedit minoꝛ.φ gn̄atio vt
gnō eſt incōpꝛebēſibilis intellui creato:ꝛ ita ſm̄ ꝓpꝛiam
entitatē ꝛ cōpꝛebēſibilitatē nō eſt infinita:ſȝ ex h̄ nō ſeq
tur φ ſit ifinita:de quo tāget in rñſione ad pn̄ˡᵉ argᵐ.ſm̄
boc ḡ maioꝛ bui⁹ argⁱ eſt negāda/accipiēdo incōpꝛebēſi
bile negatiue ꝓ nō poſſi cōpꝛebēdi:q2 ad h̄ φ eſſet vera
oportere illud itelligere q̄ſi ꝯtie.ſ.ꝓ dñte q̄titatē vtualē
excedentē ſe vltra oē cōpꝛebēſibile:vel oē cōpꝛebēſibile
excedētē:qͦ nō eſt i ꝓpoſito. ℂ Ad zᵐ.adeq̄tio dicit ꝓ
pꝛie eq̄litatē duoꝝ in eadē q̄titate:ꝛ ſic nō eſt adeq̄tio in
ꝓpoſito. Alio mō adeq̄tio dī nō ſm̄ q̄titatē ſȝ ſm̄ ꝓpoꝛ
tionē:ꝛ ſic dī aliqd adeq̄tū alteri qͦ eſt ſūme ꝓpoꝛtiona
tū ſibi.ſi ibi ſit adeq̄tio:vtpote effect⁹ adeq̄tus cāe ꝗ eſt
ꝓpoꝛtionatus in rōne effect⁹:ſȝ ille nō ſit ſimplr̄ ſibi ade
quatus eq̄litate q̄titatis. Hoc mō illuminatio diceretur
adeq̄ta ſoli qua maioꝛ eē nō poſſet:ſȝ lumē nunq̄ ſit eq̄
le ēt ſm̄ ꝑfectionē q̄titatis ipſi ſoli:q2 eſt effect⁹ equocus.
ℂ Ad formā:tūc maioꝛ eſt vera de adeq̄tione p̊ mō ſi il
la eēt:ſȝ ſic minoꝛ eſt falſa:ꝛ ꝑciſe vera de adeq̄tione zᵒ.
nec adbuc de adeq̄tione illo mō:que.ſ.eſt ſm̄ intēſionē:
ſȝ ſm̄ extēſionē:q2.ſ.vnū pn̄ᵐ gn̄andi non pōt extēdi ad
aliā gn̄ationē q̄ȝ ad iſtā. Nō eſt ḡ hic adeq̄tio q̄titatiua:
nec eſt ꝓpꝛie adeq̄tio ſm̄ ꝓpoꝛtionē q̄tū ad intēſionē:ſȝ
tm̄ q̄tū ad extēſionē:ꝛ ita nullomō includit infinitatē
V q̄ta eſt in illo cui adequat. ℂ Ad ȝᵐ ſicut tactū eſt in ꝑce
cedēti q̄ōne.arᵒ.z.in fine.ſubſiſtē eſt equocū. Uno mō
accipit ꝓ ꝑ ſe eſſe.ꝛ ſic loqtur Augu.7.de tri.c.4.oīs res
ad ſe ſubſiſtit/quāto magis de⁹. Alio mō pro incōicabilr̄
per ſe eſſe:ſicqdē cōicabile intelligit non q̄ſi ſubſiſtēs:ſed
quaſi inberēs ſubſiſtēti:ꝛ q̄ſi modū inberētie hn̄s.p̊ mō
ꝯcedo φ ſubſiſtere formalr̄ dicit ꝑfectiſſimū eē:ꝛ nō di
cit niſi eſſentiā ſm̄ Augᵐ.zᵒ mō ſubſiſtere pſupponit ꝑfe
cte eſſe:ſȝ nō formalr̄ includit:ſed tn̄ addit incōicabilita
tem ſupra ꝑ ſe eē p̊ mō acceptū:ꝛ illud ſic eſt rō ſubſiſtē
di:φ eſt rō incōicabilr̄ ꝑ ſe eſſendi:ꝛ talis eſt relͦo.rō aūt
eſſendi incōicabilr̄/non eſt rō ꝑfectiſſime eſſendi. ℂ Ad
vltimū ꝯcedo φ intell's eſt foꝛalr̄ infinitas ꝓpꝛia infini
tate que eſt modus intrinſecus ſue ꝓpꝛie entitatis.ſ.intel
lectualitatis vt intellectualitatis:ꝛ tamen paternitas non
ſic eſt infinita:cum hoc tamen paternitas eſt eadem rea
liter eſſentie aliquo mō ſicut intell's.Et cū addit φ infini
X tas intell's eſt ꝑꝑ idētitatē ei⁹ad eſſentiā. ℂ Rn̄º.p̊ᵐ oīno
in diuinis (vt tactū eſt in p̊ᵃ q̄ōne) eſt eēntia vt eēntia:que
ſm̄ Dam.eſt pelagus ꝑꝑ cōpꝛebēſionē oīuȝ ꝑfectionum
diuinarū.iſta eſt infinita nō tn̄ intēſiue in ſe:ſȝ ēt vtualr̄
p̊ ꝛ ꝑ ſe ꝯtinēs oīa intrinſeca:qͦcūqȝ aūt aliud ꝯtinet per
idētitatē alia:ſȝ nō p̊ oīa:q2 nec ꝯ ſe:ſȝ vtute eēntie qua
etiā hȝ ſuā infinitatē. Uidet ḡ φ eēntia hȝ infinitatē ꝛ foꝛ
malr̄:ꝛ ꝓpꝛiā ꝛ p̊mā:q2 a ſe:q2 reſpectu oīuȝ dī pelagus:
q2 oēm ꝑfectiſſime ꝯtinet entitatē intrinſecā:vt poſſe eſt
eā ꝯtineri in vno foꝛalr̄. Ab hac aūt p̊ᵃ:ſicut licet loq:ema
nāt oīa ordinate.p̊ qdē intrinſeca eſſentialia que nō dicūt

reſpectū ad extra.zᵒ notionalia.ȝᵒ ꝛ vltͦ creata ſiue ex
trinſeca:ꝛ qͦlibet emanās recipit illud ꝑfectionis ab ea: Nō ꝗ intelligo ꝛ plibus hec applicabilia.
cui⁹ eſt capax ſi ſibi nō repugnat:ꝛ illi⁹ recepti cā q̄ſi effe
ctiua:ꝛ p̊maria eſt infinitas eēntie.cā aūt ſiue rō forma
lis eſt ipſa entitas ꝓpꝛia cuiuſlȝ emanātis.eſſentiale ḡ re
cipit ab ea infinitatē formalē:q2 talis eēntia ſufficit in rō
ne p̊ncipij ꝛ fundamēti ad dādū talē q̄titatē:ꝛ talis quā
titas vtualis ipſi nō repugnat:ſicut nec cōicabilitas.ipſi
aūt relōni ꝑſonali cōpetit ꝑ eſſentiā eē ad alterū:nec cō
petit ſibi infinitas intēſiue ꝓpꝛia:q2 ipſa nō eſt capax ta
lis q̄titatis:ſicut nec cōicabilitas. Etiā in ꝛ̄ne p̊ncipij foꝛ
malis eſt ſtatus:hoc eni accipit ifinitatē:illō nō:q2 hoc eſt Relōo notabile.
boc:ꝛ illud eſt illud.ſicut hoc accipit cōicabilitatē:illō in
cōicabilitatē:q2 hoc eſt hoc ꝛ illud eſt illud.repugnantia
eni foꝛalis ꝛ nō repugnātia p̊ reducit foꝛalr̄ ad rōnē ei⁹:
cui dī eē repugnātia. Tādē ab eſſentia creature recipiūt Y
entitatē finitā:q2 talis ſola eis cōpetit. ℂ Ad formā igit
argumēti dico φ ſola idētitas eēntie nō eſt ſola rō hn̄di
infinitatē formalr̄:ſȝ eſt rō ſufficiēs oī ei cui formalr̄ non
repugnat infinitas:foꝛalr̄ aūt repugnat relōni ꝑſonali vt
ꝓbatū eſt:ꝛ nulli eſſentiali. Et ſi queras q̄re cōpoſſibilis
eſt infinitas huic ꝛ nō huic.pōt queri in oppoſitū quare
huic repugnat incōicabilitas:ꝛ huic nō:qͦ oēs ꝯcedūt ꝛ
eſt eadē rñſio:q2 in rōne p̊ncipij formalis:q2.ſ.formalr̄:
hoc eſt hoc:ꝛ illud eſt illud foꝛalr̄. Quia aūt in rōne p̊nci
pij fundamētalis ipſa eſſentia eſt vnū pn̄ᵐ illimitatum:a
quo multa ſunt ordinate nata ꝓcedere ꝛ qͦlȝ in p̊ inſtāti:
in quo quaſi emanat vl̄ ꝓcedit in eſſe:ſuā hȝ entitatē:hoc
talē ꝛ illud talē:ꝛ huic ſua entitas eſt rō repugnātie alicu
ius:cuius tn̄ illi nō eſt rō repugnātie entitas ſua.

Ad argumentū

principale ſicut declaratū eſt in p̊ arᵒ. infinitas in entitate Z
dicit totalitatē in entitate:ꝛ ꝑ oppoſitū ſuo mō finitas di
cit partialitatē entitatis.oē eni finitū vt tale min⁹ eſt infi
nito vt tali:q2 ſm̄ Euclidē.7.ꝯne.4.oīs nūs minoꝛ/ma Idē ibidem diffōne.12.
ioꝛis nūi/ꝑs eſt vel partes. Hoc nō ſic intelligēdū eſt:φ
iſte binarius ſit ꝑs illi⁹ ternarij:q2 nihil eſt ſic in diuinis:ſȝ
q̄tū ad ꝓpoꝛtiones oēs attēdēdas in q̄titatib⁹/ille bina
rius ſe hȝ ad illū ternariū:ſicut ꝑs vel ꝑtes ad totū:q2 illi
mō excedit ab illo ternario:ſicut excedit ali⁹ binari⁹ ab
alio ternario cui⁹ eſt ꝑs. Ita dico h̄.nullū creatū eſt pars
dei:cū de⁹ ſit ſimpliciſſimus:ſȝ oē finitū cū ſit minus illa
entitate infinita ꝯformiter pōt dici ꝑs:ſȝ nō ſit ſm̄ aliquā
ꝓpoꝛtionē determinatā:q2 excedit in infinitū.ꝛ hoc mō Aa
oē aliud ens ab ente infinito dī ens ꝑ ꝑticipationē:q2 ca
pit ꝑtē illi⁹ entitatis que eſt ibi totalr̄ ꝛ ꝑfecte. Hoc ḡ vo
lo hr̄e φ oē finitū:cū ſit minus infinito/eſt ꝑs.cui ḡ repu
gnat eſſe ꝑs vel excedit realr̄ ab aliquo:ei repugnat eſſe Ex h̄ habes cur ꝑinitas in creaturis ē q̄n̄ta foꝛalr̄:nō aūt in diuinis.
finitū.nūc aūt ꝑinitati huic repugnat eē ꝑs diuinitat/illo
mō vel excedi a diuinitate:q2 ꝑꝑ ifinitatē diuinitatis ꝑi
nitas cū ſit cōpoſſibilis ſibi in eodē ſuppoſito eſt ſimplr̄
idē ſibi.ꝛ ꝑ ꝯn̄s realr̄ excedi nō pōt:nec eē ꝑs nec rōnē Bb
ꝑtis hr̄e pōt.nō ḡ eſt finita nec infinita:ſicut ꝑus ꝓbatū
eſt:q2 ſicut finitū hȝ rōnē ꝑtis mō ꝑdicto:ita infinitū hȝ
rōnē totius hoc mō.ſ.ex plenitudine q̄titatis vtualis ſue
mēſurās oē aliud vt maius ꝑ acceſſū ad ipȝ:ꝛ min⁹ per
receſſū:ſȝ nec ꝑinitas hȝ rōnē totalitatis:q2 mēſura ſm̄
gradū quēdā ꝑfectionis ſtat ad aliqͦ p̊mū in ordine mē
ſurādi:qͦ eſt eēntia abſoluta. ℂ Dico ḡ breuiter φ ꝑini
tas nec foꝛalr̄ eſt finita nec formalr̄ infinita. Et cū arguis
ex diuiſione imediata entis in iſta ēt anteq̄ȝ deſcendat in
decē gn̄a.ꝯcedo hn̄ φ iſta non diuidūt ens vt iā ꝯctū eſt
ad aliquod genus:immo quodlibet genus ꝛ ens vt imedia
te indifferēs ad decē gn̄a/eſt ꝑciſe ens finitū.finitum tn̄ ꝛ
infinitū nō diuidūt ens niſi ens q̄titatiuū:q2 ſicut ſm̄ pħm p̊

Tex.co.15. phy^9.finitũ ꝛ infinitũ q̃titati ꝯgruũt qḋ eſt vez̃ de finito ꝛ ĩfinito ꝛ q̃titate ꝓprie acceptis:ita ẽt extẽſiue loquẽdo
Hec reſponſio apd ſcotiſtas ẽ vt p̃n^m de quo.2.elechoꝝ ad finẽ. finitũ ꝛ infinitũ vt ſunt paſſiones entis ꝯueniũt ꝑaſe enti q̃tũ in ſe hñti q̃titatẽ aliquã ꝑfectionalẽ:talis aũt quãtitas nõ ꝯuenit entitati niſi que põt eẽ partialis vel totalis iter eſſentias:q̃titatẽ eni cõparatã ad aliã ſtatim opꝫ excedere vel excedi ꝛ eſſe partiale vel totale:ſicut hic loq̄mur de ꝑtiali ꝛ totali.ꝑinitas aũt vt ꝑinitas nõ põt eſſe inter entitates totalis nec partialis. ¶ Poſſet ẽt dici q̃
Cc q̃titas virtualis nõ ꝯuenit niſi entitati q̃ddidatiue:vt.ſ.diſtinguĩ ab entitate hypoſtatica.ꝛ ꝑ ꝯñs nec finitas nec infinitas. Iſta aũt entitas lꝫ ſit in ſe quodãmodo q̃dditatiua:tñ vt eſt talis eſt tñ hypoſtatica. ¶ Tertio mõ dici põt q̃ q̃titas v̄tualis nõ ꝯuenit niſi entitati abſolute. Sed iſte due rñſiones vidẽ ꝯcedũt aliq̃ dubia de entitate hypoſtatica ꝛ entitate relatiua:q̃.ſ.nõ hñãt q̃titatẽ virtualẽ. ¶ Uiſo de relõne originis in diuinis ſequiĩ qḋ de relationibus cõmunibus:ꝛ eſt vnica. Qõ. VI.

Utrum eq̃litas ĩ diuinis ſit relõ realis: Arguiĩ q̃ ſic.illa relõ eſt realis que hꝫ fundamẽtũ reale ꝛ extrema realr̃ diſtincta.iſta eſt huiõ.ḡ ꝛc̃. ꝑbõ mi.ibi eſt magnitudo realis.ſ.eẽntie ꝛ ꝑſone realr̃ ſunt diſtincte que dñr adinuicẽ eq̃les. ¶ Contra. Õis relõ rea
Tex.co.20. lis fundaĩ ſuꝑ actionẽ ꝛ paſſionez vel ſupra q̃titatem.5.meta^ce.in deo nulla relõ realis fundaĩ ſuꝑ q̃titatẽ:q: ſm Aug.5.de tri.c.1.de^9 eſt magn^9 ſine q̃titate.ḡ nulla eſt ibi relõ realis,niſi fundata ſuꝑ actionẽ ꝛ paſſionẽ.talis autẽ ibi eſt ſola relõ originis.eq̃litas aũt nõ eſt relõ origis:q: eiuſdẽ rõnis in vtroq; extremo. ¶ Itẽ eadẽ eſt magnitudo in trib^9 ꝑſonis ſicut eadẽ eſſentia.ḡ extrema nõ ſunt realiter diſtincta:nec per ꝯñs relatio realis.

Hinc ſunt tria videnda.p̊ ſi equalitatis in diuinis ſit aliqḋ fundamentum reale. Scḋo ſi ſit realis diſtinctio extremorum. Tertio ſi illa equalitas ex natura rei inſit extremis ſm fundamentum.

Primus articulus hꝫ tria. Primo vidẽdũ de fundamẽto eq̃litatis in cõi. Scḋo qd poſſet aſſignari fũdamẽtũ eq̃litatis in diuis.ꝛ ſi ſint plura fundamẽta,que,ꝛ quot. Et 3° de quocũq; eoꝝ,ſi ſit ibi reale.

Cap.de quãtitate. Primum videĩ accipi a phõ,q̃ fundamẽtũ eq̃litatis ſit q̃titas.ait eniꝫ in ꝑdicamẽtis,
A q̃ ꝓpriũ eſt q̃titati ſm eã eq̃le vl̃ ineq̃le dici. Iſtud,2^m, notat fundamẽtũ illi^9 relõnis,ſicut ipſe loqĩ.c.de q̃litate:q̃ ꝓpriũ ſibi eſt,q̃ aliqd ſm eã dicaĩ ſile,vel diſſimile. Iſtud dictũ de fundamẽto eq̃litati vl̃ ſilitudinis vĩ
Tex.co.20. magis explicare.5.meta^ce.c.de ad aliqd,eq̃le ſile,idẽ,ſꝫ vnũ dicũtur oĩa.eq̃lia quoꝝ q̃titas eſt vna:ſilia q̃ꝝ q̃litas eſt vna:eadeꝫ quoꝝ ſuba eſt vna.hic ipſe vĩ innuere q̃ nõ ſola q̃titas eſt fundamẽtũ eq̃litati:ſꝫ reqriĩ vnitas q̃titatis:ꝛ tũc eſt qõ ĝñalior qõne ꝓpoſita duplex. Una
Uide.5.met.c.19.diſt.1.ꝛ 14.di.3.q.2.ꝛ.1.diſt.4.ꝛ inde in ſili. an vnitas ſit formale in fũdamẽto eq̃litatis:ꝛ ſi dareĩ q̃ ſic an immediatior,q̃ ipſa q̃titas,cuius eſt vnitas,vel eꝯ: 2° qõ an vnitas ſic ꝑ ſe ꝑtinẽs ad fundamẽtum eq̃litatis importet ꝑ ſe aliqd poſitiuũ:vel ſolã ꝓuationẽ:vel negationẽ:q̃ ſi diceret ſolã negationẽ importare:ꝛ cũ h̃ eſſet per ſe de fundamẽto eq̃litatis,ſiue tanq̃ rõ ꝓxia,ſiue remota ſequiĩ:q̃ ĝñalr̃ eq̃litas nõ eẽt relõ realis. Iſtã qõnẽ ĝñalẽ,ꝛ iſtas duas ꝑmiſſas,ex qb^9 ſeqĩ nõ opꝫ hic diſcutere:q: trãſcẽdũt qõnẽ ꝓpoſitã.cõcedẽtes eni eq̃litatem eẽ alibi relõnẽ realẽ,adhuc negãt ſpãlr̃ de equalitate diuina. Eſto igiĩ q̃ eq̃litas ĝñalr̃ ſit relõ realis,vel poſitiua nectio ſiue nõ,adhuc ingreĩ,ſi quãtũ eſt ex parte eoꝝ,que reqrunĩ ad relationez realem:poſſunt eciã eque ſaluari in equalitate diuina ſicut in equalitate creata.

De ſecũdo in iſto articulo.ſ.de qualitate in diuinis in ſpãli,qd ſit ei^9 fundamentum. Illud vĩ Aug^9 aſſignare,p̊ de fide ad Petrũ.vbi loquẽs
B de trib^9 ꝑſonis diuis dicit. Nulla tãqꝫ alterã ꝓcedit eternitate:aut excedit magnitudine:aut ſuꝑat ꝑtãte:q: nec filio pr̃ anterior:aut maior eſt. Et põt addi:aut ẽt potẽtior. Illud dcm̃ Augu. ꝓbaĩ,ex dictis phĩ:q: ſi equalitas eſt
In ꝑn^o.c.de quantitate. ſm quãtitatẽ:cũ q̃titas p̊ diuidat in cõtinuã,ꝛ diſcretaꝫ in diuinis nõ põt eẽ eq̃litas ſm q̃titatẽ diſcretã:q: nulla eſt ibi niſi trinitas:que nõ eſt nũs:vel ſi eſt ꝑlalitas,minor ꝑs eſt quodãmõ maior:ꝛ ita ineq̃lis ſibi. Quãtitas aũt ꝯtinua diuidiĩ,in ꝑmanẽtẽ,ꝛ ſucceſſiuã:in deo nõ eſt q̃titas ſucceſſiua,eſt tñ aliq̃,que eſt ſibi corñdens,que eſt q̃titas durationis:ꝛ illa ꝓprie dĩ eternitas.q̃titas ꝑmanẽs in creaturis,dĩ cõiter magnitudo molis:ꝛ ois ſibi corñdens in diuinis,dicitur magnitudo v̄tutis. Sequiĩ ergo ex dicto phĩ dictũ Augu.q̃ ad hoc,q̃ eq̃litas ſit in diuinis,aut eſt ſm magnitudinẽ,aut ſm eternitatez. 2° dictũ Augu.exponiĩ:q: nũc ex dictis vĩ ſuꝑfluere 3^m,qḋ addit ſm ꝑtãtẽ. Sed eſt rñſio,q̃ eq̃litas aliquoꝝ attẽditur ꝓprie ſm aliqd eis intrinſecũ,ꝛ ad ſe.ex ꝯñti tñ eq̃litas attẽdi põt in cõparatione ad extrinſeca. Uñ ex ꝯñti,ex hoc,q̃ aliq̃,formã aliquã hñt in equali gradu:ſeqĩ q̃ ſm eã pñt equalr̃ agere,in cõparatione ad extrinſeca:eq̃litas ḡ ꝑtãtis ꝓprie nõ eſt alia ab eq̃litate magnitudis:ꝛ hoc ex equo diſtincta:ſꝫ eſt q̃ſi explicãs quãdã eq̃litatez magnitudinis:que.ſ.magnitudo,eſt forme actiue.ſicut in creaturis,que hñt eq̃lẽ magnitudinẽ caloris:hñt potẽtiã eq̃lẽ calefaciẽdi.ſic ḡ ſũt tria cõnumerãdo,eq̃litatẽ,que eſt in cõparatiõe ad extrinſeca:cũ eq̃litate que eſt ſm intrinſeca.ꝓprie aũt,ꝛ ex equo,ſũt tñmõ duo,que ſunt ad ſe,ꝛ ad itra,ſm que attẽdiĩ eq̃litas.ſ.ſm magnitudinẽ,ꝛ eternitatẽ. Et forte ꝑꝑ iſta Aug^9 in replicãdo:tñmõ iſta duo replicat,nõ potẽtiã,cũ ait.nõ eſt pater filio anterior,aut maior.nõ dicit aut potẽtior. ¶ Eſt ẽt aliud dubiũ circa illḋ dictũ Augu.q̃re nõ ſm pla attẽdiĩ eq̃litas.ſũt eni pr̃ ꝛ fili^9 eq̃les ſm ſapiaꝫ:ſm bonitatẽ:ſm iuſtitiã,ꝛ cetera talia. ¶ Rñ°.nõ ſũt eq̃les ſꝫ ſapiaꝫ,niſi vt hñtes vnã
C magnitudinẽ:ꝛ iõ ſi ſm quãcũq; ꝑfectionẽ eſſentialẽ ſũt eq̃les,ſemꝑ ꝓxia rõ eq̃litati eſt magnitudo illi^9 ꝑfectiõis:ꝛ ideo per ſolã magnitudinẽ intelligit ipſe quãcũq; ꝑfectionẽ eſſentialẽ:quãtũ.ſ.ad illḋ qḋ eſt fundamẽtũ eq̃litatis:q: nulla fundat niſi ſub rõne magnitudinis.

De tertio in iſto articulo,pꝫ q̃ ad illud videndũ,opꝫ tria videre.p̊ an magnitudo ſit ibi ex natura rei. 2° an eternitas. 3° an poteſtas.

De primo opꝫ tria videre.p̊,qualr̃ magnitudo poni poſſet in diuis.2° q: magnitudo eſt alicuius magnitudo.iõ ad h̃ q̃ hẽam^9 magnitudinez ex nã rei,opꝫ p̊ hẽre aliqd ex nã rei,cui^9 ſit magnitudo. Et 3° an illa magnitudo ei^9 ſit ibi ex nã rei:vt ſic p^m iſtoꝝ qḋ ſ.eſt de magnitudie,reqrat tria ad hñdũ cõplete ꝓpo^m.

Tex.co.8. De primo Phs.5.metaphy^ce.c.de quantitate dicit. Sunt autem magnum ꝛ paruum ꝛ maius ꝛ min^9:ꝛ ſm ſe ꝛ adinuicẽ dicta quãti paſſiones ſm ſe.transferunĩ etiaꝫ ꝛ ad alia,hec noia:vult dicere q̃ magnũ,ꝛ paruũ,ſiue accipianĩ abſolute ꝛ ſm ſe:ſiue reſpectiue ſm ſe:cõueniant q̃titati ꝓprie dicte.tranſlatiue aũt aliis. Et hoc appareret ſatis ꝑ rõnẽ,q: nõ negaret phs
D eq̃litatẽ eẽ indiuiduoꝝ eiuſdẽ ſpẽi in q̃libet ĝñe:ꝛ ineq̃litatẽ ſpẽꝝ.ꝛ ꝑ ꝯñs,cũ ſm ipſum equale ꝛ inequale nõ dicanĩ niſi ſm q̃titatẽ:q̃titas,aliquo mõ,ꝯuenit oĩ enti cuiuſcũq; generis.ꝛ per ꝯñs lꝫ magnũ,ꝛ paruum ſm eum 3.meta.t.c.8. 8.met.t.c.10. t.10.meta.t.c.2.ꝛ inde.
ſint paſſiones proprie q̃titatis:tamen tranſlatiue accepta,ſunt trãſcẽdẽtia ꝛ paſſiones toti^9 entis. Aug.aũt.6.de

tri.c.8.iſtā magnitudinē/quā phs dicit trāſlatiue dictā3/ dicit eē magnitudinē/nō molis ſ3 bonitatis ꝛ pfectionis. In his ingt/que nō mole magna ſunt/idē eſt maius eſſe/ qđ meliꝰ eē. ¶ Patet ḡ ꝙ magnū ꝑ mō ſm Ariſto.pro prie dictū:ꝛ ſm Augᵐ.magnū mole nō eſt in deo/nec in aliquo ſpūali:ſ3 magnū trāſlatiue ſm phm:ꝛ magnū bonitate ꝛ virtute/vel pfectione ſm Augᵐ pōt poni ibi:quia illud eſt tranſcendens conueniens/ſuo modo/omni enti.

Quantum ad 2ᵐ/ne de dubijs aſſeratur certum. certū eſt/ꝙ eſt ibi eſſentia ex natura rei:qđ etiā declaratū eſt in ꝑ articulo ꝑme qōnis.

E **Et ſtatim** ex hoc infert 3ᵐ.ſ.ꝙ ipſa eſſentia vt eēntia h3 ex nā rei ppriā magnitudinē:ꝛ h

a. pbaṫ auctē ꝛ rōne duplici. Auctoritas eſt Dam.c.9.vbi vult/ꝙ eſſentia eſt pelagus qđdā ſubē infinitū ꝛ intermi natū:eſſentia/vt ſepe dcm̄ eſt:pꝫ ab eo pelagus qđdā/qſi ꝑoritatē ꝛ ꝑmā cōprehēſionē hñs oiu3:ꝛ vt ſic/ſm ipſu3/ eſt infinita ꝛ interminata:ſic ergo eſt infinitas eſſentie/vt eſſentia. ¶ Ex his ſic arguiṫ. Eſſentia eſt infinita ex natura rei/vt accipiṫ ex auctē Dam.qꝛ vt eſt pelagus/eſt infinita:ꝛ vt eſt oino ꝑᵃ/ex nā rei/di pelagus:infinitas autē3 eſſentie di magnitudo eiꝰ ppria.ḡ h3 ppriā magnitudinem ex nā rei.minor ꝗnt3 ad aliqd ſatis pꝫ:qꝛ ſicut ꝗtitatiua infinitas pprie/dicit magnitudinē:imo extēſiue illimitationē ꝗtitatis pprie/ita infinitas intēſiua:ꝛ in pfectione dicit ſūmā pfectionē vel magnitudinē pfectionis.

Determinat de magnitudine ꝛ p ãtc:p blēmatice ꝛo de eternitate diſputat ſubtiliter ſubtilis doct.

A ¶ Per rōnē arguiṫ ſic. Infinitas intēſiua ꝯuenit eēntie ex nā rei:illa eſt ppria magnitudo eēntie.ergo ꝛc. maior pbaṫ:qꝛ/ſicut declaratū eſt in qōne ꝑcedēte/infinitas intēſiua nō dicit pprietatē/vel paſſionē eiꝰ cuius eſt:ſ3 modū intrinſecū eiꝰ/circūſcripta ēt quacūq3 pprietate.nulli/ ergo pōt ꝯuenire/niſi cui ex nā rei intrinſece ꝯuenit.pbō minoris:qꝛ entitati qdditatis/abſolute/que nata eſt hēre rōnē mēſure/vel mēſurabilis:vel cōuenit finitū/vel infinitū:cui ḡ repugnat finitū/ei ꝯuenit infinitū:talis eſt eēntia diuia. Poſſet ḡ argui ad pbādū maiorē.ꝑ hoc/ꝙ/relationi rōnis nō pt cōpetere īfinitas intēſiua:qꝛ tūc relo rōnis eſſet pfectio ſimplr.ḡ nec infinitas pōt alicui cōpetere ex relone rōnis:ſ3 tm̄ ex nā rei. ¶ 2ᵒ arguiṫ ſic/per

F rōnē:modus obti btifici/vt obm btificū eſt:eſt in re/ꝛ ex nā rei. Infinitas itēſiua eſt talis modus in eēntia diua.ḡ eſt ibi ex nā rei.ꝛ ꝑ ꝯñs magnitudo.maior pbaṫ.ex pfectiōe acꝰ btifici qui vt meliꝰ capiaṫ/diſtinguiṫ de duplici actu intellē:ꝛ h loquēdo de ſimplici apphenſione/ſiue intellectione obti ſimplicis.vnꝰ indifferēter pōt eē reſpectu obti exñtis ꝛ nō exñtis:ꝛ idifferēter ēt reſpectu obti/ nō realr pñtis/ſicut ꝛ realr pñtis.iſtū actū frequēter experimur in nobis:qꝛ vlla/ſiue qdditates rex intelligimꝰ eque:ſiue hēant ex nā rei/eſſe extra in aliquo ſuppoſito: ſiue nō:ꝛ ita de pñtia ꝛ abſentia.ꝛ ēt h pbaṫ a poſteriori:qꝛ ſcia ꝯnis/vt intellꝰ ꝑncipij eque in intellu manet/re exñte ꝛ non exñte/pñte/vel abſente:ꝛ eque pōt hři actus ſciēdi ꝯnē ꝛ itelligēdi ꝑnᵐ.ḡ eque pt hři intellectio extremi illius/a quo depēdet illud intelligere cōplexu3/ꝯnis/ vel ꝑncipij.iſte acꝰ intelligēdi/qui ſciētificus dici poteſt: qꝛ ꝑuius/ꝛ reqſitus ad ſcire ꝯnis/ꝛ ad intelligere ꝑncipij: pōt ſatis pprie dici abſtractiuꝰ:qꝛ abſtrahit ob3 ab exñtia/ꝛ nō exñtia:pñtia/ꝛ abñtia. Aliꝰ aūt acꝰ itelligēdi eſt: quē tñ non ita certitudinalr experimur in nobis:poſſibilis

G tñ eſt talis:qui.ſ.ꝑciſe ſit obti pñtis/vt pñtis:ꝛ exñtis/vt exñtis.hoc pbaṫ:qꝛ/ois pfectio cognitionis abſolute/que pt cōpetē potētie cognitiue ſenſitiue/pt eminēter cōpetē potētie cognitiue itellectiue:nūc aūt pfectionis eſt i actu cogſcēdi/vt cognitio eſt:pfecte attingē ꝑᵐ cognitū:nō aūt pfecte attigiṫ/qñ nō i ſe attigiṫ:ſ3 tm̄mō i aliq̄ diminuta/ vl deriuata ſīlitudine ab ipſo:ſenſitiua āt h3 hāc pfectionē i cognitōe ſua:qꝛ pt ob3 attingē i ſe/vt exñs/ꝛ vt pñs ē in exñtia reali:ꝛ nō tm̄ diminute attingēdo ip3/in q̄dā pfectiōe diminuta.ḡ iſta pfectio cōpetit intellectiue in cognoſcēdo:ſ3 nō poſſet ſibi cōpetē/niſi cognoſceret exñs: ꝛ vt in exñtia ppria pñs eſt/vel in aliquo obto intelligibili eminēter ipm ꝯtinēte:de quo nō curamꝰ ad pñs/talē aūt actū cognitiōis de exñte/vt exñs:ꝛ pñs eſt/h3 ange

H lus de ſe:nō tm̄ enim intelligit michael ſe/eo mō/quo intelligeret gabrielem/ſi gabriel annihilaretur/intellectione.ſ.abſtractiua:ſed intelligit ſe/vt exiſtentem/ꝛ vt exiſtē tem eundem ſibi:ſic etiā intelligit ſuā intellectionē/ſi reflectaṫ ſup eā:nō ſolū ꝯſiderādo intellectionē/ſicut qđdā obm abſtractū/ab exñtia/ꝛ nō exñtia:qꝛ ſic intelligit intellectionē alteriꝰ angeli/ſi nulla intellectio eiꝰ eēt:ſ3 itelligit ſe intelligere/hoc eſt/intellectionē ſibi inexñtē:ḡ iſta intellectio poſſibilis angelo eſt poſſibilis ſimplr intellectiue noſtre:qꝛ ꝑmittiṫ nobis/ꝙ erimus equales angelis.iſta inquā intellectio pōt pprie dici intuitiua:qꝛ ipſa eſt intuitio rei/vt exñtis/ꝛ pñtis. ¶ Ex iſta diſtinctione ad ppoſitum. Actus beatificus intellectus non pōt eſſe cognitio abſtractiua:ſ3 nēcio intuitiua:qꝛ abſtractiua eſt eque/exiſtētis/ꝛ nō exñtis:ꝛ ſic beatitudo poſſet eē in obto nō exiſtēte:qđ eſt impoſſe.abſtractiua etiā poſſet hři:ſ3 obm nō attingaṫ in ſe:ſed in ſīlitudine.beatitudo aūt nunq̄ habetur/niſi ipm obm beatificū imediate in ſe attingat:ꝛ hoc eſt/qđ aliq vocāt/ꝛ bene/ipſam intuitionē3 viſionē facialem:ꝛ accipiṫ ab Aplo/ꝑma ad Cor.13.videmꝰ nūc per ſpeculū ꝛ in enigmate:tūc aūt facie ad faciē. ¶ Ex his pꝫ maior:quia ſi actus beatificus eſt nēcio intuitiuus ipſius obti.ergo eſt eius/vt exñtis/ꝛ in exñtia ppria pñtis:ergo ois ꝯditio/que eſt obti per ſe beatifici/eſt eius per ſe/vt in exñtia reali:imo/vt in ipſa reali exñtia pñtis:ex quo habemus ma.pbō mi.ꝙ.ſ.infinitas ſit per ſe ꝯditio obti

I beatifici.nullus intellꝰ/nec etiā volūtas in aliquo obto pfecte quietaṫ/niſi ſit in eo tota plenitudo ꝑmi obti.quanta.ſ.cōpoſſibilis eſt ꝑ obto:talis plenitudo ꝑmi obti intellectus/vel volūtatis nō pōt eſſe niſi infinitas.ergo nulla potētia beatificabilis pōt q̄etari in aliquo/niſi ſit īfinitū/ ꝛ per ꝯñs īfinitas eſt per ſe ꝯditio obti q̄etatiui:ꝛ ita btifici.ma.pbaṫ.ꝑ/qꝛ/cū potētia nāliter inclinaṫ ad ꝑᵐ obm ſuū:vbi nō eſt plenitudo obti ꝑmi:ſed defectus plenitudinis:ibi nō eſt quietudo:imo potētia vlteriꝰ inclinaṫ/vbi vlterius eſt rō ꝑmi obti.pbatio mi.cui nō repugnat infinitas:illud nō h3 totalē plenitudinē ſibi poſſibilē/niſi ſit infinitū.hoc pꝫ:qꝛ ſola infinitas eſt ſūma plenitudo eius/ cui eſt cōpoſſibilis:nūc aūt ꝑ obto/tā intellꝰ/ꝙ voluntatis/infinitas nō eſt incōpoſſibilis:qꝛ ſiue ſit ens/ſiue verū/ vel aliqđ tale abſtractū ab oibus/ſiue ꝑmū ens:vel ꝑmū verū:qđ virtualr ꝯtinet alia.pꝫ/ꝙ infinitas nō repugnat ſibi.ergo nō h3 totalē plenitudinē ſuā/niſi habeat infini

K tatē.Sic ergo ꝗtū ad iſtū articulū de magnitudine habemus/ꝙ ibi ſit aliqd ex nā rei/cuiꝰ ſit magnitudo/vt eſſentia:ꝛ ꝙ eius ſit magnitudo ex nā rei:ꝛ qualis magnitudo:qꝛ nō pprie ſm phm:ſ3 trāſumptiue:ꝛ nō molis:ſm Auguſtinum.ſed perfectionis.

Contra iſta arguiṫ ſic.5.de tri.c.10. Idē3 inquit Augᵒ.eſt illi eſſe/ꝛ magnū eſſe.ergo magnitudo trāſit in eſſentiā:ꝛ per ꝯñs nō manet ibi magnitudo ſm ppriā rōnem magnitudinis.nō aūt fundat equalitatē/niſi ſub rōne magnitudinis:nō dico molis ſ3 virtutis. ¶ Rñꝰ. dico/ꝙ/omni pprietate per impoſſe/ vel poſſibile circūſcripta ab eſſentia diua:ipſa h3 ppria3 magnitudinē.ſ.ppriā infinitatē:h3.n.gradū itrinſecū:ſic res finita h3 ppriā finitatē3:imo magis/ſicut ſi circūſcri

Luce.20.

L bas ab hoie oẽm ꝓprietatẽ:adhuc hꝫ ꝓpriã finitatẽ in or
dine entiũ.ſic ergo ꝯcedo/ꝙ eſt idẽ deo eẽ/qḋ magnũ eẽ:
ꝛ aliquo mõ ſicut licet dicere/magis intrinſece ꝙ̃ deo iu
ſtũ eẽ/vel ſapiẽtẽ eẽ:qꝛ nõ ita dicit magnũ/ꝓprietatẽ/vł
attributũ/ſicut iuſtũ/vel ſapiẽs:trãſit ġ in ipm/ꝑꝑ ſũmã
idẽtitatẽ magnitudinis ad eſſentiã/cũ infert.ġ nõ manet
ſm ꝓpriã rõnẽ magnitudinis.negãda eſt ꝯñtia:imo in
creaturis ſic trãſit magnitudo ꝑfectionis/ꝙ nõ eſt aliud
3,c,10. ſum. realr ab eo/cuiꝰ eſt:ꝛ tñ manet ſm ꝓpriã rõnẽ magnitu
dinis/vt ꝓpriũ fundamẽtũ eq̃litatis/vel ineq̃litatis. Eſt
enim vna ſpẽs entiũ/ꝙ̃tũcũqꝫ imãlis/alteri ſpẽi imãli/
eq̃lis/vel ineq̃lis ſm ꝑfectionẽ.ġ manet in ea magnitu
do ſm ꝑfectionẽ vt fundãs iſtã eq̃litatẽ:ꝛ tñ tranſit iſta
magnitudo in eſſentiã ꝑ idẽtitatẽ:qꝛ ait Augꝰ.6.de tri.c.
8.de iſta magnitudine:idẽ eſt maius eſſe/qḋ meliꝰ eẽ:bo
nitas eñi eſſentialis qua vna ſpẽs eſt melior alia/non eſt
res addita eſſentie. Nõ ſunt ġ oppoſita in diuinis:imo nec in
creaturis/trãſire ꝛ manere/ſi recte intelligaĩ:tranſire ꝑꝑ
realẽ idẽtitatẽ:ꝛ manere ꝑꝑ ꝓpriã q̇dditatẽ:nec ſequiĩ
manet.ġ manet realr diſtinctũ:ſꝫ ſic aliqḋ manet/qñ ſua
ꝓpria q̇dditas nõ eſt deſtructa/ſiue ꝑ corruptionẽ/ſiue ꝑ
M reſolõne in ſeparatã potẽtiã/ſiue per ꝯfuſionẽ.ꝑ mõ tranſit
ignis in aquã.2ᵒ/ſi ꝑ potẽtiã diuinã reſolueret ignis i mãꝫ
pmã/ſm ſe manentẽ. 3ᵒ/ſi ex eo ꝛ aq̃ gñaret mixtũ neu
trius actualitate manẽte:nullo iſtoꝝ modoꝝ trãſit aliqḋ
in diuinis/ꝛ ſolũmõ ſic trãſire/infert nõ manere. Nõ ġ ſeq
tur ꝓpter oppoſitũ manet/hoc eſt i ꝓpria ꝛ ꝑfecta ꝛ ple
na actualitate.ġ manet realr diſtinctũ:qḋ declarari poſ
ſet/ſi eẽt qḋ de alietate reali. ¶ Sed ex h̃ ſeqĩ aliud du
biũ:qꝛ/ſicut ſe hꝫ magnitudo ad eſſentiã/ſic ſe vr̃ hře eq̃
litas ad idẽtitatẽ.ſi ġ magnitudo trãſit in eẽntiã/eq̃litas
trãſibit in idẽtitatẽ:ꝛ ita nõ erũt tres relõnes cões in di
uinis.ſ.eq̃litas/ſiĩltudo/ꝛ idẽtitas. ¶ Hic põt concedi ꝙ
eq̃litas nõ eque diſtinguiĩ ab idẽtitate/ꝛ ſiĩltudine ſicut
iſta duo diſtinguunĩ iter ſe:ſed ꝙ/eq̃litas dicat modum
ꝓpriũ vtriuſqꝫ relõnis/ad hoc.ſ.ꝙ/tã idẽtitas/ꝙ̃ ſiĩltudo
ſit ꝑfecta. Si eñi ꝑ ipoẽ/pr̃ hrẽt diuinitatẽ maiorẽ/ꝛ filius
minorẽ:eẽt quedã idẽtitas ibidẽ:ſꝫ qꝛ fũdamẽtũ nõ hrẽt
eãdẽ magnitudinẽ nõ eẽt ibi ꝑfecta idẽtitas:qꝛ nõ/cum
eq̃litate. Cõſilr duo hñtes ſciãꝫ maiorẽ ꝛ minorẽ/ſũt ali
quo mõ/ſiĩles:ſꝫ nõ ꝑfecte ſiĩles:qꝛ nõ eq̃les in ſcia/in qua
aſſimilanĩ. Magnitudo igiĩ eadẽ cuiuſcũqꝫ fundamẽti/
N ſiue idẽtitatis/ſiue ſiĩltudis/dat cuicũqꝫ idẽtitati ꝛ ſiĩltu
dini/ꝙ ipſa ſit ꝑfecta eq̃litas.ġ dicit modũ ſiĩltudis:qꝛ ꝙ
ipſa ſit ꝑfecta:ꝛ moduꝫ idẽtitatis:qꝛ/ꝙ ipſa ſit perfecta:
ſicut magnitudo eadem dicit modum fundamenti/ſcili
cet ꝙ ipſum ſit perfectum.

Ultimo in iſto articulo/viſo de magnitudine:vidẽ
dum eſt/que eſt vnitas:que(vt prĩꝰ dictuꝫ
eſt)vr̃ reqri/ſiue ꝑ ſe/ſiue quocũqꝫ mõ/in fũdamẽto eq̃
litatis. Et eſt ſciẽdũ ꝙ ſi vnitas magnitudinis alicubi ſit
realis:ꝛ realr hic veriſſime eſt realis:qꝛ hec vnitas eſt nu
O meralis ſiue ſingularis magnitudis in duobꝰ:in aliꝗ nõ
eſt vnitas nũalis:ſꝫ/ſm aliquos/forte ſit vnitas aliq̃ vlis
ſiue rõnis:de quo nõ curo mõ:tñ certuꝫ eſt ꝙ nulla vni
tas veriꝰ eſt realis ꝙ̃ vnitas nũalis:ꝛ ꝙ iſta ſit ꝓprie in
deo aliciũꝰ cõis oĩbꝰ ꝑſonis dicit Dam.c. 8. In oĩbꝰ ingt
creatis hypoſtaſibꝰ/qḋ diuerſuꝫ eſt re ꝯſideraĩ:cõicatio
aũt/ꝛ copulatio/ꝛ vnũ/rõne ſiue cognitione cõſideraĩ:in
ſancta xᵒ ꝛ incõprehẽſibili trinitate eꝫ eſt/illic eniꝫ cõe
q̇dẽ ꝛ vnũ re ꝯſideraĩ.vnũqḋqꝫ eñi hoꝝ ſe hꝫ ad alterũ
nihilominus ꝙ̃ ad ſeipm:cognitione xᵒ eſt q̇d diuiſum.
X.c.9.t.20. ¶ Ad ꝓpoſitũ eſt etiã rõ. Quia ex.10.metaᶜᵉ vnũ ꝛ mul
ta:imediate diuidũt ens.ġ ſi ex nã rei in pr̃e ꝛ filio ſit ma
gnitudo eẽntie/vt ꝓbatũ eſt:illa magnitudo/vł erit vna/
vł pl̃es.nõ pl̃es:qꝛ nõ alteriꝰ rõnis.pꝫ:nec ẽt pl̃es eiuſdẽ
rõnis:qꝛ eadẽ eẽntia nũo nõ eſt magna pl̃ibꝰ magnitudi
nibus eiuſdẽ ſpẽi vł rõnis.ġ breuiter hẽmꝰ ꝯnẽ pmã hu
ius pmi articuli.ſ.ꝙ eq̃litatis in diuinis/ꝓut dr̃ ſm ma P
gnitudinẽ/eſt fundamẽtũ reale ꝛ ex nã rei/quãtũ ad qḋli
bet qḋ reqriĩ ad fundamẽtũ eq̃litatis:ꝛ h̃ eque ſic in qlꝫ
fundamẽto cuiuſlibet equalitatis/ſiue magis in diuinis.

Reſtat nũc videre de eternitate.pꝫ q̇dẽ ꝙ ipſa eſt ali
cuius:qḋ eſt ibi ex nã rei qꝛ ipſa eſt exñtie vt Q
exñtia.exñtia aũt eſt ibi ex nã rei:aliogn nihil eẽt ibi exi
ſtẽs ex nã rei:hẽmus ġ aliqḋ ex nã rei/cuiꝰ eſt eternitas/
ſꝫ opꝫ querere an ex nã rei ꝯueniat ſibi eternitas/vt eter
nitas:vr̃ ꝙ ſic:qꝛ ſicut infinitas intẽſiua dicit modũ itrin
ſecũ eẽntie/vt eſſentie:ita eternitas/vt eternitas/dicit mo
dũ intrinſecũ exñtie/vt exñtie:ꝛ nũc eẽntia cũ ibi ſit exñ
tia ex nã rei ſicut ꝛ eſſe:pari rõne/modus intrinſecꝰ illiꝰ:
ꝛ hoc ex nã rei/ſicut modus intrinſecus alteriꝰ.pro hoc eſt
Dionyſiꝰ de diui.no.c.5.tertie partis:deꝰ nõ quodãmodo ſ.ſub lit.C.
eſt exñs:ſꝫ ſimplr/ꝛ circũſcriptiue totũ eẽ accipit i ſeipo
ꝛ ꝑaccipit:ꝑꝑ qḋ dr̃ rex ſeculoꝝ:ꝛ ſeqĩ:ipſe eſt eſſe exñti
bus:ꝛ ipſuꝫ eẽ exñtiũ:ꝛ exñs ante ſecula:ipſe eſt eñi euuꝫ
euoꝝ q eſt ante ſecula. Cõſilr mõ/vr̃ ſibi attribuere euũ
euoꝝ:per qḋ intelligiĩ eternitas/ſm ꝙ ipſe eſt exñs ſim
pliciter ꝛ incircũſcripte.

Contra illud obijciĩ/ꝑ illud Boetij.5.de ꝯſo.pſa.
6.vbi vult/ꝙ eternitas eſt interminabilis/
vite/tota ſiĩ/ꝛ ꝑfecta poſſeſſio.ꝛ ſimilis ſnia hr̃ ab Anſel. R
moñ.27.ꝛ ſm iſtã corrigẽda eſt ſnia Ricar.2.tri.9. Care
re ingt initio ꝛ fine/ꝛ oĩ mutabilitate/dat eternum eẽ:ſic
ſupplẽda ꝛ intelligẽda eſt iſta ſnia ſm deſcriptionẽ ꝓdi
ctã/in qua poniĩ vita que accipiĩ pro exñtia actuali ꝑfe
cta quõ Joã.5.ſicut pr̃ hꝫ vitã in ſemetipſo/ſic dedit ꝛc̃. 2.de anima.
hoc ġ poniĩ tanꝙ̃ cõnotatũ:qꝛ ꝙ̃ſi ſubm vel fundamẽtũ tex.cõ.37.
eternitatis:ꝛ illḋ certũ eſt eẽ in deo ex nã rei/ſicut exñtia Doctrina ſin
ꝑfecta:ſꝫ alia tria.ſ.interminabilis/qḋ excludit deſitionẽ:ꝛ gularis ꝛ ex
tota ſiĩ/qḋ excludit ſucceſſionẽ:ꝛ ꝑfecta poſſeſſio/qḋ ex poſitio diffõ
cludit depẽdẽtiã/ꝛ ꝑticipationẽ:illa eñi nõ videnĩ dicere nis eternitatis
vltra vitã/niſi relõnẽ/poſitiuã/vel negatiuã:negatiuã q̇ ſubtiliſſima.
dẽ/negatione terminationis:negatione ſucceſſionis:ꝛ ne
gatione depẽdẽtie:ꝛ relõnẽ poſitiuã potẽtialẽ/vel apti
tudinalẽ:qꝛ interminabilis vr̃ dicere/poſſe ꝑ ſe coexiſte
re cuicũqꝫ durationi/vel exñtie/tota ſiĩ/ſine variatione:ꝛ
ſucceſſiõe poſſe coexiſtẽ cuicũqꝫ/ꝑfecta poſſeſſio/a ſeipo
exiſtere/ꝛ nõ depẽdẽ in exñdo. Si ġ hec eſt ꝓpriiſſima
deſcriptio eternitatis/quã inuenimꝰ:ꝛ hoc eſt vnũ tñ ex
nã rei.ſ.vita:tria aũt/que cõplẽt rõnẽ eius/nõ ſunt ibi ex
nã rei/vt vr̃:qꝛ ꝑ ſe iportãt vel negationẽ alicuiꝰ imperfe Ponderá ſbĩ
ctionis extrinſece/vel relõnẽ aliq̃ꝫ aptitudinalẽ/vel potẽ quę intellige.
tialẽ ad aliqḋ extrinſecũ:ꝛ nec ſic/nec ſic eſt aliqḋ eoꝝ ibi
ex nã rei.ꝛ per ꝯñs nec eternitas/vt eternitas/erit ibi ex
nã rei. ¶ Hec ꝯ. Si ꝯcediĩ põt rñderi ad illud qḋ argᵗ
in ꝯtrũ:ꝙ.ſ.eternitas ſit ꝓpriꝰ modus exñtie diuine:ſicut
infinitas eſſentie diuine.hec eſt negãda:qꝛ/ſi ꝑ ipoẽ/eẽn
tia diuina raptim trãſiret/adhuc hrẽt tã eẽntia/ꝙ̃ exñtia
modũ itrinſecũ.ſ.infinitatẽ intẽſiuã:ſꝫ nõ hrẽt illa exñtia
eternitatẽ/ꝑ quã itelligimꝰ infinitatẽ duratiuã:que/vltra
S infinitatẽ intẽſiuã/nõ addit niſi negationẽ deficiendi/vel
relõnẽ rõnis potẽtialitatis.ſ.coexiſtẽdi cuicũqꝫ poſſibili:
que relõ non eſt niſi rõnis.hoc pꝫ hoc mõ:qꝛ/ſi angelus
annihilareĩ cras nõ hrẽt aliũ modũ intrinſecũ in nã ſua/
ꝙ̃ ſi maneat in eternuꝫ/ſicut manebit:ꝛ ſm aliquos ſine
ſucceſſione:qꝛ illã negãt de euo:non eſt ġ poſſibile/vltra
infinitatẽ intẽſiuã/eſſentie/vel exñtie/que infinitas diciĩ
magnitudo/ſiue ſit huiꝰ/ſiue illiꝰ itelligẽ ibi aliquã ꝙ̃tita
tẽ/que ſit ibi ex nã rei:que.ſ.ſit duratiõis ꝑpetue:ſꝫ q̇cqḋ
intelligiĩ

intelligiť ſuperadditū, addit reľonē rōnis vľ negatiōis. ℭ Uerū eſt igiť ꝙ exñtia hʒ modū ſibi intriſecū, ſicut eēntia: ſed illud nō eſt, niſi īfinitas īteſiua. eternitas aūt, vt eternitas, ſiue interminabilis duratio, vt interminabilis duratio, nō eſt infinitas. ℭ Ad 4m. cōcedo, ꝙ ex nā rei de⁹ eſt exñtia incircūſcripta: hⁱ eſt īfinita īteſiue: ita ꝙ magnitudo ꝓpie exñtie eſt īfinitas, ⁊ ita eēt, ſi per impoſſibile de⁹ ſtatīʒ deſineret eē. Sʒ qḋ addūt viteri⁹ ꝙ ipſe eſt euū euoꝝ, hoc eſt eternus, vel eternitas: verū qdē eſt hⁱ: qꝛ ſua exñtia hēt repugnātiā ad deſinere eē: ⁊ fundamētū illi⁹ repugnantie eſt ibi ex nā rei. ſ. exñtia. ſʒ formalis rō repugnātie ad dſinē eē, ſiue ſit negatio deſitiōis, ſiue neceſſitas coexñtēdi cuicūqʒ cōpoſſibili: hⁱ vltra illud, qḋ eſt ex nā rei addit negationē impfectiōis, vľ reſpectū ad eē. nec Dio⁹ dicit ꝙ ibi ex nā rei eſt euū euorū ſicut eſt exñs. ſicut ſm Augu. dicim⁹, deū eē magnū, eē ſapiētē bonū ⁊c̄. ſicut frequēter dicit. nō tñ pp hⁱ opʒ ꝙ illi ex nā rei cōueniat hoc vľ illud ſine oī negatiōe vľ

T reľone rōnis. ℭ Quātū ḡ ad iſtū articulū, hʒ cui⁹ ſit eternitas. ſ. exñtie. De iſta eternitate, an inſit ex nā rei, teneať altera via duarum dictarū, illa que vʒ ingrenti ꝓbabilior. De vnitate eternitatis tanqʒ q̄ntitatis fundātis equalitatē: ⁊ hⁱ ſub rōne vni⁹, nō opʒ hic aliter diſcutere, qꝛ dictum eſt prius de vnitate magnitudinis.

De tertio .ſ. ptāte. poteſtas maxie ipoꝛtat relatione ad poſſibile. ⁊ per ꝯñs reľonē rōnis. qꝛ, ſicut alibi ꝓbatū eſt, de⁹ ad nihil aliud a ſe pōt referri realr. ſi ḡ ptās, vt ptās, ponať fundamētū, quātū ad illud fundamētū nō eſt ibi eq̄litas ex nā rei. Si aūt accipiať ptās, pro illo, ſm ꝙ iſte reſpect⁹ dī de deo, ꝙ forte eſt volūtas: qꝛ illud eſt abſolutū: qḋ eſt pⁿᵐ oiuʒ poſſibiliū. ſi volūtas, vt volūtas, ponať ibi ex nā rei: de quo tacitū eſt aliqd in pᵃ qōne: ſequit ꝙ illḋ fundamētū, qḋ eſt reale eſt ibi ex nā rei. ſʒ tñ illud nō eſt fundamētū equalitatis ſm ptātē, vt abſolute accipiť: ſʒ vt accipiť ſub rōne ptātis ad obiecta extrinſeca. Nā ſm volūtatē abſolute, pē ⁊ filius nō ſunt equales niſi ſm magnitudinē itrinſecā volūtatis. ⁊ illud eſt pᵐ, ſm ꝙ attēdiť eq̄litas. non aūt 3ᵐ. ſm ḡ volūtatē, vt 3ᵐ, ſunt eq̄les, ꝑut volūtas eſt eq̄le principiū poſſibiliū. ita ꝙ, eq̄litas ptātis eſt ſemꝑ eq̄litas ꝑncipij vt ꝑncipij: ⁊ per ꝯñs eo mō quo Augu. intēdit aſſignare eq̄litatē ſm iſta tria ſemꝑ includiť in fundamēto eq̄litat tertie ptās, vt ptās ſiue eq̄litas actiua. ⁊ cū illa nō ſit niſi reſpect⁹ rōnis nūqʒ fundamētū, qḋ

X aſſignať 3ᵐ eq̄litat, ē ibi ex nā rei. ℭ Sʒ obijciť, ꝙ reľo nō pōt fundari in reľone. ḡ nec eq̄litas in ptāte. ꝑmuʒ ꝓbať. qꝛ ſi ſic eēt ꝓceſſus in īfinitū. tū ꝑ Augu. 7. de tri. ꝑ. oē qḋ relatiue dī, eſt aliqd excepto relatiuo. ḡ opʒ reducere ad aliqḋ abſolutū. ⁊ opʒ reľonē fundari in aliquo abſoluto. Diceret forte ꝙ aſcedēs nō eſt verū: qꝛ. 5. geometrie diffinit Euclides ꝓportiōabilitatē ſic. ꝓportionabilitas eſt ſilitudo duaꝝ ꝓportionū. Silitudo iſta dicit reľonē formalr: ⁊ eſt ꝓportiōis, ⁊ ꝓportionis, vt duorū fundamētoꝝ ſiliam. ꝓportio aūt manifeſte ipoꝛtat relationē. ℭ Sʒ qcqd ſit de hⁱ, ad ꝓpoſitū pōt dici ꝙ reľo rōnis pōt bñ fundari in reľone rōnis. ſic iſta eſt va, loquēdo de intētiōibus ſecūdis. genus eſt ſpēs. hec intētio genus, cōcipiť ſub intētiōe vniuerſaliori qꝛ ſpēs, qḋ eſt vle. ⁊ cōcipiť ſicut differēs ſpecie ab hac intētiōe ſpēs, ⁊ ab hac, que eſt diía. ⁊ non hʒ ſub ſe per ſe inferiora, niſi numero diía. Nā hec intētio generis in colore, ⁊ illa in

De hoc vide 14. qōnē vlā huius. alali nō differūt niſi numero ſolū. Fundať ergo hec intētio que eſt ſpēs in hac intētiōe que eſt genus. ⁊ rō huius poſſibilitatis in reľonib⁹ rōnis eſt iſta: qꝛ oē illud pōt eē fundamētum reľonis rōnis qḋ ipſa rō pōt cōparare ad alia. poſſum aūt reľonē rōnis intelligere, ⁊ eā ad aliā cōparare. ergo illa 2ᵃ relatio fundať in relatione ꝑma: relatio autem equalitatis que fundatur in ptāte eſt tm̄ reľo rōnis, ſicut illud in fundamento, eſt tm̄ relatio rationis.

De ſecundo articulo ꝑncipali, tria dico. primo ꝙ equalitatis in diuinis extrema ſunt realiter diſtincta. 2ᵒ ꝙ ipſa eēt reqrit diſtinctionē realē, extremorū illoꝝ. 3ᵒ ꝙ ipſa, nō qualr cūqʒ reqrit: puta cōcomitāter. ſʒ ꝑexigit illā diſtinctionē. Primū pʒ: qꝛ perſone dicūtur equales iſta equalitate, vna alteri, non aūt dī eēntia equalis, ſibi, vel pſone vel ecōuerſo. pſona aūt a pſona diſtiguiť realr. ℭ 2ᵐ ꝓbať per auctoritatē Hil. qui dicit 3ᵒ de tri. Silitudo ſibiipſi non eſt. Si aūt ſilitudo nō reqreret diſticiōnē extremoꝝ, poſſet aliqd idē eē ſibi ſimile. ſicut eſt de idētitate. idē enī eſt ſibiipſi idē, pro eo ꝙ idētitas nō reqrit extremoꝝ diſtinctionē. Hoc aūt ꝓbať auctoritate Augu. 6. de tri. c. 9. vbi vult ꝙ in filio eſt ꝑma equalitas. Si aūt eq̄litas nō reqreret diſtinctionē extremoꝝ, poſſet pē eē equalis ſibi: ⁊ per ꝯñs, cū pē ſit prior origine filio, pᵒ eq̄litas eēt in pře. nūc aūt pro tāto dictū Augu. eſt verū: qꝛ nō eſt ibi equalitas, niſi inter pſonas diſtictas: ⁊ iō nō eſt ibi, niſi genito filio. In ipo ḡ eſt pᵃ eq̄litas, ⁊ terminatiue: qua. ſ. pē eſt eq̄lis ſibi. ⁊ ꝑma eq̄litas q̄ſi denoiatiue vľ relatiue. que. ſ. nō eſt ad terminū, aliquo mō, ſubſequētē. ℭ 3ᵐ ꝓbať. ſ. ꝙ diſtinctio ꝑexigiť rōni equalitatis: hoc ꝓbať rōne fundata in auctoritate accepta Joā. 5. Prēm ſuū dicebat deū, eq̄lē ſe faciēdo deo. ⁊ inuiť talis demōſtratio. Chriſtus dicebat, ⁊ veriſſime pr̄em ſuū deū eē. ḡ ſe faciebat, hⁱ eſt ſe aſſerebat, eq̄lē deo. cōicatio aūt pfecta nature nō pōt eē ſine cōicatiōe eius in ꝓpria ſua magnitudine. ⁊ per ꝯñs, nec ſine eq̄litate inter cōicantē, ⁊ illū, cui cōicať. ⁊ ꝙ ipſa cōicatio, ſiue gñatio, q̄ ipoꝛtať in hⁱ ꝙ pr̄eʒ ſuū dicebat deū ꝑexigať ipſi eq̄litati ꝓbať ꝑ hⁱ. qꝛ q̄lis ordo realis eēt inter aliqua, ſi illa eſſent diſticta realiter, talis ordo eſt inter ea, vbi ſunt eadē ſolū diſticta rōne. hec rō eſt ſupius ſepe dclarata. nūc aūt, ſi eēntie magnitudo differret realiter ab ipſa eēntia: eēntia ꝑor eēt realr magnitudine: ⁊ per ꝯñs cōicatio eēntie, cōicatiōe ſue magnitudis. ergo q̄liſcunqʒ diſtinctio ſit inter illa in ꝓpoſito, tali mō cōicatio eēntie erit ꝑor, cōicatiōe magnitudis: ⁊ per ꝯñs eq̄litate: qꝛ nō eſt in altero extremo, niſi ſm magnitudinē cōicatā. ℭ 2ᵒ arguiť ad idē. qꝛ pluralitas eiuſdē rōnis, neceſſario finita, nec̄io ꝑexigit pluralitatē alteri⁹ rōnis, ſm quā ipſa determineť. Iſta fuit declarata in ſolutione ſecunde queſtionis. modo autē equalitatis in perſonis diuinis pluralitas eſt eiuſdeʒ rōnis ⁊ nec̄io finita. ergo ipſa ꝑexigit pluralitatē alteri⁹ rōnis, ꝑ quā ipſa determineť ad certā pluralitatē. Iſta pluralitas alteri⁹ rationis ꝑexacta nō pōt poni niſi in ꝓprietate pſonali. minor q̄ntū ad ꝑmā ptē. ſ. ꝙ eq̄litatis in pſonis diuinis eſt aliq̄ pluralitas. ꝓbať. qꝛ relatiue oppoſita nec̄io ſunt diſtincta: ⁊ per ꝯñs plura: ⁊ cū relationes in eis ſint rōnes oppoſitiōis, ille eque, vel multo magis, erūt oppoſite ⁊ diſtincte. ⁊ ſi idē nō pōt eē ſile ſibi, vt ſupra dictū eſt, ſm Hil. multo magis eq̄litas in vno eq̄li, eſt diſticta ab eq̄litate in alio eq̄li. ℭ Alia ps mi. ſ. ꝙ illa eſt eiuſdē rōnis ſatis eſt euidēs: qꝛ ſic eſt in q̄libet eq̄litate. ℭ 3ᵃ ps mi. ſ. ꝙ eſt nec̄io finita. pʒ: qꝛ alioqn poſſent eē infinite eq̄litates in diuinis. ⁊ per ꝯñs neceſſario eēnt. ℭ Et ſi inſtetur ꝙ maior ꝓpoſitio eſt vera de pluralitate reali ⁊ nō alia. ſi autem minor ſic accipiat pluralitatē equalitatum eſſe realem in diuinis: tūc petitur principiū. ℭ Contra, hec maior eſt vera de quacunqʒ pluralitate ſiue rei ſiue rationis. mi. etiā probata eſt, qualitercūqʒ ſit. ſ. ꝙ neceſſa

C

rio eſt pluralitas:q2 nō ſolū in relationibus realibus nō pōt eſſe eadem relo realis in vtroqȝ extremo:ſed alia ꝛ alia:imo hoc verū eſt in relonibus ſm rōnē. Quis enim relones rōnis ſint diminute entitatis, reſpectu relonum
Bb realiū:tñ in ſua entitate hñt oppoſitionē, ꝛ diſtinctionez correſpōdētē ſue entitati:vt pȝ in exēplo ſatis cōuenienti. relo eniȝ cāe, vt dī de deo, eſt tñ rōnis. ꝛ tñ ipſa cā, ſuo mō oppoſitionē, ꝛ incōpoſſibilitatē tantā hȝ ad cātū, ſicut pñitas ad filiū. nō eniȝ petit ꝯcluſio in mī. accipiēdo in mī. ꝙ iſta ſit pluralitas realis. ſed tñ accipit gñalr ꝙ ſit diſtictio eq̄litatis in relatiuo, ꝛ ſuo correlatiuo:qd verū eſt, ſiue relo ſit realis, ſiue rōnis:ꝛ eſt pluralitas nec̄io ſinita, ꝛ eiuſdē rōnis. ſeqtur ergo concluſio:ꝙ nec̄io ꝑexigat aliquā diſtictionē alteri⁹ rōnis per quā determinet: ꝛ nō inuenit talis alteri⁹ ratiōis, nec realis nec rōnis, niſi pluralitas ꝓprietatū ꝑſonaliū. ℂ Juxta iſtud, pȝ corre
Cc lariū. ſ. ꝙ demōſtratiōe ꝓꝑ qd, relones cōes ꝯcludunt de ꝑſonis in diuinis per relones originis. ſicut dictū eſt in 2° articulo ꝑme qōnis:ꝙ, per ꝓprietates eēntiales cōcludunt de ꝑſonis hñtibus illas, ꝓprietates ꝑſonales ꝓꝑ qd:vtpote per memoriā ꝑfectā, ꝓꝑ qd concludit de ꝑſona hñte talē memoriā a ſe, ꝙ ſibi cōuenit, dicere vbū ꝑfectū:ꝛ per volūtatē ꝑfectā cōcludit, ꝙ hñti eā a ſe cōuenit ſpirare. quēadmodū ꝯcluderet, ſi memoria differret a dicere:ꝛ volūtas a ſpirare:ita in ꝓpoſito cōparādo relatiōes ꝑſonales ad cōes, eſt ſilis ꝓceſſus:q2 ſi differrēt realr, hic iſtā nām eādē per generationē:ꝛ eē idē. vel per ſpirationē, hīc magnitudinē eādē ꝛ eē eq̄lia. ſicut per hoc ꝙ eſt. a. ꝓducere. b. perfecte in ꝑfecta magnitudine, demōſtraret equalitas. a. ꝛ. b. ita vbi eſt diſa q̄liſcunqȝ rōnis ſemꝑ maneret idē ordo cōceptuū q̄tū ad noſcibilitatē:ꝛ per conſequens idem ordo ſcibilitatis.

Tho. 1. parte ſū. q. 7. art. 1. primo ſcrip. di. 31. Autre Tho. p° pte. qō. 27. ꝛ. 28. e Herri. ꝛ alios.

Contra dicta in iſto articulo obycit dupl'r. p°. ꝯ ꝯnē. 2° ꝯ illā tertiā ꝓbōnē de ꝑexigētia illa. ℂ Cōtra primū ſic. eq̄litas aliquoꝝ non eſt niſi relo ſm magnitudines eorūdē, cōmēſuratas inter ſe:nō eſt ergo eq̄litas coꝝ, niſi ſm plures magnitudines adinuicē cōmēſuratas. ergo cū ſm magnitudinez eēntie dī eē ꝑſonarum eq̄litas, cū hic nō poſſit eē pluralitas rei:ſȝ tñ ratiōis:opȝ ꝙ magnitudo bis accipiat ſȝ intellectū, ad h̄ ꝙ fundet eq̄litatē, ſemel. ſ. vt in hac ꝑſona:ꝛ ſel', vt in illa:ergo nō eſt diſtictio fundamēti q̄ reqrit niſi per tñ iteratā acceptionē intellectus:ꝛ ita rōnis tñ. ℂ P̄. Forma eiuſdē rōnis nō diſtinguit niſi per di-
T. c. 49. ſtinctionem mãe ex. 12. meta^{ce}. equalitas eſt forma tñ ꝛ eiuſdē rōnis:vt acceptū eſt in arguendo ꝛ nō eſt ibi mã aliq̄:ḡ nō eſt ibi alia, ꝛ alia eq̄litas:nō ergo eſt h̄ ſolū nō diſtictio fundamēti ſm p^m arg^m. ſed nec diſtinctio relonū oppoſitarū ſm iſtud argumentū. ℂ P̄. 3° ꝓbat. ꝙ nec eſt diſtictio extremorū inq̄tū ſunt extrema, que tñ reqrit:nā extrema nō ſunt extrema, niſi inq̄tū termināt relonē:nō aūt termināt, niſi inq̄tū hñt fundamētū eq̄litatis:ꝛ inq̄tū hñt illud nō diſtinguuntur. ℂ 4° ꝛ vltio. Qd ꝯuenit ꝑſonis diuinis ſȝ ſubaȝ nō diſtinguit in eis. nūc aūt ſm Augu. 5. de tri. 7. querim⁹ ſm qd pri ſit eq̄lis fili⁹. nō aūt ſȝ h̄ ꝙ ad pñem dī filius. Reſtat ergo vt ſm illud qd ad ſe dī ſit eq̄lis. hec Augu. hētur ergo hec mī. aſſumpta. ſ. ꝙ equalitas cōueniat ꝑſonis ſm ſubam.

Istarum q̄tuor rōnū 3ª ꝯfirmat primā. ꝛ 4ª 2^{am}: ꝛ pñt tāgi pro diſtictis rōnib⁹. ℂ Pria
Henri. quo. 5. q. 1. rō vī eē fundamētū vnius opiniōis:ꝛ iō ꝯ illud qd accipit in ea pro fundamēto. ſ. ꝙ eq̄litas realis reqrit diſtin
Dd ctas magnitudīes, ꝛ cōmenſuratas. Arguit p° ſic. Relones que fundant in aliquo fundamēto, vt ipm eſt vnuȝ, nō magis requirūt diſtinctionē ei⁹ q̄ᵬ ille que fundant

in aliquo nō vt vnū. ꝛ h̄ loquēdo hincinde equaliter. ſ. q̄tū ad illud qd eſt eē relonē realē:ſed relones originis fundant in eēntia diuina, non vt vna:ita ꝙ vnitas non eſt rō ꝓpria fundādi:ꝛ relones cōes, per oppoſitū fundant in fundamēto illo, vt vnū eſt. ḡ nō maiorez diſtinctionē reqrunt in fundamēto relones cōmunes, vt ſint reales, q̄ᵬ relones origis:ſed iſte nō reqrunt ſȝ oēs. ergo nec ille. ℂ P̄. Eēntia ſm ſe, ꝛ nō vt bis accepta ſm intellectū, fundat diſtinctas relones reales origis pro tanto, vt vī, q2 ipſa vt fecūda in rōne ꝑncipij cōicatiui, ꝛ termini cōicabilis eſt infinita formalr:ſȝ ipſa, vt quāta virtualiter, eſt infinita formalr:imo ipſa eſt quātitas infinita. ḡ pari rōne ipa, vt ſic quāta, pōt fundare relones cōes oppoſitas reales:ꝛ nō tñ, vt bis accepta, per cōſiderationē intellectus. ℂ P̄. Qd addit de quātitatib⁹ diſtictis cōmēſuratis. Quero qd itelligit per illud qd ipſe dic equalitatē realē nō eē niſi ſm magnitudīes, ſic cōmēſuratas. aut. n. per h̄, qd eſt eē cōmēſuratas itelligit rō formalis equalitatis:aut aliq̄ rō ꝑuia fundamentalis. ſi ꝑmo mō, eſt manifeſta petitio:nō eſt realis cōmēſuratio. ḡ nō eſt realis equalitas. ſi 2° mō, nō vī ꝓbabile, ꝙ ſit rō in fundamēto ꝑſuppoſita eq̄litati. Imo cōmēſuratio actualis, vī eē poſterior eq̄litate:q2 vī iportare coextēſionē ꝛ applicationē aliquorū equaliū:ꝛ moduȝ talē extēdēdi ſiue hñdi quātitatē ſm quā pñt coextēdi ꝛ applicari ad hoc ꝙ ſint cōmēſurabilia. Un̄ corpus chriſti in eucbariſtia nō eſt cōmēſuratū alicui hñti quātitatē:ſȝ nec cōmēſurabile po⁹ ꝓpinqua ſub eo mō, quo hȝ ibi eq̄litatē, nō eſt ergo argumētū aliquo mō, a ꝑori. nō eſt realis cōmēſuratio. ḡ nō eſt realis eq̄litas. ℂ Ad argu^m igit rñdeo, ꝙ ſi eēnt due magnitudines, quarū neutra aliā excederet:haberēt tñ vltra rōnē quātitatis fundātis eq̄litatē, vnitatē, ſȝ diminutā. ꝛ ſȝ qd. qñ aūt eſt in duobus ſuppoſitis eadē magnitudo numero. tūc cū diſtinctiōe extremoꝝ eſt
ibi vnitas ſimpl'r. habet ḡ ſimpl'r extremoꝝ diſtinctio, Ee
ꝛ ſimpl'r vnitas forme ſȝ quā referunt. ꝛ ita veri⁹ eſt ibi illud qd reqrit ad relonē cōez, q̄ᵬ ſi nō eēt vnitas forme in extremis, niſi ſm qd:nā relatio cōis hoc hȝ gñale cuȝ alijs, ꝙ relo reqrit diſtinctionē extremoꝝ:ſȝ h̄ hȝ ſpāle, ꝙ reqrit vnitatē fundamēti:negāda eſt ergo illa ꝓpō, ꝙ equalitas nō eſt realis niſi ſm plures magnitudīes:imo illa q̄ eſt ſm plures magnitudīes, eſt ſm qd eq̄litas realis:q2 eſt ſm vnitatē magnitudinis ſm qd:ḡ vbi eſt vna magnitudo ſimpl'r, ꝓꝑ eq̄litatē ſimpl'r, ꝛ realē, nō opȝ ꝙ illa vnitas ſit bis accepta, vt rō fundādi:q2 iterata acceptio nihil adderet ad illud, qd eſt rō fundandi:ſȝ magis diſtraheret totū:imo tñ mō ſuffic, ꝙ ipſa realr ſit vna hīta in extremis realr diſtictis. ℂ Ad 2^m de illa ꝓpoſitione
maiori, dcm̄ eſt in qōne 2ª. ꝛ expoſita eſt itētio phi. 12. Articulo 1.
meta. qño nō accipit mã ibi pro mã receptiua forme:ſȝ T. c. 49.
pro quocūqȝ, qd ꝑexigit ipſi forme, ſm cui⁹ pluralitatē, determinat ipſa pluralitas in ipſa forma:ꝛ hoc mō eq̄litas hȝ mãm:q2 pluralitas eq̄litatis nec̄io ꝑexigit pluralitatē alteri⁹ rōnis, ſm quā nec̄io determinat ad certā pluralitatē:vt pȝ in tertia ꝯne iſtius articuli, q̄ eſt, ꝙ eq̄litas ꝑexigit relones origis. ℂ Ad 3^m cū dī extremū inquātū
extremū terminat, pōt diuerſimode itelligi iſta redupli- Ff
catio:vel q2 reduplicat relatiuū qd dī oppoſitū vel correlatiuū:vel reduplicat rō formalis vltia, qua. ſ. vltiate formalr eſt relatiuū, vl' correlatiuū:vel ꝙ reduplicat rō formalis nō vltia ſȝ fundamentalis q̄ſi ꝑuia. p° mō ꝛ 2°, maior eſt vā:ꝙ. ſ. extremū iquātū extremū opȝ realr diſtingui ab extremo. tertio mō falſa eſt:ꝛ ſolū illo mō minor eſt vā:vn̄, ꝓbatio q̄ accipit ꝙ extremuȝ iquātū ē extremū terminat. Adhuc ibi ly inquātū, hȝ tātaȝ reduplicationem

tionem quātā ptās: τ ſolūmō in tertio ſenſu pbaꝛ/per h ꝙ termiat iquātū hꝫ in ſe fundamētū. ¶ Ad 4ᵐ dico ꝙ hec ppoſitio/ſꝫ/qn̄ ſit cōparatio ad pdicatū reſpectiuū/ nō ſemꝑ notat ſuū caſuale eē rōnē formalē vltimatā inherētie pdicati:ſꝫ cōiter/vel ſaltē cōiter notat ipm eē rōnē fundamētalē. dico.n.ſoꝛ. ſm albedinē eē ſimilē pla. cū tn̄ albedo nō ſit rō foꝛalis pxia eēndi ſiliꝫ pla. ſꝫ ſilitudo eēndi ſileꝫ:ſic albedo eēndi albū. Pꝛo tāto tn̄ hoc cōcediꝛ:qꝛ albedo eſt rō fundamētalis ſilitudinis. dico tūc ꝙ Augu.itelligit ibi/ꝙ eq̄lis eſt pr̄i fili⁹ ſm ſubaꝫ:qꝛ pr̄nitas/τ filiatio/nō ſunt ꝓpꝛie rationes fundamētales ipſius equalitatis:ſed aliqd qd̄ eſt cōe eis/τ aliqd qd̄ eſt ad ſe.qn̄ ḡ accipiꝛ in ma. illud/qd̄ dr̄ ſm ſubaꝫ in ꝑſonis nō numeraꝛ in eis.iſta eſt v̄a: pꝫ ly ſꝫ. notat pximā rōnē formalē:τ ſic mioꝛ eſt falſa.nec ad itētionē Auguſtini. ſꝫ tm̄mō itelligit ꝑ ca caſuale hui⁹ ppōnis.ſꝫ notaꝛ eē rō fundamētalis reſpectu relōis/q̄ pdicaꝛ. ¶ Et ſi obijciatur.q̄re ḡ pr̄ nō dr̄ pr̄ ſm ſubaꝫ/cū ſuba ſit rō fundamētalis reſpectu pr̄nitatis/τ imediati⁹ q̄ꝫ reſpectu eq̄litatis per te: ¶ Dici pōt ꝙ/cū dr̄/ſm ſubaꝫ/ibi accipiꝛ ſuba prut eſt vna. eſt aūt fundamētū vtriuſqꝫ relōnis vna qdē exñs:ſꝫ nō/vt vna:imo/vt vna i trib⁹ eſt fundamētū eq̄litatis.ipſa aūt/q̄ eſt vna/τ nō vt vna in trib⁹/eſt fundamētū pr̄nitatis:ſiue filiatōis:imo/vt ſecūda in rōne pn̄cipij τ termini cōicabilis q̄ſi pxio fundat. ¶ Alr̄ pōt dici logice ꝙ nihil dr̄ vere cōpetere alicui ſm.a.ſi.a.ſit rō trāſcēdēs:τ h/ſiue ſit rō foꝛalis/ſiue fūdamētalis:vn̄ hec eſt falſa.ſoꝛ.ſm colorē eſt alb⁹.hec aūt eſt v̄a ſoꝛ.ſꝫ albedinē eſt alb⁹:nūc aūt eēntia eſt rō fundamētalis pr̄nitatis.eſt tn̄ trāſcēdēs:eſt aūt eq̄litatis rō fundamētalis nō trāſcēdēs ſꝫ adeq̄ta:τ iō ſm logicā Augu. ꝓpꝛie locutus eſt:vt hec ſit v̄a.aliquo mō.pr̄ ſm eſſentiā eſt eq̄lis. qūo iſta nō eſt v̄a.ſm eēntiā eſt pr̄:imo iſta eſt v̄a:ſm memoriā eſt pr̄:qꝛ iſta rō fundamētalis eſt adeq̄ta relōni illi.

Secundo ꝯdiciꝛ his/que dicta ſunt in 2ᵒ arti.de pexigētia.Dr̄.n.ꝙ eq̄litas nō eſt aliq̄ realis relō diſticta a ꝑſonalib⁹: ſꝫ in ſuo itellc̄u icludit illas/τ eēntie vnitatē/τ h ſic deduciꝛ. In diuinis nō eſt ꝯſiderare niſi eēntiā τ relones reales/qb⁹ ſit diſtictio:idē aūt ad ſe nō referri:nec relō referꝛ ad aliā relonē ꝑ aliquā relonē aliā.Cū.n.dr̄ ꝙ pr̄nitas opponiꝛ relatiue filiatiōi/oppoſitio nō ē relō media iter filiationē τ pr̄nitatē:qꝛ iſto mō relō multiplicareꝛ in infinitū:τ iō equalitas vtrāqꝫ ipoꝛtat.ſ.τ perſonarū diſtinctionē/τ eſſentie vnitatem: qꝛ ex hoc ſunt equales/qꝛ ſunt eiuſdem/ſiue vnius magnitudinis:includit ergo equalitas in ſuo intellectu/τ relationes diſtiguētes/τ eēntie vnitatē. ¶ Cōtra iſtud.ſi.n.itelligaꝛ per ſe icludē/τ nō tm̄ q̄ſi mālr ſiue pexigēdo/h vr̄ falſuꝫ.p̄ qꝛ eēntia τ relō nō faciūt ꝯceptū ꝑ ſe vnū. null⁹.n. cōcept⁹ vn⁹ eſt ꝑ ſe ad ſe/τ per ſe ad alterū.eq̄litas autē vr̄ hre ꝯceptū ꝑ ſe vnū. ¶ Preterea.qd̄ ꝑ ſe icludit altera alteri⁹ rōnis/nō eſt ꝑ ſe eiuſdē rōnis:eq̄litas aūt eſt ꝑ ſe vni⁹ rōnis in pr̄e τ filio.ḡ nō icludit ꝑ ſe relones oꝛigis iſtarū ꝑſonaꝝ:qꝛ ille relones ſunt alterius rōnis.

Dico ergo ꝙ eq̄litas fundamētalr̄ ipoꝛtat eēntiā:pexigitiue aūt relones ꝑſonales:ſꝫ nec ꝑ ſe h/vel illud ipoꝛtat:ſꝫ ꝑ ſe ipoꝛtat relonē aliquā/ etiā alteri⁹ rōnis a relonib⁹ oꝛigis/q̄ relō hꝫ idē fundamētū remotū/qd̄ alia relō hꝫ fundamētū ꝓpiquū:τ ſm hāc relonē cōeꝫ ꝑſone ꝯſtitute ꝑ relones oꝛigis/referuntur. ¶ Et ꝑ h ad argᵐ.ꝯcedo.n.ꝙ ſꝫ eq̄litatē eēntia nō refertur ad ſe/neqꝫ ēt ſꝫ eq̄litatē pr̄nitas referꝛ ad filiationē: ſꝫ nō ſequiꝛ.ḡ pr̄nitas nō eſt alia relō ab eq̄litate:imo ſꝫ eq̄litatē referꝛ pr̄ hn̄s eēntiā τ pr̄nitatē ad filiū:nec appꝫ ꝓbabilitas in iſta ꝯn̄ia.eq̄litas eſt relō alia/ab illis oꝛiginis.ḡ ſm illā vel idē referꝛ ad ſe vl̄ relō ad relonē oppoſitā:imo qd̄ plus eſt/ſm pr̄nitatē nec referꝛ idē ad ſe/ nec relō ad relonem oppoſitam:ſꝫ relatiuūꝫ ad correlatiuum oppoſitū.τ ſic eſt in ꝓpoſito:niſi ꝙ ibi relatiuum conſtituitur p̄/relone/qua referꝛ.h aūt tm̄ denominantur a relatione/qua refertur/quaſi aduentitia.

De tertio articulo/dico ꝙ iſta relō: q̄ ineſt extremis iſtis/ineſt ſm fundamētū/qd̄ eſt in eis ex nā rei.Et h ꝓbaꝛ duplici auctoꝛitate euāgelij:τ duplici auc̄te Auguſtini. τ duplici rōne. p̄ᵃ auc̄tas eſt Joā. 5.ptūs allegata: pr̄eꝫ ſuū dicebat eē deū/eq̄lē ſe faciendo deo:qua.n.nec̄citate τ realitate pr̄ genuit filiū/eadē genuit ſibi eq̄lē:dicēte Augᵒ ꝯ maximū li.3ᵒ.c.2.vel.29.Si dicimus ingt.ꝙ pr̄ maioꝛ eſt filio:qꝛ pr̄ genuit.fili⁹ non genuit/cito rn̄debo.imo/iō pr̄ maioꝛ nō eſt filio:qꝛ eq̄lē genuit filiū.τ h iudei ceci itellexerūt ſꝫ ꝙ ptractat Chriſoſtom⁹ ſup Joā.5.qꝛ chꝛs in dicēdo ſe filiū pr̄is/ dicebat ſe ex h eē eq̄lē pr̄i.τ h iterꝫ ꝓbaꝛ ex 2ᵃ auc̄te euāgelij τ 2ᵃ Augu.illa euāgelij eſt Joā.10.qd̄ dedit mihi pr̄ mai⁹ oibus eſt.τ v̄bū Augu.huic ꝯſonās eſt.15.d̄ tri.c.14.pr̄ inquit/genuit filiū ꝑ oia eq̄lē ſibi.nō.n.ſeipꝫ itegre ꝑfecteqꝫ dixiſſet ſi/aut min⁹/aut ampli⁹ eēt in v̄bo/q̄ꝫ in ſeipo. ¶ Ex iſtis foꝛmaꝛ talis rō. ꝑfectiſſima cōicatio nō eſt niſi ꝑfectiſſimi termini cōicabilis/τ iperfectiſſima magnitudine/ſꝫ quā oino ſit eq̄lis pductus pducēti. Si ḡ ex nā rei cōicatio illa in ḡnatiōe diuina eſt nec̄io ꝑfectiſſima/ſic termin⁹ ꝑfectiſſim⁹ cōicaꝛ in magnitudie ꝑfectiſſimo q̄ daꝛ filio qd̄ eſt mai⁹ oib⁹/ſic ipſe dicit. ſic/ex nā rei data eſt ſibi eq̄litas ipſi pr̄i hn̄ti eādē eēntiā in eadē magnitudine. ¶ Huic cōcoꝛdat tertia auc̄tas ſcripture q̄ eſt ad phil.2.nō rapinā arbitratus eſt eē ſe eq̄lē deo.Et cū hac tertia auc̄te ꝯcoꝛdat Augu⁹ ſup Joā.homeᵃ.17. ſup illō eq̄lē ſe faciēs deo.Sꝫ nō ipſe ſe faciebat eq̄lē:ſꝫ ille illū genuerat eq̄lē.ſi ipſe ſe faceret eq̄lē deo/caderet in rapinā.Aug⁹ vult dicē/nō ſe fecit eq̄lē deo/rapiēdo vel vſurpādo eq̄litatē:ſꝫ faciebat.i.aſſerebat ſe eq̄lem deo/ꝑꝑ h/ qd̄ dixit ſe natū ex deo. vn̄ dicit ibidē. chꝛs eq̄lis pr̄i natus eſt.Un̄ ſic illū cōmēdat apl̄s.ꝙ cū in foꝛa dei eēt nō rapinā arbitrat⁹ ē ſe eē eq̄lē deo:qd ē nō rapinā arbitratus/niſi ꝙ nō vſurpauit eq̄litatē dei:ſꝫ erat in illa/in qua nat⁹ eſt/vn̄ ꝓmiſit an̄.ecce/ingt/itelligūt iudei/qd̄ nō itelligūt arrianiꝫ dei filiū ieq̄lē pr̄i dicūt:nec iudei itellexerūt pr̄eꝫ eē eq̄lē filio:ſꝫ tm̄ itellexerūt in v̄bis:qꝛ talis cōmēdareꝛ fili⁹/ꝙ eq̄lis eēt pr̄i. Ex oīb⁹ iſtis v̄bis ſcripture τ Augu.vr̄ hn̄i/ꝙ ſic ꝑ nālē ḡnationē cōicata eſt filio nā eadē/τ magnitudo ſube:ſic τ eq̄litas. ¶ Ad ꝯnē iſtā/rō p̄ᵃ eſt iſta:ſi eēt alia magnitudo in pr̄e/τ in filio ſm arrianos:fili⁹ eēt mioꝛ pr̄e/ minoꝛitate/q̄ eēt relō realis/ τ non tm̄ rōnis.relones.n.ō p̄ mō fundate ſup q̄tū nō/vt vnū/ ſunt reales:iō magis/vel eq̄/ſi eadeꝫ magnitudo cōicaꝛ/ erit eq̄litas realis. ¶ 2ᵃ rō eſt/q̄ q̄ſi ꝯfirmat iſtā:qꝛ non vr̄ ꝓbabile/ꝙ oppᵐ iperfectū ſit in entib⁹ ex nā rei:τ nō poſſit ibi eē oppᵐ ꝑfectuꝫ ex nā rei. Nūc aūt eq̄litas eſt oppᵐ ꝑfectū/τ ineq̄litas oppᵐ iperfectū/ſꝫ Aug.de q̄titate aie vbi loqtur ad diſcipulū ſic:eq̄litatē ingt ineq̄litati iure anponis:nec q̄ſq̄ꝫ eſt/vt eſtimo/humano ſenſu p̄dit⁹:cui illud nō videaꝛ. Nūc aūt in entib⁹ eſt ꝑfecta inequalitas:qꝛ maioꝛitas τ mioꝛitas ex nā rei τ realis: ḡ vr̄ irrōnabile/ꝙ in entib⁹ nō ſit ꝑfecta eq̄litas realis τ ex nā rei:nuſq̄ꝫ aūt eſt ꝑfecta niſi in ꝑſonis diuis:qꝛ nuſq̄ꝫ alibi eſt magnitudo ꝑfecta. ¶ Cōſilr̄ poſſet argui de idētitate τ diuerſitate:qꝛ idētitas eſt extremum ſiue oppᵐ ꝑfectius:eſt aūt ſm mltos aliq̄ diuerſitas ꝑfecta in entib⁹/q̄ ſit relō realis:ḡ aliq̄ idētitas ꝑfecta q̄ ſit relō real. nuſq̄ꝫ aūt eſt ita ꝑfecta/ſic in ꝑſonis diuis.illa.n. que eſt eiuſdē

Difficultas notabilis.

Gg

Tho. in pmo ſcripti. di. 31. ēiū. 2. repoꝛtationū di. 31. q. 2. arti. 3. ad propoſitum.

Hh

Ii

Kk

Ll

ſuppoſiti ad ſe nõ eſt relo realis. Illa aũt que eſt in crea-
turis alteri⁹ ad alterũ/nõ eſt pfecta:q2 nõ eſt ibi niſi di-
minuta vnitas. Ex his tribus articulis cõcludit̃ ſolutio
qõnis. ſi eniz ſꝫ cõez ſnlaz relo realis nõ regras niſi iſta
Epilogus notabilis. tria. pᵐ/fundamẽtuz reale: qõ. ſ. ſit in re ⁊ ex nã rei. zᵐ/⁊
extrema realia ⁊ realr diſtincta. ʒᵐ/⁊ ꝙ ipſa ex nã rei in-
ſit extremis:abſqꝫ. ſ. oi cõſideratiõe intellect⁹/vel abſqꝫ
opatiõe potentie extrinſece. ⁊ iſta tria cõueniũt eq̃litati
in diuinis/eque/ſicut cuicũqꝫ eq̃litati in entib⁹: vel magis/
Mm vt pꝫ de ſe/in articulis pmiſſis/ſequit̃/ꝙ hec eq̃litas erit
relo real'/ſic alia q̃cũqꝫ real'/⁊ magis iſta/q̃ q̃cũqꝫ alia.

Ad primũ argumẽtũ pncipale/pꝫ ex pᵒ ſnla que
ponit̃ de magnitudine in p artiᵒ. q2
nõ eſt illa magnitudo molis/ſꝫ pfectionis: ⁊ ſic deus eſt
magn⁹ ſm Augu. nõ ſine q̃cũqꝫ magnitudine: q2 cẽt ꝯdi
ctio/nec per ꝯñs ſine q̃titate q̃cũqꝫ: ſed eſt magn⁹ vno
mõ/ſine q̃litate/alio mõ/nõ. ❡ Ad zᵐ argᵐ/pꝫ ꝙ ma-
gnitudo nõ numerat̃: rñdẽdo ad pmã obiectionẽ ꝯ dcã/
in zᵒ articulo. ❡ ʒᵒ arguit̃ ſic: illa relo nõ ineſt ex nã rei
que eque ineſſet ſi ineſſet ex ſola cõſideratiõe intellect⁹/
circũſcripta extitia reali: ſꝫ circũſcripta/per impoſſibile/
extitia reali diuinarũ pſonarũ: poſita tñ ſola conſidera-
tione in itellectu earũ: adhuc itelligit̃ eq̃litas: queadmo-
dũ nũc in entibus rõnis intelligit̃/que nõ excedũt ſe ſm
ſuã entitatẽ: eq̃litas ergo pſonarũ non neccio requirit exi
ſtẽtiã realẽ perſonarũ/ſic q̃n ſine ea poſſit intelligi eſſe.
Nn ❡ Rñ: qõ oĩno neceſſario ꝯſequitur aliqd/ſicut exñs/
ſiue ſm extitiã/cõſeqtur illud/vt exñs: ita ipm/vt intel-
lectũ neceſſario cõſequit̃ illud/vt intellectũ/vt quemad
modũ/ad hoĩez realr extitẽ cõſequitur ipm eẽ riſibileꝫ
exñter: ita ſi intelligat̃ hõ/ſiue ſit: ſiue non ſit: neceſſario
intelligit̃ riſibile ꝯñs ipſuz in intellectu: nec tñ ſeqtur. ꝙ
riſibile nõ ſit eius paſſio realis. ita hic pp neceſſariã cõ-
ſecutionẽ equalitatis ad ſuppoſita diſticta in nã diuina/
ſiue illa exiſtant/eq̃litas conuenit eis exñter/ſiue illa in-
telligant̃ circũſcribẽdo exiſtẽtiã/vel abſtrahẽdo ab exi-
ſtẽtia/in intellectu/cõſequit̃ eq̃litas. ❡ Ad formã ergo
argumẽti/dico/ꝙ illa maior/que accipit relões nõ eſſe
realẽ/que competit extremis hñtibus oĩno eẽ rõnis: cõ-
cedi põt/ſi intelligat̃/ꝙ eis tñ cõpeteret/vt hñtib⁹ eſſe
rõnis. ſed ſic minor eſt falſa. non enim tñ cõuenit iſtis/
vt habẽtibus eẽ rõnis/ſꝫ eẽ reale. ⁊ iõ realr. Qõ. VII.

Viſo de his que ꝯueniũt deo per cõ-
parationẽ ad itra ⁊ ſpã-
liter de his que iportãt reſpectũ pſone ad p-
ſonã/reſtat videre de his que cõueniunt deo
per cõparationẽ ad extra, ſiue que importãt
reſpectũ dei ad creaturas. Et p de reſpectu põt eẽ diffi-
cultas vno modo q̃tũ ad extremũ cui conuenit. zᵒ mõ
q̃tũ ad extremũ ſiue obiectũ qõ reſpicit. ❡ De reſpe-
ctu ad extra q̃tum ad illud cui conuenit/duo ſunt queſi-
ta. p de illo extremo in gñali. zᵒ in ſpãli. pma qõ eſt iſta.

Utrum deum eẽ oĩpotẽtẽ poſſit nãli rõne ⁊ neccia
demõſtrari: Et hoc in generali intelligẽdo
nõ deſcẽdendo ad aliquã perſonã in ſpãli. zᵒ qõ eſt/ſpã-
liter cõparãdo ad vnã pſonã. vtrũ vbũ dei vel filius in
diuinis/hẽat aliquã cãlitatẽ propriã reſpectu creature:
❡ Ad pᵐ ſic pcedit̃: vĩ p ꝙ deũ eẽ oĩpotẽtẽ poſſit nãli
rõne demõſtrari: q2 nãli rõne demõſtrat̃ deuz eẽ infini-
Tex.c.78.⁊ 79. idem.12. meta.c.co.41. te potẽtie. g̃ ⁊ oĩpotẽtie. añs pbat̃. q2 phõs pbat. 8. phy⁹.
deũ eẽ ifinite potẽtie ex h ꝙ mouet tpe ifinito. pbo ꝯñ-
tiã. infinita potẽtia nõ põt ab aliqua potẽtia excedi: nec
itelligi excedi: q2 tũc aliqua poſſet eẽ maior illa. ⁊ ita illa
nõ eẽt infinita: ſꝫ oĩs potẽtia que nõ eſt oĩpotẽtia/põt in-
telligi excedi a potẽtia que eſt oĩpotẽtia. ❡ Ad oppoſi-
tũ ſi põt demõſtrari deuz eẽ oĩpotẽtẽ. g̃ ⁊ deũ poſſe ge-
nerare filiũ: ꝯñs falſuz: q2 eſt mere credibile. ⁊ p ꝯñs nõ
nãli rõne demõſtrabile. ꝯñtia pbat̃ per Augu. ꝯ maxi-
mũ li. ʒ. c. 7. vbi arguit ſic. ſi pr̃ nõ genuit filiũ ſibi eq̃lez:
aut q2 nõ potuit: aut q2 non voluit. Et vlterius arguit/ſi
nõ voluit/eũ inuidũ dixiſti. ſi nõ potuit vbi eſt oĩpotẽtia
dei pr̃is: Uult g̃ argue. ſi pr̃ nõ potuit gignere filiũ ſibi
equalẽ/nõ fuit oĩpotẽs. ergo ex oppoſito/ſi eſt oĩpotens
põt gignere filiũ ſibi equalẽ: ⁊ ita ſi añs eſt demõſtrabi-
le/⁊ ꝯñs. ❡ R. Si ſic/g poſſet demr̃ari deũ poſſe creaꝛ
oẽ creabile. ꝯñs eſt falm. q2 angelus eſt quoddã creabi-
le: ⁊ tñ nõ põt demõſtrari nãli rõne vt vĩ: ꝙ angelus ſit
ab eo creabilis. q2 phõs ſequẽs rõnẽ nãlẽ nõ poſuit itelli
gẽtias creatas a deo/imo eas neccio a ſe poſuit. h eſt/nõ
ab alio effectiue. iz. metaᶜᵉ. c. 5. Ubi poſtq̃ oñdit ſubam T.c.41.
ſepatã nullã hẽre magnitudinẽ/per h mediũ. q2 hꝫ potẽ- T.c.42.
tiã infinitã: ⁊ infinita potẽtia nõ põt eſſe in magitudine:
q̃rit/vtrũ ponẽdũ ſit vnaz talẽ aut plures: ⁊ determinat
ꝙ plures. Eſt ergo/non ſolũ ſꝫ ipſum/pma ſuba immã-
lis: ſed quecunqꝫ infinita: ⁊ pl ratione eſt a ſe neceſſaria.

Hic premittẽde ſunt due diſtictiones neccie.
Et zᵒ iuxta mẽbra diſtictio-
num/ſoluẽda eſt qõ. ❡ Pria diſtictio eſt nota ex p po- T.c.30.⁊ di cuer.
ſterioꝝ/q̃ eſt/ꝙ demõſtrationuz/alia eſt pp qd/ſiue per A
cãm: alia q2: ſiue p effectũ. Probat̃ iſta diſtictio p rõnez.
q2 oẽ neccĩũ veꝝ/nõ euidẽs ex termis/hñs tñ cõnexionẽ
neccĩã: ⁊ euidẽtẽ ad aliud/vt neccĩũ euidẽs ex termis/põt
demõſtrari p illud veꝝ euidẽs: nũc aũt/aliqõ veꝝ neccĩũ
nõ euidẽs ex termis/hꝫ cõnexionẽ neccĩã ad aliqõ veruꝫ
acceptũ a cã/⁊ aliqõ/ad veꝝ acceptũ ab effectu/nõ ſolũ
enĩ v̓itates de cãis nõ pñt eẽ ſine qbuſdã veris de effecti
bus/ſꝫ nec ecõuerſo. igit̃ põt aliqõ veꝝ demõſtrari per
aliqõ veꝝ euidẽs acceptũ a cã/⁊ tũc pp qd. vl' per aliqõ
verũ acceptũ ab effectu/⁊ tũc q2. Et vĩ hic ſeq correlariũ
ꝙ pnᵃ imediata ſiue euidẽtia ex termis/nõ pñt demon-
ſtrari demõſtratione q2qõ ſi veꝝ eſt/tũc q̃dã media v̓a
inter pᵃ v̓a ⁊ ꝯnes vltias/⁊ ſolũ illa/ſunt demõſtrabilia
q2/per v̓a vltia. q̃liter aũt veꝝ acceptũ ab effectu poſſit
eẽ euidẽs: ⁊ tñ veꝝ acceptũ a cã nõ euidẽs/patere põt: ſi
aliqs ꝯſideret modũ illũ acqrẽdi ſciaz p meta. ⁊ zᵒ poſte In probe. T.vi.
rioꝝ p expiẽtiã: q2 p expiẽtiã eſt frequẽter notũ de effe-
ctu q2 eſt/ex multis ſinglarib⁹ acceptis a ſenſu: ⁊ nõdum
ſcit̃ pp qd ita eſt: q2 illud nõ hr̃ a ſenſu/niſi mediãte vlte
riori inqſitiõe. ❡ Scda diſtinctio eſt de oĩpotẽtia. ⁊ illa
pſupponit ꝯfuſum itellm hui⁹ termini/oĩpotẽtia: q talis
eſt ꝙ oĩpotẽtia nõ eſt paſſiua: ſꝫ actiua: nõ q̃cũqꝫ: ſꝫ cãli- B
ua. p h habet̃ ꝙ ipſa eſt reſpectu alteri⁹ in eẽntia cãbilis:
q2 nõ eſt cãlitas niſi reſpectu diuerſi ſimplr. g̃ eſt po⁹ re
ſpectu poſſis/nõ gñaliter/vt opponit̃ ipoſſi: nec ẽt vt op-
ponit̃ neccio oĩ mõ a ſe/put ꝯuertit̃ cũ pducibili: ſꝫ reſpe
ctu poſſis/put poſe idẽ eſt qõ cãbile: q2 termin⁹ poᶜ cãti-
ue/icludit ẽt oĩpotẽtiã q̃dã vl'itatẽ nõ qdẽ ipſi⁹ poᶜ in ſe.
nõ. n. oĩpotẽtia eſt. q̃cũqꝫ po⁹ formalr: q2 nõ eſt po⁹ aliq̃
creature. Sꝫ iſta vl'itas eſt ipſi⁹ poᶜ/nõ ſimplr: ſꝫ re⁹ hui⁹
cãbilis qõ eſt poſe ſiue creabile: vt ſit ſenſus. oĩpotentia
eſt ipſa po⁹ actiua reſpectu cuiuſcũqꝫ creabilis. Et h põt
intelligi duplr. vno mõ ꝙ ſit cuiuſcũqꝫ creabilis imedia
te/vl' mediate. alio mõ ꝙ ſit cuiuſcũqꝫ creabil'/⁊ imedia
te/ſaltẽ imediatiõe cãe. h ẽ/nulla alia cã actiua mediãte.

De ſecũdo articulo. vidẽdũ eſt de demõſtratio-
ne. ⁊ p de demõſtratiõe pp qd. zᵒ de
demõſtratiõe q2. de demõſtratiõe pp qd/ſunt tres ꝯnes.
❡ Pria eſt iſta. deũ eſſe oĩpotẽtẽ/vtroqꝫ mõ accipiẽdo C
oĩpotẽtiã/eſt verũ demõſtrabile in ſe demõſtratiõe pp
qd. ❡ zᵒ ꝯ. iſtõ veꝝ eſt demõſtrabile viatori ſtãte ſim-
pliciter

plicīter ſtatu vie.℄ 3° ɔcl'o.iſtud veꝝ nō pōt demōſtra-
ri viatori ex notis ſibi nāliter ⁊ de lege cōi. De demſ̄tatio-
ne q2/ſunt due ɔ̄nes.℄ Pria eſt iſta:deū eē oipotētē oi-
potētia reſpiciēte imediate qōcūq3 poſſe/l3 ſit verū:non
tn̄ eſt nobis demſ̄rabile demſ̄tatiōe q2.℄ 2° ɔ̄.deū eē oi-
potētē oipotētia imediate vel mediate qōcūq3 poſſe re-
ſpiciēte/pōt demōſtrari a viatore demōſtratiōe q2:ſic ḡ
ſunt gnq3 ɔ̄nes ex qbus integratur ſolutio queſtionis.

Prima cōcluſio pbaẗ ſic.illud eſt verū de-
monſtrabile in ſe:ρρ qd/ꝑ
D illud veꝝ ꝑtis/gītalr/qō ex terminis ſuis h3 ꝙ ſic poſſet
demōſtrari.tale eſt iſtō veꝝ.de⁹ eſt oipotēs/vtroq3 mō.
ergo ⁊c̄.maior p3:q2 tale veꝝ eſt in ſe q̄le eſt ex rōne ter
minoꝝ/vn̄ illud eſt in ſe veꝝ notū ꝑ ſe qō ex rōnib⁹ ter-
minoꝝ eſt ꝑ ſe notū.ex h ſequiẗ ꝙ tale veꝝ in itellu cō-
cipiēte ſic termios/ſit per ſe notū.minor pbaẗ:q2 veꝝ il-
lud qō ex termis ſuis eſt neccīū ⁊ mediatū/ex termis ēt
h3 ꝙ in ſe ſit demōſtrabile ρρ qd.tale veꝝ eſt iſtud.de⁹
eſt oipotēs:vtroq3 mō itelligēdo oipotētiā:pbō.p3.n.ꝙ
ſit veꝝ/⁊ neccīū.nec h hic pbaẗ:q2 de h nō eſt qō:ſ3 tm̄
mō de mō quo illud veꝝ poſſit oñdi ſiue inoteſcē.Qz ēt
ſit veꝝ neccīū mediatū/pbaẗ dupl'r. ꝑ/q̄lis eſt ordo rea-
lis iter aliq̄ diſticta reāle/talis eſt ordo cognoſcibilitatis
inter eadē/q̄litercūq3 diſticta incē cognoſcibili. nūc aūt/
ſi eēt diſtictio realis iter nāz/intellm/ volūtatē/ ⁊ potētiā
ad ex̄.eēt talis ordo realis:ꝙ q2 nā h3 talē intellm ⁊ talē
volūtatē:iō eſt ſic potēs re⁹ taliū ad ex̄: ergo q̄litercūq3
eſt hec diſtictio/ſemꝑ eſt ordo cognoſcibilitatis talis: ꝙ
q2 nā diua h3 talē itellm ⁊ talē volūtatē: iō h3 talē po^{am}
que eſt oipotētia.p3 ḡ ꝙ h veꝝ neccīū h3 mediū:⁊ qō me
diū:q2 itellm/vel volūtatē/vel vtrūq3.℄ Hoc ides.ſ.ꝙ
illud veꝝ ſit mediatū pbaẗ 2° ſic:q2 oē veꝝ neccīū vl' eſt
mediatū vel imediatū.illud aūt nō eſt imediatum.ḡ ⁊c̄.
pbatio mi.q2 notionalē imediati⁹ vr̄ ɔuenire eēntie q̄ il-
lud qō dicit reſpectū ad ex̄:vt habeẗ ex ſolōne p^{e} qōnis.
nūc aūt notionale/nō ita imediate ɔuenit eēntie diue ſicͭ
aliqō eēntiale:ſicͭ pbaẗ in ſolōne eiuſdē qōnis:q2 dicē cō
uenit per h mediū/ꝙ eſt ꝑfecta memoria.ḡ m'tomagis/
oipotētia/q̄ dicit re^{um} ad ex̄ nō ɔuenit deo ſiue cuicūq3
ꝑſone diuine oino imediate. Pria pbō iſtaꝝ duaꝝ poſ-
ſet hic quādā declarationez annexā.q̄.ſ. po⁹ ſit formal'r
oipotētia:vel magis ꝑprie loquēdo/imediatū fundamē
tū reſpectu oipotētie.an.ſ.itell's in deo/an volūtas:ſ3 hu
iuſmodi explanatio:non eſt ad ꝑpoſitū ſimpl'r neceſſa-
ria:q2 ex vtroq3 membro eque habetur intentum.

Scda cōcluſio ſic itelligiẗ/ꝙ viator nihil hñs
ꝙ repugnet ſtatui vie/nec ſim-
E pl'r/nec ēt ad tps ꝑmanens:cuiꝰ ponitur raptus Pauli/
pōt hēe iſtā notitiā per mediū ρρ qd/deus eſt oipotens/
intelligēdo de vtraq3 oipotentia. hec cōcluſio pbaẗ ſic.
In q̄cūq3 itellectu pōt hīi cōcept⁹ ſimplex virtual'r in-
cludēs v'itatē imediatā/⁊ vlteri⁹ mediatā/in illo intelle-
ctu hīi pōt notitia ρρ qd v'itatis mediate.ſ3 ſtāte ſimpl'r
ſtatu vie/citra.ſ.oēz notitiā ꝑmanētē vel trāſeūtē: que.ſ.
repugnat ſtatui vie/pōt hīi talis cōceptus ſimplex vir-
tual'r includēs iſtā.de⁹ eſt oipotēs:⁊ ēt virtual'r icludēs
ſuā imediatā ꝑcedētē:ḡ ⁊c̄.mior iſta q̄tū ad h/ꝙ aliqs
cōcept⁹ ſimplex virtual'r icludit iſtā/mediāte aliq̄ alia
imediata:p3 ex h/ꝙ in pbōne p^{me} ɔ̄nis oñſuz eſt/iſtaz
eē mediatā.℄ Sz reſtat h ꝙ talis cōcept⁹ in intellectu
viatoris poſſit hīi ſtante ſimpl'r ſtatu vie.h eſt citra co-
gnitionē/nō tm̄ hītīcā:ſ3 ēt rapt⁹. Hoc aūt pbaẗ ꝑ exē-
F plo.2° rōne.Exēplo ſic:aliqd itelligiẗ per accīs:ſic itel-
ligiẗ hō itelligēdo albū vel riſibile.vlteri⁹ aliqd itelligiẗ
per ſe ſ3 in vli/vt itelligiẗ hō itelligēdo aial. 3° itelligiẗ

aliqd per ſe/ēt in ꝑticulari:ſ3 adhuc quodāmō ɔfuſe: ſicͭ
intelligo hoīez anq̄ itelligā diffōnē: ⁊ quotcūq3 gradus
ponanẗ:q2 iſ3 p^{m⁹} gradus poſſet diſtigui per abſolutū ⁊
reſpectiuū:vltim⁹ tn̄ gradus cognoſcēdi aliqō icōplexū/
cognitiōe ſciētifica ſiue ꝑuia ſcie eſt cognitio diffinitiua:
q2 ipa eſt cognitio ꝑ ſe in ꝑticulari diſtictiſſima:excedēs
ēt illā ɔfuſaz cognitionē:de qua loqtur phs ꝑ phyſi.ſuſti- T.c.5.
nēt aūt hec ꝙ noīa ad rōnē ⁊c̄.Saltez in hac cognitione
diffinitiua habeẗ ɔcept⁹ euidēter ⁊ v'tual'r icludēs oēs v'i-
tates neccīas de tali obīcto.Ex h arguiẗ ſic.Cognitio diſtin
ctiſſima ꝑuia actui ſcie/ſiue ɔcept⁹ maxie euidēter inclu-
dēs v'itates ꝑncipioꝝ ⁊ ɔ̄nū/q pōt hīi citra viſionē cla-
rā/ſiue cognitionē intuitiuā eius obiecti/ſufficit ad hīduz
ſciam de tali obiecto.Sz q̄cūq3 cognitio de deo/que ſit
citra viſionē clarā vl' cognitionē intuitiuā/eſt ſimpl'r poſ-
ſibilis ſtatui vie.ḡ talis ɔcept⁹ pōt ſimpl'r hīi de deo ſtā-
te ſimpl'r ſtatu vie/q ſufficiat ad cognoſcēdū veꝝ cōple
xū. Hui⁹ ſylli maior appet exēplo iā poſito.⁊ cū h ex q̄-
dā diſtinctione iter intellectionē abſtractiuā ⁊ intuitiuā/q̄
poſita eſt qōne.6.arti.ꝑ.Et breuiter h repetiẗ:q2 eſt co-
gnitio abſtractiua poſſit eē nō extītis eq̄ ſicͭ ⁊ extītis: tn̄
intuitiua nō eſt niſi extītis vt extñs eſt.Cognitio aūt hoīs
abſtractiua ⁊ diffinitiua pōt eē nō extītis ⁊ extītis.p3 ex
dictis ibi.⁊ p3 ex ſe:q2 ita hī/ſi res nō exiſtat.ſicͭ ſi exiſtat.
ergo illa cognitio diffinitiua eſt citra cognitionē intuitiuā
obiecti diffiniti vlis.minor ēt p3 ex dictis ibidē: q2 ſola
G cognitio intuitiua diue eēntie eſt illa q̄ ponit hoīez ex̄ ſta-
tū vie.ſi ſimpl'r/ſimpl'r. ſi ad tps/ad tps.Qō pbatuz eſt
exēplo pbaẗ ēt rōne ſic.de quocūq3 obiecto ſcie pōt hīi
cognitio ſimpl'r diſtictiſſima abſtractiua obiecti citra in-
tuitiuā.de⁹ aūt eſt ꝑ ſe obiectū alicui⁹ ſcie.ḡ de ipſo pōt
hīi talis notitia diſtinctiſſima citra intuitiuā:⁊ ꝑ ɔ̄ns ꝑpo-
ſitū:q2 iſta non poneret aliquē ex̄ ſtatū vie. ⁊ tn̄ v'tual'r ⁊
euidēter eſt icludēs oēs v'itates neccīas de deo. pbō ma-
ois ſcia eſt de re nō ꝑcīſe vt extñs ē.qō itelligo ſic.ꝙ ipa
extītia.⁊ ſi ſit rō itell'ta in obiecto vl' citra obiectū: tn̄ nō
neccīo reqriẗ/vt actual'r ɔueniēs obiecto/iquātū obiectū
eſt ſcibile. Iſtud pbaẗ ex itētōe phi.7.meta.c.13.Demō- T.c.53.
ſtratio ingt eſt neccīoꝝ ⁊ diffō ſciētifica:⁊ nō ɔtingit/ſicut
nec ſciaz qñq3 ſciaz qñq3 ignorātiā eē:ita nec demōſtra-
tionē nec diffōnē.ſupple qñq3 ɔtigit eē talē: qñq3 nō eē
talē.Ex h ɔcludit.palā aūt ipſoꝝ.ſ. ſingulariū corrupti-
biliū/neq3 ſcia neq3 diffō.neq3.n.ſunt manifeſta corru-
pta/ſciaz hñtib⁹/cū a ſenſu abceſſerint:⁊ ſaluat in aīa rō-
nib⁹ eiſdē/nō erit demſ̄tatio neq3 diffō. Intelligo ſic rō-
nem phi.ꝙ ſi de ɔtingēti ſiue de corruptibili/vt tale/eēt
diffinitio vel demōſtratio:cū3 illud tale poſſit qñq3 eſſe
qñq3 nō/ſaluata tn̄ rōne in aīa:ſequiẗ ꝙ eēt qñq3 ſcia de
illo obiecto/qñq3 ignorātia:⁊ qñq3 demōſtratio:⁊ qñq3
nō.qō eſt ipoſſe.℄ Ex hoc ergo habeo iſtā ꝑpōnē.ꝙ/cū
rō in aīa poſſit manē nō manēte extītia actuali obiecti/
ſequiẗ ꝙ extītia nō eſt ꝑ ſe rō obiecti vt ſcibile eſt:q2 rō
ſciētifica nō pōt manē eadē in aīa nō manēte illo eodez:
qō eſt per ſe rō ſcibilis vt ſcibile eſt. ſiue aūt ſcibile poſ-
ſit exiſtē in re ſiue nō:ſaltē rō eius/vt ſcibile eſt/pōt ma-
nere eadē in aīa/nō manente extītia. Abſtrahit ḡ ſcia ab
extītia:ita ꝙ nō icludit eā in rōne ſcibilis.℄ Iuxta iſtaz H
cōcluſionē hīi pōt correlariū/qūo theologia pōt eē ſcia
in intellu viatoris/ſtāte ſimpl'r ſtatu vie:q2 intell's potēs
hēe ɔceptū virtual'r includētez oēs veritates de ipſo ne-
ceſſarias/ordinatas imediatius.ſ. ⁊ mediatius/pōt de il-
lo obiecto hēe ſciaz cōpletā.Sic aūt pōt intellectus via-
toris hēe de deo.ergo ⁊c̄.minor p3:q2 diſtinctiſſimus cō-
ceptus ſubiecti theologie/qō eſt deus/pōt hīi citra cogni De his vide clarius in p° c.3.q.plo.
tionē intuitiuā.⁊ ille cōceptus/⁊ virtualiter/⁊ euidenter/

continet oẽs veritates neceſſarias de ſubiecto. Cõtingẽtes aũt nõ põt includere: qꝛ ille nõ ſunt nate icludi in ratiõe alicuius ſubiecti. Quecũqꝫ eniꝫ veritas icludit̃ ſufficienter in aliquo ſimplici conceptu, eſt neceſſaria. Tñ de cõtingentibus ſunt quedã veritates neceſſarie nõ quidez de actu eorũ ſed de poſſibilitate. ⁊ ille ẽt mõ ꝑdicto ſciri poſſunt. vtpote, deus eſt potẽs creare: potẽs reſuſcitare: potẽs beatificare: ⁊ ſic de alijs articulis fidei reſpiciẽtibus cõtingentiã: nec vltra iſtud verũ neceſſariũ de eo qđ eſt, deũ poſſe eſt aliqđ ꝓprie ſciẽtifice cognoſcibile, quãtũ ad tale ꝓpriuꝫ. Eẽt ergo viator ꝑfecte ſciẽtifice theologus: qui per cõceptũ diſtinctiſſimũ diuinitatis poſſibilez hñi, citra cognitionẽ intuitiuã, cognoſceret ordinate veritates omnes neceſſarias: ſiue illas que ſunt de intrinſecis, que neẽo iſunt: ſiue illas que ſunt de poſſibili cõparãdo ad extrinſeca. ℂ Ex. h ſeqtur ꝙ ſi poneret̃ theologiã eẽ ꝓprie ſcieꝫ in quodã lumie citra lumẽ glorie ⁊ ſupra lumẽ fidei: ⁊ illud lumẽ poneret̃ talis cognitio, ſiue ↄcept⁹ obiĩ, vt̃ eẽt opio de lumie. Sꝫ ſic nõ vĩ intellexiſſẽ q poſuit lumẽ: qꝛ vĩ poſuiſſe lumẽ in q̃ cognoſceret̃ obiectũ: nõ aũt qđ eſſet formalis rõ: ſiue formalis cognitio ipſius obiecti: ſicut hic eſt poſitum.

Vĩrĩ. quoli. 12. q. 2. vide i 3. di. 24. ⁊ in prolo. repoꝛtationũ.

Tertia cõcluſio eſt iſta ꝙ hõ viator ex puris nãlibus nõ poteſt demonſtratiue ꝑꝑ qđ cognoſcere iſtã. deus eſt oĩpotẽs. h ꝓbat̃ ſic: qꝛ ꝓpoſitio mediata nõ põt cognoſci ꝑꝑ qđ, niſi ꝑ ꝓpoĩ. imediatã: nec illa põt ſimplr̃ cognoſci niſi ex terminis, ⁊ ſpãlr̃ niſi ex rõne termini ſubiecti: qđ. ſ. ſubiectũ icludit ꝑdicatũ. ⁊ ꝑꝑ hoc icludit vitatẽ ſiue noticiã illi⁹ imediate. ℂ Coordinatio ergo ſcie ꝑꝑ qđ, nõ eſt poſſibilis itellectui niſi hñti cõceptũ de ſubiecto virtualr̃ ⁊ euidẽter includẽtẽ totam illã coordinationẽ: ſꝫ talis cõcept⁹ de deo nõ eſt poſſibilis viatori ex puris nãlibus pro ſtatu iſto, ꝓbatio huius: qꝛ nõ eſt ſibi poſſibilis ex nãlibus niſi cõceptus qui põt cãri virtute intellectus agentis ⁊ phãtaſmatũ. nihil eniꝫ aliud eſt nãliter mouens intellectũ viatoris de lege cõi. Iſtorũ aũt virtute. ſ. phãtaſmatũ ⁊ itellectus agẽtis non põt cãri in nobis cõceptus diſtinctus de deo: qui virtualiter ⁊ euidẽter includit vitates ordinatas vſqꝫ ad iſtaꝫ. deus eſt oĩpotẽs. vtroqꝫ mõ. Cuius ꝓbatio depẽdet ex ſolutiõe qõnis illi⁹: qũo deus eſt cognoſcibilis a viatore. Sꝫ nũc breuiter põt ſic oñdi: viator hñs cõceptũ ſimplicẽ ⁊ ꝑfectiſſimũ ad quẽ attingit hõ ex nãlibus, nõ trãſcẽdit cognitionẽ ꝑfectiſſimã ſimplicẽ de deo poſſibilez methaphyſico. Cognitio eniꝫ fidei nõ tribuit cõceptum ſimplicẽ de deo. ſꝫ tñmõ inclinat ad aſſentiẽdũ qbuſdã cõplexis que nõ hñt euidentiã ex terminis ſimplicibus apprehẽſis, ⁊ per ↄñs per fidẽ nõ habet̃ cõceptio ſimplex trãſcẽdẽs oẽꝫ ↄceptũ ſimplicẽ apud metaphyſicũ. Hoc ẽt pꝫ: qꝛ metaphyſic⁹ infidelis ⁊ alius fidelis eũdẽ conceptũ hñt. Cũ iſte ſic affirmãs de deo. ille ꝟo negãs, nõ tñ ↄ̃dicũt ſibi inuicẽ ad nomẽ: ſꝫ ẽt ad intellectum. ℂ Nũc aũt cõcept⁹ ſimplex perfectiſſim⁹, ad quẽ attingit metaphyſic⁹ de deo, nõ includit euidẽter vitates ordinatas ad iſtã. de⁹ eſt oĩpotens vtroqꝫ mõ: qꝛ phĩ multi attingẽtes, vt ſupponit̃ ad cõceptus ꝑfectiſſimos poſſibiles viatori ex nãlibus de deo: ad noticiã huius vitatis attingere nõ potuerũt. qđ tñ fuiſſet eis poſſibile, ſi talẽ cõceptũ ſimplicẽ habuiſſent, imo fuiſſet eis q̃ſi neceſſariũ: qꝛ ex virtute illi⁹ vidiſſent illã vitatẽ q̃ſi imediatã: ⁊ vlteri⁹ applicãdo, per illã ex iſta neccia deductiõe, ſciuiſſent vitatẽ illã mediataꝫ. ℂ Probat̃ h alr̃: qꝛ p̃m pn̄m ad qđ attingit metaphyſicus: ⁊ hoc ꝓpriũ de deo nõ eſt ſibi notũ niſi qꝛ: qꝛ: eẽt aũt notũ ſibi ꝑꝑ qđ. ſi poſſet hĩe cõceptũ de deo virtualiter ⁊ euidenter includẽtẽ veritates ordinatas de deo. ergo ⁊c̃. ℂ Prĩa ꝓpoſitio q: metaphyſicus nõ attingit ad pn̄m ꝓpriũ de deo magis notum q̃ qꝛ. ꝓbat̃: qꝛ ꝑmiſſã media ad ↄcludẽdũ qđcũqꝫ ꝓpriũ de deo eſt aliq̃ ꝓpoſitio ꝑticularis affirmãs de ente particulariter aliqđ ꝑdicatũ: qđ cõpetit enti creato. ⁊ ex tali ꝑmiſſa ↄcludit metaphyſicus de ente ꝑticulariter ꝑdicatũ ꝓpriũ de deo: vtpote ſi arguit̃. aliqđ ens ẽ cãtũ. g̃ aliqđ ens eſt cã non cãta. vel aliqđ ens eſt finitũ. g̃ aliqđ ens eſt ifinitũ: vel aliqđ ens eſt poſſe. g̃ aliqđ eſt neccium. Oẽs iſte ↄñie ꝓbant̃ per hoc, ꝙ ↄditio impꝫfecta nõ ineſt alicui enti niſi enti inſit cõditio ꝑfectior: cũ iperfectũ depẽdeat a ꝑfecto. Oẽs iſte ↄſequẽtie nõ ꝓbãt aliqđ niſi qꝛ: ſicut manifeſtũ eſt. ℂ Cõtra illud obycit̃: qꝛ cũ voluntas ſit mediũ ad ↄcludẽdũ oĩpotẽtiã de deo: ⁊ hoc demõſtratione ꝓpter qđ. ſicut dictũ eſt in ꝑma ꝓbatione ꝑme cõcluſionis: ⁊ intellectus viatoris põt cognoſcere ibi eſſe volũtatẽ: imo eẽ primã ⁊ ꝑfectiſſimã volũtatẽ. ergo per hoc mediũ põt cognoſcẽ ꝓpter qđ, oĩpotẽtiaꝫ in deo eẽ. ℂ Itẽ oĩs ꝓpoſitio vera ⁊ neceſſaria de extremis habẽtibus cõceptus ſimplr̃ ſimplices eſt per ſe nota. talis eſt illa q̃ affirmat de deo paſſionẽ aliquã. g̃ ⁊c̃. ℂ Preterea paſſiones note de ente nãli cõcludũt aliquas ꝑfectiones de deo: qꝛ imperfectio in mobili, cõcludit de primo mouẽte ꝑfectionẽ. Phyſicus ergo põt attingere ad cognitionem habẽdã de deo. qꝛ per effectus nãles. nõ ergo vĩ ꝙ cognitio metaphyſici poſſit tranſcendere phyſicã: ſi metaphyſicus poſſit tñ habere cognitionem qꝛ, per tales effectus. ℂ Reſponſiones ad iſta quere alibi.

a

Vĩ. 2. p. q. 2. ⁊ vĩ. 3. q. 1.

ℂ Ad p̃m dicit̃ diſtinguẽdo de voluntate: qꝛ aut viator cognoſcere põt volũtatẽ dei in cõceptu cõfuſo: ⁊ ſic cõceditur ꝙ ex puris nãlibus cognoſcere põt eẽ ibi volũtatẽ ꝑfectiſſimã ⁊ infinitã: ſꝫ negat̃, vt ſic, eſſe mediũ ꝑꝑ quid. ad demõſtrãdũ deũ eẽ oĩpotẽtẽ: qꝛ opꝫ mediũ cognoſci diſtincte. Aut viator põt ex puris nãlibus cognoſcere pro ſtatu iſto, volũtatẽ diuinã cõceptu diſtincto. ⁊ iſto mõ negat̃. ℂ Ad 2m maior poſſet negari: qꝛ dat̃ inſtãtia. Nã iſte. ens eſt verũ. ens eſt bonũ. ſunt ṽe ⁊ neceſſarie ꝓpoſitiones, ⁊ extrema hñt cõceptus ſimplr̃ ſimplices: qꝛ tã ens: q̃ꝫ verũ ⁊ bonũ: nõ hñt cõceptus reſolubiles: in alios cõceptus priores: ⁊ tñ ſunt demõſtrabiles per ꝑmã paſſionẽ entis. puta per vnũ, tanq̃ꝫ per mediuꝫ ꝓpter qđ. minor tñ vere negat̃: qꝛ ſimplr̃ falſa: qꝛ eſſentia diuina ⁊ quelibet poſitiua paſſio de deo: hꝫ ↄceptum reſolubilẽ in ꝑorẽ ↄceptũ. ſ. in cõceptũ entis: lꝫ ſit ipſa ſumme ſimplex ſimplicitate oppoſita cõpoſitioni ⁊ cõponibilitati. ℂ Ad tertiuꝫ dicit̃ ꝙ ſicut in demõſtrationibus propter quid, eſt ordo: ita in demõſtrationibus qꝛ. ideo, ⁊ ſi phyſicus poſſit demõſtrare de deo, qꝛ. tamen metaphyſicus perfectius demonſtrat de deo, qꝛ.

Additio.

alioꝛum.

ℂ Reſponſiones etiaꝫ ad iſta habentur in principio additionum huius quolibeti poſitarum in fine.

Jam cõſequẽter videẽdũ eſt de demonſtratione qꝛ. p̃ aũt videndũ eſt de omnipotẽtia imediata reſpectu omnis poſſibilis. vbi primo intellectus illius imediationis exponetur. 2° poſitio philoſophorum videbitur. ⁊ 3° quid ſit tenendum.

Vide. 2. vĩ. 1. q. 2. ⁊. 3. vĩ. eaſdem ⁊. 8. ⁊. q. 3. ꝓlo. ⁊ in. q. mẽa.

L

De primo ſic. mediatio cãe reſpectu effect⁹ põt intelligi dupliciter: vel. ſ. ꝙ cauſat per cãm mediã: vel qꝛ cauſat mediãte aliquo effectu. Nõ. n. oĩs effect⁹, medius ad aliũ effectũ eſt ſemꝑ cã illius effectus: ideo põt itelligi imediatio cauſe actiue: vel excludendo cãm actiuã mediã, vel excludẽdo effectũ mediũ ꝑorez illo effectu. ℂ De vtraqꝫ imediatione ſimul, dico ꝙ nõ ſolũ phĩ: ſed etiã theologi negarẽt deuꝫ eẽ oĩpotẽtem imediate: qꝛ nõ cõcedit̃ deũ poſſe cauſare relationẽ niſi

Quoſ. 8. phyſi. t. 14. ⁊ 20.

primo,

prius/vel duratione/vel nã cauſando fundamentũ:ꝛ ita non põt in quẽcũqꝫ effectũ imediate: ſic ꝙ nullo effectu quaſi medio prius nã cauſato. ❡ Eſt ergo difficultas de imediatione vt excludit ſolũmodo cãm efficientem mediam. ꝛ intelligo effectiuã gñaliter: ſiue illa cauſa media in cauſando attingat effectũ principalem:ſiue tñ aliquẽ effectum preuium vel diſponentem ad illum.

Secundũ .ſ. de poſitione phõꝝ. circa hoc phi videnť ſentire/nõ ſolũ ꝙ nõ ſit demõſtrabile deũ eẽ oipotẽtẽ imediate/ſꝫ ẽt ꝙ ħ ſit ipoſſibile. Et vĩ fundamẽtũ eoꝝ in iſta ꝓpoſitione ſtare. pn̄m neceſſariũ ꝛ oino ꝑfectuꝫ ad nihil imediate cõtingẽter ſe hꝫ. hec

8.phy.t.12. meta. probať:qꝛ nulla nouitas ſeu cõtingentia põt aſſignari in principiato imediate a tali pncipio. nõ eniꝫ qꝛ illud pncipiũ alr ſe hꝫ/cũ ſit ſimplr neceſſariũ. nec qꝛ illo vniformiter ſe hñte/aliqd aliud reqriť vł ipedit/qꝛ nõ eſt pn̄m iperfectũ/ꝛ per ↄ̃ns nec impedibile/nec inſufficiẽs/ſiue aliud reqrẽs. ❡ Si iſta ꝓpoſitio iã ꝓbata vĩ eẽt. ſ. ꝙ nihil põt eẽ imediate ꝛ contingẽter a pncipio neceſſario ꝛ ſufficiẽte. ſtatim ſequiť ꝙ nõ põt cãre oẽ poſſibile imediate. Iſta conſequẽtia ꝓbať/p in ſpãli de motu: qꝛ ſeqtur ꝙ de9 nõ põt imediate cãre motũ. ſiue ſpãliter motũ localẽ:ſiue ſpãliſſime/motũ circularẽ celi. ❡ Et ħ vĩ ſꝫ

[illegible] intẽtionẽ phoꝝ ꝓbari. p gñaliter:qꝛ ſi poſſet oẽꝫ effectũ immediate cãre ſine cã ſcda/ſic poſſet facere ꝙ nulla cã

Cõ.7. ſcda hẽret actionẽ propriã. Sed ſm Cõmẽtatorẽ. 9. meta⁹. ſup illud/igiť poſſibile. Cũ eniꝫ entia nõ hẽant actiones ꝓprias nõ habebũt eẽntias ꝓprias. Manifeſtũ eſt ꝙ apud phm incõueniẽs eſt deũ poſſe eẽntias oiuꝫ aliorũ deſtruere. Cũ ſm ipſum aliqua alia a deo ſint formaliter neceſſaria. ❡ Cõfirmať. qꝛ ſi pter ordinẽ cãruꝫ in vniuerſo poſſit quẽcũqꝫ effectũ cãre. ergo ordo cãlitatis in cãis nõ eẽt ſimplr neceſſari9. ergo nec eſſentialis: qȯ

T.c.79. Idẽ.12.meta.c.41. eſt inconueniẽs apud phos. ❡ 2° ſpãliter vĩ hoc oñdi de motu:qꝛ ſm phm. 8. phy⁹. potẽtia infinita nõ ꝑt imediate mouere corpus in tpe:qꝛ ſi ſic/aliqua potẽtia finita poſſet mouere corpus in equali tẽpore: ſicut ipſe deducit ibidem ꝙ augmẽtata virtute motiua minuiť tpẽ in quo mouet. ❡ Habeť ergo ex intẽtiõe Ariſt. ꝙ deus nõ põt imediate cauſare motũ ꝓpue dictũ:qꝛ cũ ſit ſucceſſiu9/ neceſſario erit in tpe. ❡ Si dicať ꝙ põt rẽ mot9 cãre ſꝫ ſine ſucceſſiõe:qꝛ per mutationẽ ſubitã/ad illõ ad qȯ finitũ mouẽs moueret in tpe. ❡ Cõtra/ħ nõ ſoluit:qꝛ de9 nõ põt imediate cãre motũ circularẽ celi:qꝛ non in tpe/ vt cõcediť:nec in inſtãti:qꝛ in illo inſtãti totũ celũ eẽt in eodẽ loco ꝛ quelibet ps ſui in eodẽ loco in quo ṗus. ergo in illo inſtãti celũ nõ mutať. ❡ 3° hoc vĩ oſtẽdi de quocũqꝫ effectu mãli:qꝛ per trãſmutationem mãe/vt vĩ hꝫ

T.c.28. Cõ.28.t.31. produci. Videť.n. Ariſt. 7. meta. ↄ̃ pla. ꝓbare ꝙ ſepatũ a mã nõ poſſit imediate trãſmutare mãm. Et Cõmẽtator ibidẽ:ipoſſe eſt ꝙ forme ſepate trãſmutẽt mãm. nihil enim trãſmutať mãm niſi qȯ eſt in mã:ꝛ hoc cõuenit dicentib9 mũdũ gñari/ꝗꝫ trãſmutãs ipſum ſit aliqȯ indiuiduoꝝ/vel indiuiduũ/vt corpus ꝑticulare. hec Cõmẽta

Vbi.8.t.i.c. 10.t.ii.ꝛ idẽ. idẽ.12.meta. t.c.29.ꝛ iñ. tor. ❡ Ultio vĩ iſtas probationes poſſe cõfirmari ꝛ ex intẽtiõe phi. 8. phyſi. vbi vĩ velle ꝙ qcqd deus põt imediate cãre/ ꝛ ħ totalr/neceſſario cauſat. qꝛ nõ vĩ poſſe poni cõtigẽtia ad cãndũ ꝛ nõ cãndũ niſi ꝑꝑ aliq̃ mutabilitatẽ in agẽte. ꝛ hoc qñ effect9 totalr ꝛ ꝑcīſe depẽdet ab agẽte. Nũc aũt ſi deus poſſet imediate in quodlibet cauſabile/qȯlibet depnederet totalr ꝛ ꝑcīſe ab eo:ꝛ per conſequens neceſſario quodlibet cauſaret. ꝛ tunc ſequitur multiplex icõueniẽs. ſ. ꝙ cãe ſcde ꝑuarenť actiõibus ſuis. qȯ tãgit ṗma rõ. ꝛ ꝙ deus imediate cauſaret omnẽ

[illegible] motũ:qȯ tangit ſecunda ratio. ꝛ ꝙ deus immediate cauſaret omnem effectum materialem: quod tangit 3ª ratio.

De tertio tenẽdũ eſt ſm cõeꝫ ſniam theologoꝝ/ deũ ſic eẽ oipotẽtem/ꝙ ſine quocunqꝫ alio agẽte/poſſit cauſare quodlibet cauſabile/nec tamẽ iſtud poteſt demonſtrari demonſtratione/quia. M

Primũ probať auctoritate. In principio creauit deus celum ꝛ terrã. ❡ Adduciť ẽt ad hoc rõ. qꝛ virtus actiua cuiuſcũqꝫ cãe ſecunde eminẽtius eſt in prima cã ꝛ in primo agẽte ꝗꝫ in ipſa cã ſcda. habẽs aũt eminentius virtutẽ actiuã/vĩ poſſe in effectuꝫ abſqꝫ illo qȯ diminute hꝫ virtutẽ illã. Nõ eniꝫ ad ꝓductionẽ effectus requiriť imperfectio virtutis actiue:qꝛ nulla impfectio eſt rõ agẽdi. ſed eſt magis ipedimẽtũ actiõis. ❡ Cõfirmať:qꝛ videmus cãs equocas ita ꝑfectos effect9 producẽ/ſicut vniuocas. qȯ nõ eẽt niſi haberẽt virtutẽ actiuã/eo mõ quo ſufficit ad cãndũ ꝑfecte. nõ aũt habẽt virtutẽ vniuocã:ſꝫ tñ eminẽtẽ. ergo ꝛc̃. ❡ Iſta rõ/lꝫ videatur ꝓbabilis:nõ tñ eẽt phõ demõſtratio. negaret enim

gen.1. [illegible]

iſtã ꝓpoſitionẽ. qcqd in ſe eminẽter vel ṽtualr hꝫ virtutẽ actiuã cãe ꝓxime/ipm põt imediate effectũ illius cãe cãre. Diceret enim ꝙ emmentiori mõ hñs talẽ virtuteꝫ põt quidẽ in ſuo ordine in effectuꝫ talis virtutis:ſed ordo ſuus eſt ꝙ ſit cã ſuperior ꝛ remotior. ❡ Cũ adduciť ꝙ impfectio nõ reqriť ad cauſandũ:diceret/ꝙ cũ dico/ immediate cãre duo dico. ſ. cauſationẽ:ꝛ illa reqrit ꝑfectionẽ. ꝛ modũ ſiue imediationẽ cãndi:ꝛ ille reqrit impfectionẽ annexaꝫ. ğ ad imediate cãndũ reqriť impfectio nõ ſicut rõ cauſandi: ſꝫ ſicut cõditio neceſſaria in agẽte. ❡ Ubi eni eſt ordo eſſentialis/ibi nõ põt aliqd eẽ proximũ imperfectiſſimo/niſi ipm ſit aliqualiter impfectũ: qꝛ ſi ꝑfectũ eẽt ꝓximũ iperfectiſſimo/eẽt eque imediatũ cuilibet aliȷ a ſe. ꝛ tũc iſta nõ haberẽt ordinẽ eẽntialẽ: ſicut nõ eẽt ordo eẽntialis in ſpẽbus numeroꝝ/ſi quelibet eque immediate ꝓcederet ab vnitate. Ex quo pꝫ ꝙ iſtã ꝓpoſitionẽ negaret phs/ꝑfectior cã imediatius cãt: intelligendo per imediati9/excluſionẽ cãe ꝓpinque actiue. immo diceret ꝙ ſicut perfectior eſt cã ſupior: ita per plures cãs medias cauſat. nec iſte cauſe medie requirũtur vt addať perfectio cauſalitatis que tota perfectiſſime eſt in ſola prima:ſed magis requirũť vt habeať ordinata perfectio deſcẽdens ad vltimuꝫ imperfectum:ordinata autem perfectio non habetur ſine diminutione perfectionis ꝛ cum imperfectione annexa. O

q

Secundũ .ſ. ꝙ illud verũ nõ põt demonſtrari/demonſtratiõe qꝛ. probať ṗmo auctoritate:qꝛ philoſophi ad notitiã taliũ veroꝝ. ſ. poſſibiliũ demonſtrari demõſtratiõe qꝛ:deuenire potuerunt. nõ aũt ad notitiã huius veri. immo eius oppoſitũ tenuerũt: qȯ nõ eſt viſimile de aliquo demõſtrabili demõſtratione qa. ❡ 2° hoc ꝓbať rõne:qꝛ ordo cãlitatis nõ concludit/ ꝙ ſupior poſſit ſine inferiori in effectũ/in quẽ põt cũ inferiori:ſicut ſol nõ põt per ſe gñare hominẽ ſine p̃re/ſicꝫ cũ p̃re. ergo pari rõne/ordo iſte nõ cõcludit ꝙ p̃ª cã poſſit ſine 2ª in effectũ iſtũ/in quẽ põt cũ 2ª. Hoc ẽt manifeſtu9 eſt in aliȷs gñib9 cãrũ. Si eniꝫ/ſꝫ aliq̊s eẽt ordo eẽntialis in materȷs:puta ꝙ p̃ª mã aĩe itellectiue ꝓpinqua ſit corpus organicũ. ꝛ ſic vlterius vſqꝫ ad mãm ſimplr ṗmã/que ſit ꝓpria mã reſpectu forme ṗme ſubalis: nõ opꝫ ꝙ mã ſimplr p̃ª poſſit eẽ mã imediata/reſpectu cuiuſcũqꝫ forme/cui9 põt eẽ alia mã 2ª/ħ ẽt pꝫ in formis. nõ eniꝫ opꝫ ꝙ ṗma forma poſſit eẽ imediata forma cuiuſcũqꝫ iformabilis. cui9 põt eẽ imediate alia forma 2ª. ꝛ ħ/ſiue p̃ª forma ꝛ 2ª accipianť ordie gñatõis/ſiue ꝑfectionis. ❡ Iſta que dicta ſunt de cã mãli ꝛ formali hñt maiorẽ euidẽtiã/ſi vᷓ ſit opinio de pluralitate formarũ. N

de quo mō nō eſt qō. Sed ad propoſitū ſufficit, ꝙ ſi in
cāis mālibus ⁊ formalib⁹ eēt ordo: non oporteret ꝙ p̄ⁿ
eēt cā imediata cuiuſcūqꝫ cābilis. ergo mō, vbi talis or-
do eſt puta in cāis efficiētib⁹, nō opꝫ ꝙ pᷓma poſſit eē cā
imediata cuiuſlibet. ℂ Hoc ēt pꝫ i cāis efficiētib⁹ reſpe
ctu cognitiōis. nā pᷓncipia ponūtur cāe reſpectu cognitio
T. c. 86. ⁊ in ſ. p⁹ poſte. nis ɔ̄nis: vt hētur z⁰ phyſi. lꝫ p̄ⁿ pnⁿ hēat vītatē euidētiſ-
ſimaꝫ. ⁊ ēt cōtineat eminēter ⁊ virtualiter vītates oīum
poſteriorꝫ: nō tñ opꝫ ꝙ poſſit eē imediate cā cognoſcēdi
quodcūqꝫ poſterī⁹: imo opꝫ per media ordinate pcede
re, ad h̄ vt acqraꝫ cognitio ɔ̄nis remote. ℂ Hoc tidē pꝫ
in ordie cāru finaliū, accipiēdo eniꝫ vltimū in aliq̄ coor
dinatiōe finiū, nō opꝫ ꝙ illud poſſit eē cā finalis imedia-
ta reſpectu cuiuſcūqꝫ: qꝛ aliqd remotū nō ordiaꝫ ad ipꝫ
niſi mediāte fine ꝓpingori. ſicut organa exteriora ordi
nata ad potiorem vel inciſionem, nō ordinantur ad ſani
tatem, niſi mediantibus iſtis finibus ꝓpriys.

Sed lꝫ hec cōcluſio non ſit demōſtrabilis: qꝛ tñ, cū vā ſit, oppoſi-
O tū demōſtrari nō pōt: iō ad rōnes adductas pro opinio
ne phōꝝ ridēdū eſt. ℂ Ad pᷓmā, theologus hñ cōcede-
ret ꝙ cā pᷓma pōt iſta cāta, nō ſolū pᷓuare ſuis actiōibus:
ſꝫ ēt ꝓpryſ entitatibus: qꝛ ea pōt annihilare. Nec cōcor
9. me. t. c. 17. dat cū phō in iſta ꝓpoſitiōe, ꝙ oē ſempiternū eſt forma-
liter neceſſariū. ⁊ h̄ vocādo oē euiternū ſempiternū. qꝛ
euiternū ſimplr pōt nō eē: lꝫ nō tali potētia paſſiua in-
triſeca: q̄lis eſt in corruptibilib⁹. ℂ Alr lꝫ de⁹ pᷓuet entia
z⁰ actiōibus ſuis, pᷓueniēdo cālitatē eoꝝ, ⁊ cāndo effect⁹
quos illa poſſent cāre, nō opꝫ ꝙ pᷓuet illa ſuis entitatib⁹.
manēt eniꝫ ⁊ nō cauſant ſuos effect⁹: qꝛ alia cā imediate
cāt illos. poſſent tñ illos cāre. ſic manet iſte ignis: ⁊ tñ nō
cāt ignē in hoc ligno, ſi aliud agēs fortⁱ pᷓueniat in igniē-
do: poſſet tñ cāre: qꝛ formā, que eſt pᷓncipiū igniēdi, hꝫ: ⁊
ita ꝑt intelligi dcm̄ Cōmē. cū ait. Cū entia nō hēbūt actio
nes ꝓprias: nō habebūt eēntias ꝓprias: qd in antecedē-
te neget hēe actionē ꝓpriā. dꝫ intelligi, nō tm̄ actualiter:
qꝛ tūc argueret a deſtructiōe poſterioris ad deſtructio-
nē pᷓoris. ⁊ eēt fallacia cōſequētie: qꝛ plurib⁹ alyſ modis
pōt poni deſtructio iſtius poſterioris, puta per fortius
agens pᷓueniēs, vel per ɔ̄riū impediens. Sed dꝫ intelli-
gi in añcedēte, nō hēbūt actiōes ꝓprias. nec actualr, nec
P aptitudinalr, nec virtualr: ⁊ hñ ſeqtur, ꝙ nō habebūt ꝓ-
prias eēntias: qꝛ qōlibet actiuū, per ꝓpriā formaꝫ ⁊ vir-
tutē hꝫ virtualr ſuā actionē, ēt qñ nō actualr ꝓducit. Et
iſta expoſitio añcedētis pōt hñ ex illo vbo Cōmētato-
ris: qd pᷓmittit: cōuenit iſtis, vt nulluꝫ ens hēat actionem
ꝓpriā naturalē. ⁊ ſubdit. Cū entia nō habebūt actiones
ꝓprias, ſupple nāliter, vel aptitudinalr ſm ꝓpriā nāꝫ:
nō hēbūt eſſentias ꝓprias. Illi aūt, contra quos arguit
ibi. ſ. moderni, ponūt vnū agēs oia entia ſine medio: ſed
nō ſicut chriſtiani: qꝛ ſm Augu. 7. de ci. c. 30. Sic deus
res quas cōdidit adminiſtrat, vt eas agere ꝓprios mo-
tus ſinat. lꝫ eniꝫ poſſet agere oia: ⁊ ſic agēdo, entitates q̄-
dē rerū nō deſtrueret: ſꝫ eas, quaſi ocioſas ⁊ vanas, reli-
queret: maluit tñ eis, ſicut entitatē ſic ⁊ virtutē actiuā, ⁊
ꝓpriā tribuere actionē. nō enim vr pfectionē reb⁹ ſub-
traxit cuius ſunt capaces. ℂ Ad z^{m} formā mālē nō ne-
gat phs imediate induci in māꝫ a deorimo inferius in
qōne de bona fortuna diceꝫ, qd Ariſto. ſenſit de aīa intel
T. c. 18. lectiua. De intētiōe ei⁹. 7. meta^{ce}. vbi adduciꝫ Cōmēta-
tor: ⁊ vr dicere ꝙ nullū immateriale poſſit trāſmutare ma
teriā imediate. Et ſi intelligat de deo, ſicut vr ſpāliter per
illud verbū, dicētib⁹ mūdū gnari. negaret cū theologus,
Cō. 22. ad fi-nem. ⁊ eādē ſniam dicit cōmēto 3⁰ poſt, illō qd monet māꝫ
necio eſt corpus hñs qualitatē actiuam, aut potētiā, que
agit per corpus habēs qualitatē actiuā: ⁊ imponit Ariſt.
ꝙ idē ſenſit. ℂ Sꝫ meli⁹ vr ꝙ qñ ira Ariſt. ꝑt hēe ſanū
intellectū. ⁊ ira Cōmē. ſanū intellectū habere nō pōt: ꝙ Q
dicaꝫ Auer. nō hēe intētionē Ariſt. ⁊ ſaluet eius intētōe Vide in expo ſitio. 7. me. t. 9.
qd hic ēt vr poſſe fieri. Nā de hoc, ad pñs, breuiter trā-
ſeūdo, dici pōt. ꝙ Ariſto. ibi arguit cōtra ꝓla. ꝓbando
ꝙ idee nō ſunt neceſſarie ad gnationē: qꝛ ſuffic, h̄ aliqd
ad gnandū, hoc aliqd: ſed nec idee pñt gnare, hoc aliqd:
qꝛ ſi gnans nō eſt, hoc aliqd, nec genitum erit hoc aliqd.
Vtraqꝫ ɔ̄ria ſatis eſt ɔ̄tra ideā ꝓla. nec tñ expēdēda eſt
ad ꝓpoſitū nr̄m. ſ. de deo: qꝛ ſi idea generaret, eēt gnans
vniuocū: qꝛ eiuſdē ſpēi: nō eſt aūtē aliqua cā vniuoca ne-
ceſſaria, niſi cōpoſita ⁊ materialis ſicut genitū eſt cōpo-
ſitū ⁊ māle. Hoc pro prima pte rōnis. ſ. ꝙ idee nō ſunt
neceſſarie. ℂ Pro z^{a} pte. ſ. ꝙ idee nō pñt generare, ſufficit
illud, ꝙ ſi generās vniuocū nō ſit hoc aliqd cōpoſitum ⁊
materiale: nec genitū erit h̄ aliqd. deus aūt, ⁊ pōt eē cā
generatiōis, ⁊ reqriꝫ ad generationē: nō ſicut cā vniuo-
ca: ſed equiuoca. ⁊ hoc ſuprema, in cuius virtute agit oīs
alia cauſa tam vniuoca q̄ꝫ equiuoca. ℂ Ad tertiū. abſo-
lute cōcedēdū eſt tā Ariſto. q̄ꝫ Auer. deū poſſe imedia-
te mouere corp⁹ negaſſe. Et in hoc hꝫ theologus vtrūqꝫ
negare. Potuerūt tamē deū mouere celū mediate. ſ. me- Vide ingr. mer. 12. me. c. 41
diāte intelligētia, que eſt ꝓpria motrix celi. de hoc am-
plius tangeꝫ, ridēdo ad tertiū argumētū principale ad
qōnē. ℂ Ad quartū, qd cōfirmat iſtas tres ꝓbatiōes, di R
ci pōt, ꝙ nō eſt de intētione Ariſto. ꝙ deus abſolute ne
ceſſario cauſet qcqd imediate cauſat: hoc eſt ſine oī me-
dio agēte. ſicut diceꝫ iferius, de anima intellectiua, in qō-
ne de bona fortuna. ſꝫ ſm ipm, deus neceſſario agit, qc-
qd pōt agere imediate: h̄ eſt, ſine oī medio ſiue agēte ad Speculatio notabilis.
ipm: ſiue ad aliqd pᷓuiū diſponens ad illud: ⁊ ſine omni
medio cauſato, ſiue pᷓuio ad illud. illud ergo qd ſine om-
ni medio, cauſato pᷓuio, ſiue cauſante pᷓuio, pōt agē, hoc
neceſſario agit. Et rō huius eſt apud eū: qꝛ ex quo iſtud
a ſolo deo immediate omnino dependet, ipſius nouitas
in eſſendo, ſiue cōtingentia nō reduceret, ſm ipſuꝫ, vlti-
mate, niſi in aliquā nouitatem in deo. Et ſic intēdit ipſe
arguere. 8. phyſi. qꝛ illa nouitas motus in vlī, ſiue oīno
primi motus, ſiue ēt oīno primi cāti, quocūqꝫ illud eēt:
eſſet immediate a deo ſine oī cā media agente vel diſpo
nente, ⁊ ſine oī cāto medio. De illo aūt qd pōt deus ime-
diate cauſare: ſine. ſ. cā media agente attingente illud: dū
tamen ſit aliqua cauſa diſpoſitiua ad illud, vel ſaltē ali-
quod cauſatū pᷓuiū requiſitū ad illud, non diceret Ari-
ſtoteles ꝙ deus neceſſario ſimpliciter illud cauſaret: ſed
tñmodo neceſſitate icuitabilitatis: ⁊ hoc, poſito illo pᷓi-
mo vel pᷓeuio qd requiriꝫ. ℂ In neutro autē iſtorum
cōcordat cū eo theologus: qꝛ ponit ꝙ deus per volunta
teꝫ, libere ⁊ ɔ̄tingenter ſe hꝫ ad quodcūqꝫ cābile extra.
⁊ hoc excluſa neceſſitate, nō ſolū immutabilitatis: ſꝫ ēt ieui S
tabilitatis. ℂ Cōcedo ergo ꝙ Ariſtoteles ſm ſua prin-
cipia negaret deuꝫ multa poſſe imediate cauſare: puta
oia illa, in quoꝝ ꝓductione, eſt ſimplr cōtingētia, abſqꝫ
vtraqꝫ neceſſitate pᷓdicta: ſꝫ in hoc theologus ɔ̄dicit ſibi
ſicut dictū eſt. Eſt ergo de demōſtratiōe qꝛ, cōcluſio pᷓn
cipalis ⁊ in ordine quarta: iſta. ſ. ꝙ deū habere oipotētiā
immediate, reſpectu cuiuſcūqꝫ cābilis, lꝫ ſit vera: nō tñ
eſt nobis demonſtrabile demonſtratione: qꝛ.

Quinta ɔ̄ principalis eſt iſta. ꝙ demonſtrabile eſt viatori demōſtratiōe qꝛ, deū eē oipotentē
mediate vel immediate. hoc eſt ꝙ poſſit cāre quodcūqꝫ T
cābile vel imediate: vel per aliqd mediū qd ſubſit cāli-
tati eius. ℂ Hec cōcluſio probaꝫ per hoc ꝙ neceſſe eſt
ſtatum eſſe in cauſis efficiētibus. ⁊ hoc ꝓbaꝫ z⁰ meta. ⁊ T. c. 5. ⁊ ide.
ꝓbatio

ꝓbatio Ariſtotelis/breuiter nūc tāgēdo/ſtat in hoc:tota vniuerſitas cauſatoꝝ cāꝫ hꝫ.nō aūt ꝙ ſit aliqd iſtius vniuerſitatis/qꝛ tūc idē eēt cā ſui.ergo aliqd ext̄ totā vniuerſitatē illā.Si ergo in cauſis nō aſcēdat̄ in infinitū,nō ſolū quelibꝫ eſt cāta:ſꝫ tota multitudo erit cāta:⁊ ꝑ ꝯ͞ns ab aliquo ext̄ totā illā multitudinē.g͛ in illo erit ſtatus/tanq̄ȝ in ſimpl͛r ꝑ cāte.℄ Pōt aūt illius ꝯ͞nis adduci alia ꝓbatio talis.Cā effectiua quāto ſupioꝛ tāto pfectioꝛ in cālitate.g͛ ſi ſupra iſtā datā eſt alia in infinitū ſupioꝛ in cāndo illa erit in infinitū pfectioꝛ in cālitate:⁊ ꝑ ꝯ͞ns hēbit cālitatē infinite pfectā.cālitas aūt cāta vel depēdēs i cāndo/ nō eſt infinite pfecta:qꝛ eſt impfecta reſpectu illi⁹ a quo depēdet.g͛ ſi in iſinitū aſcēdat̄ in cauſis,aliq̄ erit oīno incāta nec depēdēs i cāndo:⁊ ꝑ ꝯ͞ns in illa erit ſtatus.ſic ꝙ ipſa erit effectiua,nō cāta nec depēdēs in cāndo:⁊ ab ipſo eſt oīs cālitas cauſe inferioris:vel ſaltē in virtute ei⁹ cauſat.

V ℄ Ex hoc ad ꝓpoſitū ſequit̄/ꝙ in qðcūqꝫ cātū pōt aliq̄ cā iferioꝛ mediate vel imediate:in illud idē pōt illa cā ſuperioꝛ:⁊ hoc ſaltē mediāte cā ꝓxiāt ꝑ ꝯ͞ns p⁹ cā hꝫ oīpotētiā ſm̄ intellm̄ ptinētēꝫ ad iſtū articulū. ℄ Iſta rō vꝫ dupl͛r poſſe ipediri. Prio qꝛ diceret̄ ꝙ in ordine cāꝝ efficiētiū:lꝫ ſtatus ſit ad vnū p͞m efficiēs:tn̄ iſtud nō eſt deus: ſꝫ aliq̄ intelligētia mouēs pmū celū.nec rō nālis deducit ꝙ vltra tale mouēs:de⁹ imediate moueat/niſi in rōne cāe finalis. Sicut vꝫ Phs illū modum mouēdi appropriare

Tex.cõ.36. ipſi deo,12.meta^ce.vbi ait/ꝙ mouet ſicut amatum ⁊ deſideratū. ℄ 2⁰ diceret̄/ꝙ efficiēs p͞m/qðcūqꝫ ſit,non ꝓbat̄ hēre potentiā reſpectu oīs cābilis q̄lrcūqꝫ.ſ.imediate vel mediate:ſꝫ tm̄ reſpectu oīuꝫ cābiliū in ſua coordinatiōe. oporteret g͛ ꝓbare ꝙ ꝑter illa nō eēnt alia poſſibilia cāri extra illā coordinationē. Iſta duo excludunt̄ per hoc ꝙ nō eſt niſi vnicū ens a ſe/ſiue nō ab alio.Ex hoc eni ſequitur ꝙ nō eſt niſi vnicum agēs nō depēdens in agēdo.qð

Dic ad ſolu tionem inſtantiarum ꝯ͞tra. enim dependet in eſſendo/ſi agat/dependet in agendo.

Ad argumenta ꝑncipalia. ℄ Ad pmū primo videndū eſt de añte/⁊ poſtea

Auerrois ⁊ ſequaces quere. 12.Me. ⁊ alios antiquos. de ꝯ͞ñtia.De añte/dicūt qdā ꝙ Ariſto.nō intellexit pmū ens eſſe infinite potētie intēſiue ſiue vigoris:ſꝫ tm̄ extēſiue/ſiue duratione.rō eni ſua nō plus cōcludit niſi ꝙ ipm̄ mouet motu infinito:qꝛ mot⁹ ille nō eſt infinitus niſi duratione.Et ad hoc vꝫ ſufficere virt⁹ infinita in duratione.

Contra dupl͛r.p͞o ꝯ illud qð imponit̄ Ariſto.2⁰ ꝯtra rōnē/que ad hoc adducit̄.De p͞.Ariſto.eni/

8.phyſi. ad finem. ex hoc ꝙ de⁹ eſt infinite potētie/ꝯcludit ꝙ nō pōt eſſe in magnitudine nec hēre magnitudinē:qꝛ nec infinitā/cū nulla talis ſit.nec finitā:qꝛ/quacūqꝫ potētia in magnitudine finita/poſſet aliqua eſſe maioꝛ.intelligit g͛ in añte talē infinitatē potētie/cū qua/ſm̄ intētionē ei⁹ nō poſſet ſtare oppoſitū ꝯ͞ñtis.ſ.hēre magnitudinē/vel eſſe in magnitudine: qꝛ hoc eſſet dicere ꝙ faceret ꝯ͞ñtiam que/ſm̄ intētionem eius/nō teneret/ſi oppoſitū ꝯ͞ñtis poſſet ſtare cum añte. Nūc aūt cū potētia infinita/ſm̄ duratione/pōt ſtare oppoſitū ꝯ͞ñtis.ſ.eſſe in magnitudine/ſm̄ intētionē eius:qꝛ manifeſtū ſit celū hēre magnitudinē:⁊ tn̄ ſm̄ ipm̄ hꝫ potē

Tex.cõ.17. Tex.cõ.13. ⁊ inde. tiaꝫ infinite durationis:imo ſm̄ ipſum.9.meta^ce.⁊.1.ce.⁊ mun.⁊ in multis alijs locis.Oē ſempiternū eſt foꝛal͛r neceſſariū:⁊ ita/ſi eſt actiuū,hꝫ potētiā actiuā ifinitā ſm̄ durationē.g͛ in añte/nō tn̄ intelligit ille de potētia infinita durationis:ſꝫ de aliq̄ alia que repugnat magnitudini.illa

X aūt nō eſt niſi infinitas intēſiua.Cōcedo g͛ cū iſta ꝯ͞ne/ꝙ Ariſto.ſiue ſufficiēter ꝓbauerit intētū ſuū/ſiue nō/intellexit de infinitate potētie intēſiua. ℄ Sed tunc reſtat 2^m.ſ. de ꝓbatione:qual͛r.ſ.eius ꝓbatio pcedat.De hoc dico/ꝙ tāta pfectio pōt ꝯcludi de potētia,ex hoc ꝙ ſufficiēter pt in talē actū/quāta pōt ꝯcludi ex hoc ꝙ exit in talē actuꝫ.

Et ſi g͛ añs Ari^lis.ſ.ꝙ de⁹ mouet motu infinito/falluꝫ ſit/ ſm̄ theologos:tn̄ multi eoꝝ ꝯcedūt ꝙ pōt mouere motu infinito/etiā a parte ante:ſicut oēs ꝯcedunt/ꝙ a pte poſt:tn̄ differūt a pħo in hoc:qꝛ Phs ponit iſtā potētiā neceſ ꝯiūctā actui:qꝛ inter extrema/ſm̄ ſe imutabilia/eſt habitudo oīno nec͞ia:talia/ſm̄ eū/ſunt de⁹ ⁊ celū.g͛ iter iſta eſt habitudo neceſſaria neceſſitate imutabilitatis/ad quam ſequit̄ motum qui cauſat̄ ab hoc in illo eſſe/neceſſariuꝫ: non illa neceſſitate/que repugnat motui:ſed neceſſitate ineuitabilitatis.nō poteſt ergo ceſſare. Nec cōcordat ſecum theologis in pma ꝓpoſitione.inter extrema ⁊c͞.nec in ſc͞da de celo:qꝛ non ponit mouere neceſſario cōpetere deo actualiter:ponit tamē poſſe infinito tp͞e mouere. Ex iſto poſſe,ſicut ex ipſo mouere:concludi poteſt infinitas potētie. ℄ Sed nūquid intenſiue: Dico ꝙ ſic.nulla eniꝫ virtus pōt per infinitū tēpus mouere niſi/vel a ſe,vel virtute alterius:⁊ tandē opꝫ ſtare ad aliquā primā que mouet ex ſeipſa. Ariſtoteles ergo arguit de potētia pmi mouentis/qui nō mouet virtute alteri⁹/ſed a ſe.Et ex hoc po

Y teſt inferre ꝙ ipſa ſit infinita intēſiue:qð aūt hꝫ a ſe potētiam actiuā,habet a ſe entitatem:qð aūt hꝫ a ſe aliqd/habet illud in tota plenitudine/que ſibi pōt cōpetere.nihil enim habet̄ limitate in aliquo/niſi habeat̄ ab aliquo agēte determināte illud ad certū gradum:qꝛ ſi vnū ens habeat a ſe plenitudinē entitatis/⁊ aliud ens non haberet a ſe taleꝫ plenitudinē:ſed entitatē limitatā,oīno nulla eſſet ratio quare illud plus hēet plenitudinē entitatis q̄ iſtud: ſed videt̄ eſſe/caſus/qui non pōt eſſe in his que ſunt a ſe.

2.phy.t.c.40 Ex hoc igit̄ ꝙ primū mouens mouet a ſe:⁊ per ꝯ͞ns/eſt a ſe/cum tota plenitudo potētie actiue ⁊ entitatis:nō poſſit eſſe ſine infinitate intēſiua:ſequit̄ ꝙ ipſum ſit infinite potētie intēſiue. ℄ Contra hoc qð accipit in antecedēte/ꝙ mouet motu infinito:qꝛ eque habet̄ ſm̄ te ꝓpoſitū ſi moueret motu finito:ſed a ſe.Cōcedo ꝙ vis ꝑncipalis in hoc ſtat ꝙ eſt mouere a ſe:ſꝫ aliquā euidentiā hꝫ ratio de motu infinito:qꝛ ſm̄ Ariſtotelē.motus pmus eſt p͞ infinitus: ⁊ ita ille eſt magis ꝓprius pmo mouēti.primitas aūt motionis:eſt mediū ꝓprium ad ꝓpoſitū vt intelligat̄ in antecedēte.mouet motu ifinito p⁹ infinitate:que.ſ.nō eſt ab infinitate motus alterius:ſed a ſola virtute illi⁹ mouētis.

De conſequētia aūt lꝫ infinita potentia actiua ſit vere omnipotētia: nō

Aa tamē ſequit̄.ſi ratione naturali poteſt cōcludi hoc habere infinitā potentiā.ergo ⁊ omnipotentiā:qꝛ nō eſt notuꝫ rōne nā:ſ.infinitā potentiā eſſe omnipotētiā.⁊ hoc totuꝫ intelligēdo de omnipotētia imediata/reſpectu cuiuſcūqꝫ poſſibilis. ℄ Cum ꝓbat̄/ꝙ infinita potentia ſit omnipotentia:qꝛ infinita potētia nō pōt excedi/nec intelligi excedi:quecūqꝫ aūt potētia que nō eſt omnipotētia pōt intelligi excedi. ℄ Reſpōderet Phs ꝙ potētia ſuprema nō eſt omnipotētia:ſicut intelligimus omnipotētiā:⁊ tamen eſt infinita potētia.nō ergo pōt intelligi excedi/ſm̄ intenſionem:qꝛ ſic infinita eſt:ſed lꝫ poſſit intelligi excedi/aliquo modo/ſm̄ extēſionem:qꝛ nō eſt omnipotētia:non tn̄ ꝓprie hoc intelligi poteſt:qꝛ nō ſine ꝯdictione:qꝛ diceret Phs ꝙ omnipotētiam imediataꝫ reſpectu cuiuſlibet in aliquo eodem eſſe includeret ꝯdictionem:qꝛ deſtrueret ordinē eſſentialeꝫ cauſarū. ℄ Verū eſt ergo ꝙ ſuprema potentia actiua ſiue potētia infinita eſt omnipotētia:ſed non eſt notum per rōnem nālē/ꝙ ſuprema potētia poſſibilis etiā intēſiue infinita ſit omnipotentia ꝓprie dicta: que.ſ.pōt in qðcūqꝫ poſſibile imediate.

Ad primū arg^m in ꝯtrariū:qð.ſ.eſt de gn͞atione filij. ℄ Rñ°.ꝙ po^a actiua pōt intelligi

Bb ꝓprie:qꝛ pro po^a cātiua,cui correſpōdet poīe.ſ.cābile. Alio

modo poteſt intelligi magis expreſſiue pro potẽtia pductiua, cui correſpõdet poſſibile. i. obiectum pducibile: et ita
oipotẽtia põt intelligi dupl'r. Primo mõ potẽtia cãtiua
ois cauſabilis. 2° mõ potentia pductiua ois pducibilis.
Si 2° mõ intelligeret ſolus pr̃ eſſet oipotens: qr ſolus pr̃
hꝫ fontalẽ fecũditatẽ ad pducẽdũ oẽ pducibile. Sancti
Ꝟo nõ ſic loquunt de oipotentia: ſꝫ tm̃ p̃ mõ: vt. ſ. iportat
potentiã cãtiuã ois cãbilis. i. poſſibilis: quõ nec filius eſt
poſſibilis: nec ſpũſſctũs: lꝫ ſit pducibilis: qa nõ eſt cãbilis:
nec in alietate nãe pducibilis. Sm̃ g° q° ſancti loquunt de
oipotentia. ſ. pro potentia cãtiua ois cãbilis, que eſt cõis
trib° pſonis, abſolute ↄcedendũ eſt q° oipotẽtia nõ reſpicit actũ notionalẽ intrinſecũ. et ſi ergo poſſet demõſtrari
deũ eſſe oipotentẽ: nõ tñ potentẽ in tales actus notionales. ℂ Sed ↄ hoc eſt difficultas in auctorib° Aug. et Ricar.
Expõ mirabilis ad aucto. Aug. adductis. ℂ Ad auctẽ Aug. que allegata fuit prius in ↄtiũ
dici põt: q° iſta ↄñtia. ſi pr̃ nõ põt gñare filiũ, vl' nõ equalem filiũ, nõ eſt oipotẽs. nõ eſt formalis: eo modo quo arguit a deſtructione ptis in q̃titate ad deſtructionẽ totius:
ſed eſt a deſtructione poſterioris nec'io ↄñtis, ad deſtructionẽ prioris: qr ſi nõ poſſet gñare filiũ aut filiũ equalem:
aut hoc eſſet, qr nõ cõpetit ei° pfectioni eſſentiali: et aut qa
nõ cõpetit eius pprietati pſonali. nõ 2° mõ: qr illa pſona
eſt a ſe: et ideo nõ repugnat pprietati ſue aliqd actiue pducere. Si p̃ mõ. ergo nõ hꝫ nãm pfectã cui poſſit in aliquo
ſuppoſito, cõpetere potentia productiua ois pducibilis.
et ſic ergo negatio act° notionalis, nõ infert formaliter ne-
Cc gationem oipotẽtie: tñ gr̃a mãe tenet ↄñia de iſta pſona
cui nõ repugnat rõne pprietatis ſue actus talis notionalis. ℂ Sed ↄ hoc arguit, per hoc, q° oipotentia vr̃ pprie
reſpicere deũ, vel pſonam diuinaꝫ pro obto. Iuxta illud
eiſ. vltimo. Ricar. 12. de tri. vbi arguit, q° ſi duo eẽnt oipotẽtes: vn°
faceret aliũ nullipotẽtẽ: qđ nõ ſequeret, niſi reſpectu oipotẽtie in vno eoꝝ, obm eſſet alter oipotẽs. ℂ Ad hoc pt
dici ſicut dictũ eſt ad arg™ Augu. q° nõ tenet illa ↄñ a tãq̃
a toto in quãtitate, eſt oipotẽs: g° eſt potẽs circa aliũ deũ
ſiue circa aliũ oipotentẽ: qr alius de°, ſi poneret, nõ eſſet
obm oipotẽtie pprie dicte: ſꝫ nec'io eſſet a ſe. Sed ↄñtia
ſic tenet per locũ extrinſecũ. Uno mõ qr vn° oipotẽs poſſet ſua volũtate oia poſſibilia et cõpoſſibilia producere.
Alius Ꝟo oipotẽs poſſet ex ſua volũtate eadeꝫ poſſibilia
impedire: g° ille faceret illũ nullipotẽtẽ: nõ agẽdo aliquid
circa ipſum: ſed circa obm potentie ipſius. ℂ Si dicas
illũ cũ iſto in obtis volitis vl'iter ↄcordare. ℂ Cõtra. q̃cq̃
illud videat eẽ pura fictio de illis reſpectu quoꝝ vtraqꝫ
volũtas mere ↄtingẽter et eque indepẽdenter ſe hꝫ: tñ ex
Dd hoc ſequit q° ille faciat iſtũ nullipotẽtẽ: qr nõ pñt eẽ due
cauſe totales cãntes idẽ cãtũ: qr vel illud bis acciperet eſſe:
vel nõ vtraqꝫ vt diſtincta ab alia eſſet cã completa. Iſte
aũt, qui p te ponit ↄcordare cũ illo in volitis, p ſuã ppriã
volũtatẽ põt eſſe cã totalis et cõpleta volitoꝝ. g° ille non
põt eſſe cã totalis diſtincta reſpectu eorundẽ. Et ſicut eſt
de duobus ita de oĩbus. ergo p volũtatẽ illius ex parte
obtoꝝ põt ille fieri nullipotens, hoc eſt nõ potens aliqd
ponere in actũ, volũtate iſtius ↄuenientẽ, vt diſtincta et totaliter cauſante idẽ. ℂ Sed ↄ rõnes iſtas datas ad au-
Egidius de Roma li. 1. diſt. 20. ctoritates Augu. et Ricardi, arguit p hoc q° formal'r ſequitur. ſi filius eſt oiſciens: g° eſt ſciẽs gñationẽ pr̃is. et ſil'r, ſi
eſt oiuolens, eſt volẽs iſtã gñationẽ. g° a ſili de oipotẽtia,
ſeqtur in ↄñtia vera et formali. eſt oipotẽs. g° eſt potens in
gñationẽ illã: et non tm̃ gr̃a mãe ſicut dicit, mſſio. ℂ Dic
põt dici q° in oĩb° iſtis noĩb°: oipotẽs: oiſciens: oiuolẽs eſt
Ee diſtributio, nõ actus: ſed obti ipſi° actus. g° formal'r inferri põt de obto hoc et illo. et ita de qbuſcũqꝫ obtis actus talis. Nũc aũt ſcie et volũtatis diuine, in quacũqꝫ pſona diuina, obm ſimpl'r eſt actus notionalis: nõ ſic eſt obm oipotentie. igit formal'r omniſciens et omniuolens inferunt
ſcire et velle actũ notionalẽ: nõ ſic oipotens poſſe actũ notionalem. Ratio illius diẽ eſt: qr actus notionalis eſt qd
ſcibile et volibile: non aũt ſimpl'r poſſibile, put poſſibile
intelligit cãbile: qr et ſi habeat rõnẽ boni et veri: nõ tñ rõnem cãbilis et cauſati. ℂ Ad aliud arg™ de creatione angeloꝝ. ↄcedo q° ſicut iſta demõſtrat q° de° põt in omne
cãbile, mediate vl' imediate: ita põt demõſtrari in particulari q° poſſit in hoc. qñ minor mediãte qua infert talis
ↄclo, eſt euidens vel demſtata: al'r nõ: qr ſm pħm p̃ poſ. c. 20.
Cõtingit ſcire de oi mula eſſe ſterilem et ignorare de hac
mula: ſi hec minor eſt ignota. ſ. hãc eẽ mulã. Nũc aũt minor reſpectu huius ↄclonis deus põt cauſare angelũ, eſt Tho. 1. parte ſũme. q. 66. arti. 2.
iſta. angelus eſt cauſabilis. ℂ De iſta aũt minore dr̃, q° tñ
eſt credita et nõ demõſtrabilis: et ideo ↄclo ſequẽs eſt tm̃
credita: lꝫ maior vl'is ſit demõſtrabilis. ℂ Dicit ſcdo q°
iſta minor negãda eſſet ſm pħm. et ita ↄclo. Poſuit enim
phs (vt dicũt iſti) oẽm intelligentiã eſſe ſimpl'r a ſe: quia
poſuit oẽm intelligẽtiã eẽ neceſſariã: ſicut pꝫ. 12. meta°. Tex. cõ. 43.
Cauſatũ aũt ab alio, eſt ex ſe non ens et de ſe poſſibile. qđ
aũt eſt ſimpl'r neceſſe eſſe, nullo mõ eſt poſſibile. nõ ergo
poſuit Ariſto. iſta ↄdictoria. ſ. intelligentiã eſſe neceſſariã
qđ plane poſuit: et tñ eã eſſe cauſatã ab alio. ℂ Dicit etiã Henri. quolibeto. 6. q. 14
a qbuſdã q° Ariſto. poſuit intelligentiã eſſe infinitã. et ex
hoc ſeqtur etiã q° ipſa ſit a ſe: qr qđ eſt ab alio eſt finitũ.
añs pbat: qr. 12. meta°. c. 4. repetit oſtẽſũ eſſe q° nõ cõ- Tex. c. 41. 8. phyſico.
uenit p̃mũ mouẽs hie magnitudinẽ: qr hꝫ potẽtiã infinitam. et finitũ nõ hꝫ potentiã infinitã. Poſt illud ſtatim in
p̃n°. 5. c. querit, vtrũ ponendũ ſit vnã talẽ ſubam, aut plu- Tex. cõ. 42.
res: et determinat q° plures ſm numerũ lationũ, intentio
ergo ſua eſt, cõparãdo ↄclonẽ p̃cedẽtẽ ad ↄclonẽ ſequentem q° plures ſint ſube ſine magnitudine: qr infinite potentie. ℂ Item. c. 5. poſt p̃ncipiũ. palã ingt eſt: qr tot ſub- Tex. cõ. 43.
ſtãtias neceſſe eſt eſſe nã ſempiternas et imobiles ſm ſe,
et ſine magnitudine, ppter predictã cãm in. 4. c. ſ. habere Tex. cõ. 41.
potentiam infinitam: qr illa non põt eſſe in magnitudine
nec finita, nec infinita: qr nulla eſt.

Sed quia nulli auctori imponenda eſt ſentẽtia falſa, vel multũ abſurda, niſi habeat expſſe
ex dictis eius, vel ſequat euidẽter ex dictis eius. Et cum
iſtud angelũ eſſe ens a ſe ſit nõ tm̃ falſum, ſicut pꝫ: ſꝫ etiã
valde abſurdũ: qr oppoſitũ eius põt demõſtrari, vt patet
hic: nec iſtud legat expreſſe ex lrã Ariſtotelis, non videt Ff
hoc ſibi rationabil'r imponi. ℂ Dico g° de iſta minori. angelus eſt cauſabilis. duo oppoſita p̃dictis. p̃mũ q° illa eſt
demõſtrabilis, ſm q° illud fuit ab Ariſtotele conceſſuꝫ.
Primũ pbo ſic. nõ poſſunt eſſe due nature intellectuales
ſimpl'r infinite: ſed quecũqꝫ nã intellectualis, ſi eſt a ſe, ſiue incauſata, ipſa eſt ſimpliciter infinita. ergo nõ poſſunt
eſſe plures nature intellectuales ſimpl'r incauſate. prima
eſt incauſata: aliogn nõ eſſet p̃ma. g° quelibet alia eſt cauſata. ℂ Prima ppõ iſtius deductionis pbat diffuſius
in qõne de vnitate dei. nũc tãgo vnã pbationẽ: qr vtraqꝫ
illarũ intelligeret alterã pfectiſſime: tantũ. ſ. q̃tuꝫ ipſa eſt
intelligibilis: et cõprehenſibilis. et ſil'r vna diligeret aliam
quãtũ ipſa eſt diligibilis: et ſic etiã vtraqꝫ ſeipſam cõprehẽdit et diligit. et ita vtraqꝫ tam ſm intellectuꝫ q̃ ſm voluntatem beatificat: tam in ſeipſa q̃ in alia. eãdẽ aũt potentiã ſimul cõprehendere duo obiecta adequata infinita, eſt impoſſibile: qđ vtrũqꝫ obiectũ toti virtuti potẽtie
totaliter adequat: imo nec vna potẽtia põt hie duo obta
eque prima. eſſentia aũt iſtius eſſet p̃mũ obm ſui intell'a.
nõ g° eſſentia illius, erit p̃mũ obm iſtius: ſed nec erit obm
ſecundariũ: qr nõ eſt entitate poſterius q̃ ſit eſſentia illi°.

cū ſit infinita ſicut iſta.nec p ꝯñs eſt poſterius ea in intel-
ligibilitate.potētiā etiā ita perfecte cōprehēdere eſſentiā
alterius ſicut ꝓpriā eſt impoſſibile:ꝑcipue qn̄ nā ꝓpria
nō includit eminēter naturā alterius,nec depēdet eſſen-
tialiter ab illa altera.nec eſt eiuſdē ſpeciei cū illa:que oīa
ſunt vera in ꝓpoſito de deo.ſ.ꝛ intelligētia. ❡ 2ᵒ ꝓpoſi-
tio huius deductionis.ſ.ꝙ natura que eſt a ſe eſt infinita.
pꝫ ex illo qḋ dictum eſt ſupra/qualr̄ phȳs probat primuꝫ
mouens eſſe infinite potentie:qꝛ eſt a ſe potēs:ꝛ ideo ha-
bet plenitudinem potentie.

Gg **Secundum** ſcꝫ ꝙ Ariſtoteles cōceſſit iſtā mino-
rem.probo.ꝛ ꝑmo ex intētione eius.
Te.c.52.ꝛ inde 12ᵒ metaphyſice. concedit enim omnia habere ordinem
eſſentialem inter ſe:ꝛ magis ordinem eſſentialeꝫ ad vnū
primum. Nūc aūt/infinitū intēſiue,nō poteſt eſſe ſubor-
dinatū eſſentialiter alicui alteri,nec ſicut ad finē:qꝛ bonū
A. infinitū nō eſt ꝓpter alterū bonū.bonū aūt totius vniuer
ſi vtroqꝫ modo ſe hꝫ:ꝛ.ſ.in ordine entium inter ſe:ꝛ in or-
dine eoꝝ ad optimū ſeparatū.nec infinitū pōt eſſe ſubor
dinatum alteri in ꝑncipaliori:qꝛ hꝫ virtuteꝫ actiuā infini-
Tex.cō. vlti. tam.Et etiā ſm̄ ipſuꝫ in fine.12.Entia nō volūt male diſ-
Pont. quo- poni.vnus ḡ ꝑnceps. ❡ R̄ſidet ꝙ Ari.ordinē cōceſſit in
libato. 8.q.9 entibus ſeparatis:qꝛ ſcḋa cauſa depēdet a ꝑma:ſꝫ non ſic
ꝛ vltima. cauſalr̄ ab ea.ſicut eſt in ſpēbus numeroꝝ ꝛ figurarum.
❡ Contra hoc/nihil eſt depēdens ab aliquo in eſſendo/a
quo nō hꝫ in aliquo genere cāe/eſſe:ꝛ ſilr̄ de ꝑmanentia.
ꝛ nō obſtat illud de numeris:qꝛ numerus minor poten-
tialiter ſeu mālr̄ acceptus,eſt pars maioris:pars auteꝫ
Tex.cō.3. hꝫ rōnem māe.vt habeẗ.5.metaᶜᵉ.ptes ingt totius vt ex
quo cauſe ſunt/ꝛ idē ibidē.hoꝝ aūt hec quidē quaſi ſubie
Hh ctum vt partes.numerus ꝟo minor actualr̄ ꝛ formaliter
acceptus nō eſt pars maioris.nec ab ipſo ſic accepto de-
Tex.cō.36. pendet maior in eſſendo. ❡ P̄.in eodē.12.c.4.de p̄ mo-
uente dicit ꝙ mouet ſicut appetibile ꝛ intelligibile. huiꝰ
aūt mouēt nō mota.Sic aūt deus mouet intelligētiā ſibi
ꝓximā.ergo cauſat intelligere ipſiꝰ intelligētie:ſed illud
12.metaphy. intelligere/vt iſti dicūt/ſm̄ Ariſt.eſt idē ꝙ ſuba intelligē-
Tex.cō.37.ꝛ tie. ❡ Si dicaẗ ꝙ illud mouere eſt metaphoricuꝫ:ꝛ non
3.de anima. ꝓprie aliqd cauſare. ❡ Cōtra.oīs intellectio que non eſt
Tex.cō.15. eadē obto cauſaẗ ab obto/ꝛ vī ꝙ effectiue,ſm̄ Cōmē.ibi
Cō.36. dicētē.ꝙ balneū in mēte mouet vt efficiēs.ꝛ vt extra mo
Tex.cō.79. uet vt finis. Probaẗ idē 2ᵒ ſm̄ intētionē Ariſto.8.phyſi.
qꝛ ibi ꝓbat ꝙ mouēs infinite potētie non pōt imediate
mouere/celū moueẗ/igiẗ imediate ab aliquo mouēte po
tentie finite.illud aūt eſt intelligētia ꝓpria motrix. vult ḡ
ꝙ illa ſit finita.ꝛ p ꝯñs nō a ſe.hec ꝯñia eſt ſuperiꝰ oſten
Tex. cō. 78. ſa. ❡ P̄.ex eodē.8.arguiẗ ſic. Phȳs vult ibi ꝙ mouēs infi
ꝛ inde. nite potētie moueat celū motu infinito:ꝛ nō imediate vt
dictuꝫ eſt.ḡ mediate.ſ.mediāte intelligētia. Et hāc eē eiꝰ
intētionē.ſ.mouēs finitū mouere celū imediate:ꝛ mouēs
infinitū mediate.dicit Cōmētator. 12.metaᶜᵉ cōmē.41.
Ii ſunt igiẗ reſpectu celi duo mouētia ordinata.Tūc arguo
ſic.qñcūqꝫ ſūt plā agētia eēntialr̄ ordinata.aut 2ᵐ accipit
eſſe a p̄.exēplū de celo ꝛ igne.aut 2ᵐ/ſꝫ nō accipiat eē a p̄
tn̄ accipit aliquā influētiā.exēplū. Baculus motuꝫ acci-
pit a manu vt poſſit vlteriꝰ mouere pilaꝫ.aut 3ᵒ mō/am-
bo attingūt eūdē effectū imediate ſꝫ ordine quodā. p̄ᵐ.ſ.
ꝑncipalius.ꝛ 2ᵐ minus ꝑncipaliter ipſum eūdē effectuꝫ
attingit. Exᵐ de pr̄e ꝛ matre reſpectu gn̄ationis ꝓlis.ſm̄
opinionē ponētē matrē eſſe actiuā.Quero ergo quo iſto-
rum triū modoꝝ ſe hūt iſta duo agētia in mouēdo celuꝫ.
nō 3ᵒ mō:qꝛ ſtatim ſequiẗ ꝙ in equali tp̄e:imo in eodem
tp̄e/moueat virtꝰ finita ꝛ infinita.qꝛ vtraqꝫ attingit mo-
12. metaphy. tuꝫ imediate tanq̄ ꝓpriū effectū.Si dicaẗ 2ᵐ/cū nihil ſm̄
Ariſto.recipiat ab intelligētia aliud ab eiꝰ eſſentia hētur/

ꝓpoſitū.Si dicaẗ p̄ᵐ/pꝫ ꝙ hoc eſt ꝓpoſitū.pꝫ ergo ꝙ Ari. Argᵐ effica-
ſic intellexit iſta agētia eē ordinata/ꝙ 2ᵐ eēt a p̄:ꝛ tūc p̄ᵐ ciſſimuꝫ ꝯtra
mouet mediate:ꝛ dat eē ꝛ virtutē ꝓprio mouēti.ꝛ qꝛ ꝑpe- proteruos.
tuo dat illud eſſe:ꝛ virtutē:iō eſt cā ꝑpetuitatis in motu.
finitas aūt virtutis/que nō eſt aliud a nā angeli/eſt cā ſuc
ceſſiōis motꝰ:qꝛ illi virtuti pōt eē aliqua reſiſtētia in mo
bili que nō poſſet eē virtuti infinite. ❡ 3ᵒ ꝓbaẗ h̄ idē ex
intētiōe Auer.qui de intētione Ari.loquēs in tractatu de 1.ꝛ.2.celi.ꝛ
ſuba orbis.c.3.dicit ſic.Corpus celeſte nō indiget tn̄ vir mūdi.ꝛ.12.
tute mouēte in loco:ſꝫ ēt virtute largiente eē ꝛ ſubaꝫ ſuā metaphyſice.
ꝛ ꝑmanētiā eternā ꝛc̄.ꝛ poſt/dixerūt qdā ipſum.ſ.Ariſt.
nō dicere cāꝫ agētē celū:ſꝫ tn̄ cāꝫ mouētē.ꝛ illud fuit val
de abſurdū.Ita aūt poſuit Ariſt.celū eē formalr̄ necīuꝫ
ſicut itelligētias:qꝛ vlr̄/oēꝫ ſubam ſempiternā dixit for-
malr̄ eē neceſſariā.vt pꝫ.9.metaᶜᵉ.c.7.eſt aūt potētia ni- Tex.cō.17.
hil ſempiterni ꝛc̄.ꝛ.12.metaᶜᵉ.ſatis habeẗ intētio eiꝰ de Tex.cō.41.
hoc.c.5.ergo ita ſtaret cū intētione eiꝰ ꝙ deꝰ eſſet cā eſſe ꝛ inde.
ꝛ ſube ipſius intelligētie:ſicut ſm̄ Auer. fuit intētio eius
de celo. ❡ P̄.hec eſt intētio Auicē.expſſe. 9.metaᶜᵉ.c.4.
ꙩ oīs intelligētia cāta eſt a p̄.ꝛ forte in hoc nō ſolū nō cō
tradicit Ariſto.ſed explicat illud de mō ꝛ ordine produ-
ctionis:qḋ Ariſto.nō explicauit.Et ſi dicaẗ Ariſtotelē po-
ſuiſſe oēm intelligētiā a p̄ imediate ꝓductā:tūc Auicēna/
quātū ad ordinē/quē ponit/ꝯdicit ei:ſꝫ ad ꝓpoſitū/ꝙ in-
telligētia ſit ꝓducta habeẗ ꝯcordia.De mō aūt illiꝰ cāatio-
nis ſatis hꝛi pōt ex intētione Auicēne quo ad hoc.ſ.ꝙ nō
poſuit eā per motū/vel mutationē/vel cū aliqua nouita-
te:ſed ꝙ totū eſſe intelligētie ſemꝑ eſſet a p̄.ꝛ in diuerſita
te eſſentie/ſicut nos ponimus ꝙ filiꝰ eſt a pr̄e ſemꝑ in ea-
dem eſſentia.ꝛ ſicut ſm̄ Ariſto.ſempiternū eſt lumen in 12.celi.ꝛ.2.
illis corporibus ꝑſpicuis que nunq̄ cadūt in vmbra ali- metheo.c.3.
cuius corpis.ſ.corpoꝝ cauſantiū vmbrā in vniuerſo:ꝛ tn̄
illud lumē ꝑpetuū in corpibꝰ illuminatis poneretur a ſole
effectiue. Non enim lumen illud diceretur a ſe formalr̄:qꝛ
tūc nō eēt eiuſdē rōnis cū lumine in illa parte que aliqñ
nō illuminaẗ.nā illud lumen/cū ſit nouū/certū eſt ꝙ cau
ſatū eſt a ſole.qḋ aūt cātū eſt/nō eſt eiuſdē rōnis cum eo
qḋ eſt a ſe. ❡ Qñ ḡ ꝓbaẗ ſm̄ intētionē Ariſto.angelū nō Kk
eſſe cātū:qꝛ ſm̄ ipſuꝫ eſt formalr̄ necīuꝫ ❡ Dico ꝙ ipſe
nō poſuit iſta inter ſe repugnare,cātū ꝛ formalr̄ necīum.
cū dicat 2ᵒ metaᶜᵉ.ſempiternoꝝ ꝑncipia ſemꝑ eē veriſſi- Tex.cō.4.
ma neceſſe eſt:qꝛ ſunt alijs cauſa veritatis. Sempiterna
ergo/que ipſe poſuit formalr̄ necīa/conceſſit ꝑnꝰ habere.
❡ Itē.5.metaᶜᵉ.c.de necīo.nihil ꝓhibet necīoꝝ quorūdā Tex.cō.6.
eſſe alteras cauſas. Hoc etiā pꝫ in ꝟitatibꝰ ꝑncipij ꝛ cō-
cluſionis.ſi tn̄ ꝑncipiū ſit cauſa ꝯclōnis in eſſendo verū.
❡ Cū arguiẗ/cātū eſt de ſe nō ens:ſꝫ poſſibile eē ꝓprie.
dicēdū eſſet ꝙ nō eſt de ſe ens/vel magis nō eſt a ſe ens:
ita ꝙ cauſato nō opꝫ ꝙ cōpetat aliqua nō entitas:ſꝫ nega
tio modi eſſendi qui eſt a ſe eſſe.ꝛ iſta negatio eſt cōpoſſi-
bilis neceſſario:ſꝫ negatio entitatis/nō ſit cōpoſſibilis ei. Ll
❡ Qḋ etiā dicit ꝙ cauſatū eſt de ſe poſſibile ſi intelligi-
tur de potētia/que eſt dr̄a entis oppoſita actualitatis po-
tentia nō necīo inuenit in cauſato/niſi qḋ cauſaẗ cū noui-
tate.nō aūt necīuꝫ fuit apud Ariſto. cōnexio cauſationis
ꝛ nouitatis:ſicut nec apud illos theologos:qui dicūt deū
poſſe ꝓduxiſſe aliqd ab eterno.eſt tn̄ omne cauſatū poſ-
ſibile/hoc eſt obꝫ potētie cauſatiue:ſed iſta poſſibilitas/ a.ſ.de termi
ſꝫ repugnet,neceſſitati a ſe/non tn̄,ſm̄ Ariſto. repugnat nis.
neceſſitati formali. ❡ Ad aliud cum imponiẗ Ariſto.de
infinitate intelligētie/oppoſitū eſt verū:ꝛ etiam in ſe de-
monſtrabile.ꝛ oſtenſum eſt prius/ꝙ ſit de eiꝰ intētione.
Ad illas ergo auctes eiꝰ pro hoc adductas. ❡ Ad Tex.cō.41.
ꝑmā.ꝯclō vltima.4.c.nō eſt illa/ꝙ pri- Tex.cō.29.
muꝫ eſt ſine magnitudine:qꝛ infinite potētie:ſꝫ poſt illā idem.5.ꝛ.8.
phy.ꝛ.1.celi.

ſeqtur alia ↄcło.quaſi recitata/vt pri⁹ oſtēſa.ſ.φ eſt ipaſ-
Mm ſibilis ⁊ inalterabilis.oēs enim aliq motus ſunt poſterio-
res illo qui eſt ſm locū.hec ille. Nō eſt aūt illa ſuba mo-
bilis ſm locū:qḋ ꝓbari pōt ex ꝑbabitis ibi.⁊ tūc conclu-
dit.ergo nō eſt mobilis aliquo poſteriori motu:⁊ ita inal
Tex.cō.43. terabilis.⁊ tūc ſequiẗ ꝑnᵐ.5.c. vtrū aūt vnā talē ⁊c̃.ita φ
talitas iſta referẗ ad eē inalterabile/de quo imediate pre
ceſſit ſermo. Nō aūt referẗ ad eē potētie infinite/de quo
fuit ſmo in ꝑcedēte.5.que enim cōtinuatio eſſet ſmonis/
φ eē tale referaẗ ad ↄditionē ꝑus habitā mediate/⁊ non
ad illā que prius imediate habeẗ:vel poſſet dici φ ſi/ta-
le/referaẗ ad illā ↄditionē mediate ꝓpoſitā/referēda eſt
ad illud qḋ fuit in ↄcłone.ſ.nō hre magnitudinē.⁊ ↄcedo
φ plures ſunt tales ſine magnitudine/ſicut plures ſūt in
alterabiles ⁊ impaſſibiles.℄ Ad aliā auctē/dico φ nega
Nn tio pōt per tot media ꝓpter qḋ de aliquo concludi/quot
poſſunt eſſe in ipſo cauſe repugnātie ad affirmationē op-
poſitā.⁊ ſi aliqḋ vnū ſit cauſa adequata repugnātie/illud
erit mediū adeq̄tū ad oſtēdēdū talē negationē.infinitas
aūt intēſiua eſt vna cauſa repugnātie ad hre magnitudi-
nem:ſed non adequata.hre aūt intellectualitatē ſine mā/
eſt rō adequata. Iſta aūt duo opȝ ↄiūgi.ſ.intellectualita-
tem ⁊ imālitatē/ad hndū mediū ſufficiēs.q2 ſicut nō ſuf-
ficit intellectualitas ſola ſm mētē Ariſt. ſicut pȝ in hoie.
ſic nec imālitas:ſicut pȝ in celo.℄ Ad iſtā ergo auctori-
tatē dico φ nō hre magnitudinē/pōt cōcludi ex īfinitate
Tex.cō.41. potētie.⁊ ſic ↄcludiẗ ibi.c.4.ↄne penul.⁊ ēt cōcludiẗ.8.
Tex.c.78.⁊ inde. phyſi. Pōt etiā cōcludi ex alio.ſ.imālitate cū intellectua-
litate.purū enim intellectuale nō pōt hre magnitudinē:
q2 forma intellectualis nō eſt extēſibilis:ſed ſi aliqḋ intel
lectuale ſit q̄tū/habet mām que perficiẗ a forma intelle
ctuali.⁊ tūc recipit q̄titatē/nō rōne intellectualitatis ſed
rōne mālitatis/quā ꝑficit forma intellectualis:ſicut eſt in
hoie. Hec ergo eſt vera.nā hñs infinitā potētiā nō habet
magnitudinē.⁊ hec.nā intellectualis nō hñs materiā nō
Tex.cō.41. habet magnitudinē. Ibi ergo verſus finē.4.c.ꝓbaẗ/non
hre magnitudinē per hre potētiā infinitā:ſed illud nō eſt
Tex.cō.30. mediū adequatū reſpectu ꝑdicati.ibi aūt.c.3.poſt ꝑnᵐ ha
betur de ſubſtātijs imobilib⁹/φ opȝ eas eē ſine mā.ſem-
piternas enim eas eſſe opȝ.Et ſi aliqḋ eſt actu ſempiter-
Tex.cō.36.⁊ inde. num.ergo actu ſine mā.⁊ poſtea in ꝑn°.4.c.habetur/q̄uo
iſte ſubſtātie mouētes/ſunt nāe intellectuales.℄ Ex iſtis
habeẗ 2ᵐ mediū ad remouēdū magnitudinē/qḋ eſt eſſe
Oo intellectuale ſine mā.⁊ iſtud eſt mediū adequatū reſpe-
Tex.cō.43. ctu ꝑdicati:qn̄ ergo diciẗ.c.4.φ opȝ tot ſubſtātias eē ſi-
ne magnitudine/ꝓpter cām ꝑdictā.hoc debet itelligi de
illa cauſa adequata/que.ſ.eſt itellectualitas ſine materia/
Tex.cō.30. que dicta eſt in ꝑn° tertij capl̄i:⁊ in ꝑn° quarti capl̄i.non
Tex.cō.36.⁊ inde. aūt debet referri ad illā ꝓpōnem que tacta eſt in fine de
infinitate potētie.nec hoc videẗ deſtruere ſniaȝ lr̄e/cum
intellectualitas imālis ſit ꝓpria cā:imo adequata reſpe-
ctu ꝑdicati.hoc aūt qḋ eſt habere infinitā potētiā/vel nō
eſt eius cauſa/vel nō eſt adequata:q2 ꝑdicatū oī intelligē
tie ↄuenit.mediū aūt ↄuenit ſoli deo. Cui honor eſt ⁊ glo-
ria in ſecula ſeculorum. Qō. VIII.

Utrum filius verbū diuinuȝ/hēat cauſalitatē aliquam/
ꝓpriā/reſpectu creature. Arguiẗ φ ſic.q2 ars
dicit reſpectū cāūtatis ad artificiatum:⁊ idea
ad ideatū:ſed verbo diuino cōpetit ꝓprie eē
artē ⁊ hre in ſe ideas oium factibiliuȝ.ergo ⁊c̃. minor pȝ
a.l.28. per Augᵐ.6.de tri.c.9.vel.37.verbū inqt ꝑfectum/cui nō
deeſt aliquid:eſt ars qdem omnipotētis ⁊ ſapientis dei.
hoc pro p° parte minoris.⁊ ſeqtur.plena oium rōnuȝ vi-
uentiū incōmutabiliū:⁊ hoc pro 2° pte minoris:eq2 ꝑ rō-
nes illas itelligit ideas/vt pȝ ex intētione ei⁹.83.q.q. 46.
⁊ ſeqtur ibi.nouit de⁹ oia que fecit ꝑ ipſuȝ.hoc pro vtraqȝ
parte minoris:itelligēdo ſic.nouit tanq̄ȝ in arte in qua re-
lucēt rōnes artificiatoꝝ.℄ Ad oppoſitū Aug⁹. 2.de tri.
c.15.loquēs de filio incarnato.mitti inqt a pře ſine.ſ.ſ.nō a.l.7.vel.8.
potuit.⁊ ſeqtur/paucis iterpoſitis. Fortaſſe aliqs cogitat/
vt dicamus etiā a ſeipſo miſſuȝ eē filiū:q2 ille Marie cō a.l.cremn.
ceptus ⁊ part⁹/opatio trinitatis eſt/qua ī cauſante/omnia
cauſanẗ.℄ Et iſtā ↄcłonē ↄcedit implicite/cuȝ rńdet ad
obōnē que poſſet fieri ↄ eā/dicēs:q̄uo inqt přī filiū miſit/
ſi ipſe ſe miſit:cui ꝑ rńdeo ⁊c̃. Itē ibideȝ intelligat iſtam
incarnationē vna eadēqȝ opatione pr̄is ⁊ filij inſepabilr̄
eē factā.nō vtriqȝ inde ſepato.ſ.ſ.℄ Itē idē li.4.c.22.vel
38.plane fidēter dixerim/prēȝ ⁊ filiuȝ ⁊.ſ.ſ. vni⁹ eiuſdēqȝ
ſube.deū creatorē/trinitatē oipotētē/inſepabilr̄ operari.

Queſtio iſta gn̄aliter ꝓpoſita intelligi pōt de qua-
cūqȝ cāūtate/que deo conuenit reſpectu
creature.ſȝ argumēta magis tāgūt de cāūtate effectiua. A
℄ De iſta ḡ cāūtate ꝑ ingrēda/ſūt tria vidēda.ꝑ vtrȝ ali-
qua rō formalis cauſandi/ſit ꝓpria verbo. 2° vtrū aliqs
modus vel ordo in cāūtate ſeu cāndo/ſit ꝓprius ſibi.3°
vtrū aliqs reſpectus cāūtatis vel aliqs alius reſpect⁹ ad
creaturam/includaẗ per ſe in ei⁹ ꝓprietate conſtitutiua.

De primo dici pōt/φ nō eſt ꝓpria ſibi aliqua rō
formalis agēdi ad ex̄. ℄ Et hoc pōt
tripliciter oñdi.ꝑ auctoritate.2° ratiōe ſumpta a poſte-
riori:⁊ tādē rōne ſumpta a ꝑori. ℄ Auctoritas eſt Augu.
5.tri.14.vl.34. vbi dicit ſic. ad creaturā přī ⁊ fili⁹ ⁊ ſpūſ-
ſcūs ſunt vnū ꝑncipiū/ſicut vn⁹ creator ⁊ vn⁹ de⁹. ℄ Ex Speculatio ſubaluſione.
hoc vř/φ ſicut eſt in eis vna formalis deitas/per quā di-
cunẗ vn⁹ deus:ſic eſt vna formalis rō cauſandi ⁊ ꝑncipiā
di/per quā dicunẗ vn⁹ creator/⁊ vnū ꝑncipiū. Hoc ideȝ
vult Dioᵐ de di.no.dicēs/cōia totius diuinitati ſūt cauſabi
lia oia.℄ Rō a poſteriori ſumiẗ ab actu cāndi/de quo
actu ait ſaluator Ioā.5.quecūqȝ ille.ſ.pater fecerit/hec/⁊
filius/ſimilr̄ facit.per h̄ φ ait/quecūqȝ/pȝ φ non ſe hñt
přī ⁊ filius in agēdo ſicut cā vniuerſalis ⁊ ꝑticularis: ſicut
ſol ⁊ přī in gn̄atiōe aialis. Ex hoc φ ait/hec.pȝ φ nō ſunt
cāe varie reſpectu alioꝝ cātoꝝ.ſed eorūdē.ex hoc φ ait
facit.pȝ φ nō ſe hñt ſicut agēs ⁊ rō agēdi.rō q̄ppe agen-
di nō proprie agit.Ex eo φ ait/ſimilr̄. pȝ φ nō hñt ſe in
agēdo ſicut cā ſuꝑior ⁊ iſerior.que nō agit virtute ꝓpria
ſed virtute alterius.puta depēdēter ⁊ impꝑfecte reſpectu
ei⁹:nec etiā agūt/ſicut due cauſe partiales ī cōtinētes vnā a.l.ſimilr
cauſalitatē cōpletā.ſiue ſint eiuſdē rōnis/vt duo trahen-
tes nauē.ſiue ſint alteri⁹ rōnis:vt itell̄s agēs ⁊ phātaſma
ſm aliquos/in mouēdo intellm̄ poſſibilē:q2 in talib⁹ neu
tra cā pōt dici cōplete facere:ſed ambe faciunt cōplete ⁊
totalr̄.vtraqȝ aūt per ſe nō niſi diminute ⁊ partialiter:vn
de magis ꝓprie dici pōt vtraqȝ alteri coagere q̄ȝ facere
effectū.ſilr̄ tales due cauſe nō oīno ſilr̄ cauſant effectum.
℄ His ergo differētijs ⁊ impꝑfectionibus excluſis/intel- B
lexit chřs:φ pater ⁊ filius/⁊ pari rōne tota trinitas/que-
cūqȝ cauſata ſimul cauſant.⁊ hoc eque ꝑfecte ⁊ cōplete.
℄ Ex hoc ſeqtur φ Vbo nō eſt ꝓpria aliqua rō forma-
lis agēdi. Cōſequēdaiſta ꝓbaẗ:nullū ſuppoſitū formalr̄
agit niſi ſit actu per illud qḋ eſt ſibi formalr̄ ratio agēdi:
⁊ intelligo ſic.vel φ habeat illud tanq̄ȝ formā informātē
vt eſt in creaturis.ꝓpter qḋ Ariſtoteles 2° de aia.cōclu- Tex.cō.6.⁊ 18.⁊ 24.
dit aiam eſſe actū ⁊ formā corporis:q2 eſt ꝑncipium quo
ↄueniūt ei opōnes corꝑis aiati.vel ſic φ illud qḋ eſt ꝑnᵐ
agēdi ſit oīno idē ſuppoſito agēti.ſicut eſt in forma ſim-
plici ſubſiſtēte que ſe tota ſtatim eſt illud qḋ eſt ex 8° me- Tex.cō.16.
taphyſice.⁊ ita ſe tota agit. Nūc aūt illō qḋ eſt ꝓpriū vni
perſone nō pōt eſſe actus alteri⁹ ꝑſone:nec ꝑmo mō nec

2ᵒ mō ſicut vult Aug⁹.7.de tri.c.1.vel.19.vbi vult q̄ pr̄ nō pōt eſſe ſapiēs ſapiētia genita.ſequit̄ ergo ſi illud qd̄ eſt rō formalis agēdi in aliqua actione ſit ꝓpriū vni pſo/
Henric⁹ q̄l. beo.6.q.2. ne/q̄ alia pſona nō agit formalr̄ illa actione.⸿ Si dica/tur ad illud ſm̄ vnā opinionē/q̄ tres pſone in ſuo intelle ctu cōmuni ⁊ eſſentiali/habēt vnū verbū/qd̄ eſt formale ṗncipiū cauſandi/quaſi ꝓximū/⁊ eſſentia quaſi remotū: ſed pater hʒ illud verbū a ſe:quaſi dicēdo ipſum.filius ⁊ ſpūſſcūs habēt ipſum a ſolo pr̄e:qui vice oīum vnicū ver bum dicit ad perficiēdū intellectū eſſentialē. Et ſilr̄ dici/tur de.ſ.ſ.reſpectu volūtatis.⸿ Cōtra.certū eſt q̄ pr̄ nō hʒ verbū vt actū ſuū formalē/altero p̄dictoꝝ modoꝝ. ergo tm̄mō hʒ ipſum vt correlatiuū/vel ꝯſubſtātiale.di/ſtinctū tn̄ in ſuppoſito:ſed neuter modus hn̄di ſufficit ad hoc vt ſic habēs dicat̄ formalr̄ agere iſta actione:reſpe/ctu cuius illud qd̄ ſic habet̄ eſt ꝓpriū formale ṗncipium: q2 neuter modus habēdi ſaluat hoc ṗncipiū formale hn̄ tanq̄ formaʒ vel actū hn̄tis:qd̄ tn̄ requirit̄ ad hoc q̄ ha/bens poſſet dici agere tali actione. Iſtud pʒ de creaturis nō tn̄ de correlatiuis ſed quibuſcūq3 diſtinctis hypoſtati/
C ce cōparatis ad eandē actionē. ⸿ 3ᵒ arguit̄ ad ꝓpoſitū a priori/p̄ per mediū ꝓpriū ſic.formalis rō cauſandi in deo ⁊ ꝓxima eſt intellectus vel volūtas/vel aliq̄s actus
I intell's vel volūtatis:ſed triū perſonaꝝ eſt idē intellect⁹ ⁊ eadē volūtas.⁊ per ꝯñs/eoꝝ eſt oīno idē actus intelli/gendi ⁊ volēdi:⁊ idē obm̄/ſiue primariū:ſiue ſecūdarium. ergo ⁊ eadē ratio formalis cauſandi/etiā ꝓxima/eſt cōis
a.l.5.vel.7. tribus pſonis. ⸿ Hāc rōnem tangit Aug⁹. 2.tri. 18.quō
Primum ingt pater eū.ſ.filiū ſanctificauit/ſi ipſe ſeipſum ſanctifi/
Joan.10. cauit:vtrūq3 enim ipſe dn̄s ait/ſicut ꝓbat ibi.⁊ poſt.quō
2ᵐ Joā.17. pr̄ eū tradidit ſi ipſe ſe tradidit:vtrūq3 enim dicit Apl's:
Primū ro.8 ſicut ipſe ꝓbat ibi.Et ſubdit miſſionē/credo/videbis ſi ꝓ/
2ᵐ Galat.2. be ſapis:q2 vna volūtas eſt pr̄is ⁊ filij ⁊ inſeꝑabilis opa/tio.quaſi dicat/huiꝰ veri qd̄ pater agit ⁊ fili⁹ ſimilr̄ agit/ cauſa eſt ꝓpe eandē rōnē agendi:q2 vna volūtas eſt pr̄is ⁊ filij.⁊ ex hoc ſequit̄/inſeꝑabilis opatio. Hoc ēt ꝯfirma/tur ꝑ illud.3.tri.6.volūtas dei ṗma eſt ⁊ ſūma cā oīum.ſ.
Henric⁹ vbi ſupra. formalis rō cauſandi. ⸿ Diceret̄ ad hoc/q̄ lʒ voluntas vel intell's ſit formalis rō cauſandi:nō tn̄ in qualibet pſo/na:ſed aliqua ꝓpriē hʒ potētiā/vt eſt ṗncipiū formale/vl' ꝓximū cauſandi.⸿ Cōtra hoc ſi eſt eadē potētia.⁊ hn̄s eūdē actū ⁊ circa idē obm̄ ipſa in quocūq3 ſuppoſito ſit: ſemꝑ hēbit eādē rōnē cālitatis reſpectu obi cābilis per
D ipſam potētiā.nā ſuppoſitū nō tribuit aliquā rōnē cālita tis ipſi rōni formali agēdi:ſed ipſum hʒ rōnē cauſe agen tis p̄ciſe per hoc q̄ hʒ rōnē formalē agēdi:quecūq3 ergo pſona hʒ eādē potētiā/habebit eādē habitudinē ad obm̄
Tho.l.2.ſcri/pt diſ.1. ⁊ in 1.1. parte ſū. q.45. articu. 6. ⁊ aliq̄liter q̄ō.4. arti.3. ⁊.q.6.art.4. cauſabile.⸿ Aliud mediū ꝓpriū accipit̄ ad ꝓpoſitum/ ipſum.ſ.eē diuinū.⁊ ex hoc medio arguit̄ ſic.eſſe diuinū cōmune eſt trib⁹:q2 ipſa eſſentia cōis eſt trib⁹.eſſe aūt di/uinū eſt ꝓpriū ṗncipiū cauſandi.ꝓbo.eſſe rerū ꝓpriē eſt eſſe cauſatū.⁊ opʒ q̄ cauſet̄ a ſuo ſimili.ḡ per ſe cauſat̄ ab eſſe diuino. ⸿ Cōtra hoc/eſſentia vt eſſentia nō eſt ṗnci/piū agēdi niſi per moduʒ nāe.de⁹ aūt ad extra nihil agit hoc modo.⸿ Ultimo pōt oſtēdi ꝓpoſitū ꝑ mediuʒ cōe a priori/⁊ hoc ſic.omne cauſatū per ſe depēdet a cā ṗma ſicut imꝑfectū ⁊ poſſibile/a ꝑfecto ⁊ ſimpl'r neceō. ḡ illō qd̄ eſt formalis rō cauſandi eſt formalis rō terminandi iſtā depēdētiā cauſati.⁊ per ꝯñs formalis rō eſſendi ꝑfe/ctū ⁊ neceſſariuʒ:ſed neceſſitas ⁊ perfectio eadem eſt cō/munis trib⁹ pſonis.ergo ⁊ ratio terminādi depēdentiam cauſati erit cōis.⁊ per ꝯñs formalis ratio agēdi erit cōis.

Rōnes Hē. vbi.ſupra. Contra iſta pōt argui.notitia ⁊ amor in diuinis/ſm̄ q̄ ſunt ꝓcedētes ſunt rōnes ſm̄ quas crea ture ꝓducunt̄.⁊ hoc ſm̄ genus cauſe formalis:ſiue q2 intell's ⁊ volūtas eſſentiales/nō ſufficiēter diſponerēt ad ipſas creaturas ꝓducēdas. Nūc aūt/notitia ꝓcedēs ver bum eſt.⁊ amor ꝓcedēs.ſ.ſ.eſt.ergo v̄bo eſt aliqua ratio formalis cāndi ꝓpria.⁊ ſilr̄.ſ.ſ.maior oſtēdit̄ quadrupli/citer. Primo ſic.ſapia vt eſt eſſentialis nō eſt niſi ſpecula tiua:ſed vt eſt pſonalis eſt practica reſpectu opandoꝝ/ cōtinēs in ſe ideas que ſunt ṗncipia opandi. Nūc aūt/nō ſufficit ad opandum aliqua notitia/tanq̄ rō ꝓxima/niſi ſit practica.ḡ ⁊c̄.⸿ 2ᵒ oſtēdit̄ per exēplū de artifice crea to.Artifex enim in ſapia artis.Duplicē hʒ notitiā de arti/ficiato.vnā ſimplicis notitie in arte vl'i/qua intuet̄ opan/da pure ſpeculatiue.⁊ aliā hʒ notitiā diſpoſitiuā ad op⁹. qua in arte particulari ꝯcepta de arte vl'i:intuet̄ ordineʒ ꝓductionis ſue in opus:⁊ eſt cognitio practica: ſine qua impoſē eſt artificē ꝓcedere in opus. Silr̄ de⁹/in notitia ſimplici eſſentiali/nouit ſingula ſimpl'r ⁊ abſolute/tanq̄ in manifeſtatione quadā. In notitia v̄o ꝓducta/nouit ea/dem intrinſeca ⁊ extrinſeca/tanq̄ in quodā declaratiuo:⁊ ſpāliter nouit factibilia in eo tanq̄ in quodā diſpoſitiuo eoꝝ ad opus.ſicut ergo notitia artis vl'is nō ſufficit ſine notitia artis particularis/que eſt diſpoſitiua ⁊ practica: ita in deo nō ſufficit notitia eſſentialis ſiue notitia produ cta.⸿ 3ᵒ oſtēdit̄ iſta maior per quoddā ſile in nālib⁹:q2 ſicut forma nālis nō eſt ṗnᵐ actionis/ſm̄ q̄ eſt ꝑfectio ei⁹ in quo eſt:ſed ſolūmō ſm̄ q̄ hʒ reſpectū ad effectum.ſilr̄ ſapia vel amor ſolūmō ſm̄ q̄ hʒ reſpectū ad effectū/eſt ṗnᵐ operādi.ſapiētia aūt diſponēs/⁊ amor effectans/que reſpiciūt effectū/nō ſunt niſi ſapiētia ⁊ amor ꝓcedentes. ⸿ 4ᵒ oſtēdit̄ eadē maior ex ordine ꝓductionis intrinſe ce ad extrinſecaʒ:⁊ hoc ſic.vbi in diuinis terminat̄ ordo rōnis in eſſentialibus:ibi incipit ordo originis in pſonis: ergo pari rōne/vbi terminat̄ ordo originis in pſonis/ibi incipit ordo originis creaturarū.nō pōt ḡ pater creaturā ꝓducere:niſi ṗus ꝓductis verbo ⁊.ſ.ſ. Si aūt pr̄ hrēt in ſe formalr̄ oēm rōnē cāndi creaturā/ita q̄ in v̄bo nō eēt aliqua ꝓpria rō cāndi/videt̄ q̄ poſſet pr̄ cārē:lʒ nō ꝓdu ceret filiū.⸿ Cōfirmat̄ iſtud per Aug'ᵐ.15.de tri.c.11.vl' 28.pōt eē ingt v̄bū noſtrū qd̄ nō ſequat̄ opus.opus aūt eſſe nō pōt niſi p̄cedat verbū.ſic ⁊ verbū dei eſſe potuit nulla exiſtente creatura.creatura aūt nulla eſſe poteſt/ni ſi per ipſum per qd̄ facta ſunt omnia.

Ad iſta. maior ṗme rōnis negāda eſt:q2 (vt dictus eſt prius) notitia ⁊ amor/ſm̄ q̄ deus eſt cā a.l.que.
creature/ſunt cōes formalr̄ trib⁹ pſonis. ⸿ Ad ṗᵐ ꝓbōnē iſti⁹ maioris.notitia in memoria/⁊ notitia v̄bi/nō dnt in nobis vt ſpeculatiua ⁊ practica:q2 nō differūt niſi ſicꝫ ha/bitualis notitia ⁊ actualis.que ꝯueniūt ſemꝑ in rōne ſpe/culatiui vl' practici. Si ḡ notitia eēntialis ſ pr̄e ſe hʒ ſicut notitia in memoria reſpectu notitie que eſt i v̄bo/nō erit illa in pr̄e ſpeculatiua ⁊ alia practica:ſed vel vtraq3 pra/ctica/vel vtraq3 ſpeculatiua.Qd̄ addit̄ ibi de cōtinentia ideaꝝ/ſoluet̄ rn̄dēdo ad argumētū ṗncipale. ⸿ Ad 2ᵐ notitia in pr̄e de creatura/nō ſe hʒ ſicut notitia artis vl'is reſpectu notitie eiuſdē in v̄bo.pʒ hoc ex p̄dictis:q2 ſe ha/bēt ſicut notitia memorie ⁊ intelligētie:⁊ lʒ ṗma ſit quaſi habitualis.⁊ ſcd̄a q̄ſi actualis:tn̄ vtraq3 eſt eque vl'is vel particularis. ⸿ Illud etiā qd̄ dicit̄ de arte vl'i/q̄ ipſa ſit ſpeculatiua.⁊ ars particularis practica/nō videt̄ veꝝ:q2 ſm̄ diffinitionē artis.6.ethi. Ars eſt habit⁹ cū recta rōne factiuus.pʒ ergo q̄ ois ars eſt habitus practic⁹:q2 ois ha/bitus factiuus eſt practicus. Hoc etiam arguit̄ ex eo qd̄ dicitur/artē particularē concipi de arte vniuerſali:q2 con cluſiones practice reſoluuntur in principia practica/ſal/tem vt in principia ꝓxima:immo videtur q̄ nō poſſint reſolui aliquo mō in ṗncipia ſpeculatiua:niſi practica ſit

ſubalternata ſpeculatiue:q2 oīs doctrina/ꝯclõnes ꝓprias
reſoluit in ṗncipia ꝓpria/niſi ſit ſubalternata alicui ſupe
periori/cui⁹ ꝯnes hȝ pro ṗncipiȳs.Si quis ergo inuenia
tur dictum ab aliquo auctore/ꝙ ars vlis eſt ſpeculatiua
ꝛ particularis practica. Hoc indiget expõne:ꝛ põt ſic in
telligi:q̃to aliqḋ mediū recedit magis ab vno extremo:
F tãto nõ ſolū accedit ad alterū:ſȝ dr̄ hr̄e rõne alteri⁹.ſicut
Tex.cõ.52. pȝ ex 5° phy.ꝙ rubeū/reſpectū albi dr̄ nigrū. Nũc autē
cognitio mere ſpeculatiua eſt illa que nullo modo eſt di
rectiua in op⁹.Cognitio ỽo mere practica eſt illa que im
mediate eſt directiua in opus:quecūqȝ ḡ cognitio media
pro q̃to magis recedit ab vno extremoꝝ:tãto magis po
teſt dici cõtineri ſub altero. Nunc aūt cognitio artis vlis
nõ eſt imediate directiua in op⁹.q2 opationes ſunt circa
In ꝓhemio. ſingularia.ꝑ meta^{ce}. Notitia aūt artis pticularis eſt ime
diate directiua.pro tãto igit̃ notitia artis vlis pt̄ dici ſpe
culatiua:pro q̃to nõ eſt imediate directiua in opus/ſicut
eſt particularis:nec tñ eſt ſimpl'r ſpeculatiua:ſed directi
ua:ſȝ mediate:q2 particularis/ỽtute eius/eſt imediate di
rectiua. Qḋ igit̃ addit̃ ꝙ in ỽbo tãq̃ in diſpoſitiuo nouit
de⁹ factibilia.q̃ro qd intelligit/per notitiã diſpoſitiuã in
deo. In nobis video vnã notitiã de agibili determinãtē
qd ſit agẽdū.ꝛ hãc ſeqtur actus volūtatis:qua recte volo
ſic agere/ſicut rõ dictat agẽdū eē. Iſtã volitionẽ:ſequitur
quedã cognitio qua ſcio me ſic velle. Et ſi ſcirē volūtatē
meã eē imutabilē ꝛ nõ īpedibilē:ſcirē me aliqñ ſic factu
rū eſſe. In deo aūt nõ poſſum⁹ hr̄e diſtinctos actus/re/ſed
quaſi/rõne. Aut ḡ per notitiã diſpoſitiuã itelligis in deo/
notitiã quaſi ṗcedētē oēm actū volūtatis.ſiue illum quo
vult ſe ſic facturū eē:ꝛ tūc ſeqtur ꝙ ſi talis notitia in deo
diſpoſitiua eſt in vna pſona ꝛ in alia:q2 oīs notitia i deo.
G que quaſi ṗcedit oēm actū volūtatis/habet̃ in intellu di
uino virtute ṗmi obi mouẽtis.illud aūt mouet nec̃io itel
lectū diuinū ad quãcūqȝ notitiã ṗcedētē actū volūtatis:
q2 in tota iſta motione nõ inuenit̃ ṗn^{m} motiuū niſi ꝑ mo
dū nãe.ꝛ ꝑ ꝯñs nec̃io. Aut ꝑ notitiã diſpoſitiuã intelligis
illã que ſequit̃ determinationē volūtatis.ꝛ tūc ſequit̃ ꝙ
cū quelibȝ pſona nouit determinationē volūtatis in qua
cūqȝ pſona ſicut in ſeipſa:ꝙ q̃libet hȝ eque notitiã diſpo
ſitiuã de quolibet opabili. Nec valet dicere/ꝙ hec pſona
nouit illã ſic diſponere de opabili:ſed nõ ſeipſã:q2 ſicut
argutū eſt ad ꝯnē ṗncipalē iſtius articuli.vni⁹ volūtatis
vna eſt diſpoſitio.ꝛ ita ſi vna pſona diſponat de hoc opa
bili/ꝑ ꝯñs ꝛ alia que hȝ eãdē volūtatē eodē mõ:imo eo
dē actu diſponit.ꝛ per ꝯñs/reflectēdo ſe ꝑ actū intell's ſu
per actuȝ volūtatis.ſicut vna ſcit ſe ſic diſponere de hoc
opabili/ſic ꝛ alia.ꝛ ſic notitia diſpoſitiua/iſto mõ intelle
cta/eſt cõis trib⁹ pſonis. ¶ Ad tertiaȝ ꝓbõnē/que eſt de
forma nãli actiua. Rñ°.lȝ forma nãlis actiua habeat re
ſpectū quēdã ad ꝓductū/q̇ reſpectus ſignificat̃ ꝑ nomen
ṗncipȳ/vel potētie:tñ illud qḋ dr̄ eē ṗn^{m} vel potētia tãq̃
ſubſtratū huic reſpectui eſt aliq̃ forma abſoluta.qḋ ꝓ
bat̃:q2 nõ min⁹ formale ṗn^{m} actionis vl' motus eſt aliqḋ
H abſolutū/q̃ȝ termin⁹. Et ṗcipue ſi iſta ꝓpõ eſt vera illud
eſt formale ṗn^{m} agēdi/in quo agēs ꝛ ꝓductū aſſimilant̃:
nūc aūt termin⁹ formalis actionis vel motus nõ ſoluȝ pt
Tex. cõ.10.ꝛ expreſſius.7. phyſicorum. T.c.17.ꝛ.20 eē forma abſoluta:ſȝ nec̃io vr̄ ex.5.phy.ꝙ eſt forma abſo
luta/nõ includēs aliquã relõnē.ḡ vel eſt nec̃iuȝ/vel ſaltē
poſſibile ꝙ illud qḋ eſt ṗn^{m} formale agēdi ſit forma abſo
luta:ꝛ vt forma abſoluta hoc declarat̃ in exēplo:q2 lȝ ca
lor ſit potētia calefaciēdi.ꝛ hoc qḋ dico/potētia/importat
reſpectū in cõcreto:tñ ille reſpectus/per ſe nõ includitur
in rõne ṗncipȳ actiui/ſicut loqmur de ṗn° actiuo:accipiē
do pro illo qḋ imediate denoīat̃ ab illo reſpectu. Hoc pȝ
in alio exēplo magis remoto/hoc qḋ eſt eē obm̄/impor
tat ex ſignificatione nois/reſpectuȝ. ¶ Si tñ querat̃/qd
ſit ṗmū obm̄ viſus.nõ videt̃ per aliqḋ relatiuū:q2 tunc
eſſet facile aſſignare oīa obta potētiaꝝ.puta ꝙ ṗmū obȝ
viſus eſt viſibile.ꝛ auditus audibile:ꝛ ſic de aliȳs:ſȝ opȝ
aſſignare pro ṗ obto/aliqḋ abſolutū ſubſtratū illi relõni/
que importat̃ per hoc qḋ eſt/obm̄:cuius abſoluti forma
ſit per ſe motiua talis potētie.ſicut lux vel color reſpectu
viſus.ꝛ ſonus reſpectu auditus.ꝛ ſic de aliȳs.hoc eſt qḋ di
cit Ariſtoteles 2° de aīa.cui⁹ ingt eſt viſus/hoc eſt viſibi Tex.cõ.66.
le.ꝛ ſeqtur.viſibile eſt color.hoc aūt eſt ſm ſe viſibile.ſȝ
ſeipm aūt/nõ rõne:ſȝ qȓ in ſeipſo hȝ cãm eē viſibile.oīs
eniȝ ꝛc̃.vult dicere ꝙ ſi color eſt ṗ^{m} obm̄ viſus/ipȝ ſm ſe
eſt viſibile/nõ per ſe ṗ mõ.ꝛ hoc eſt qḋ dicit/nõ rõne.hoc
eſt.hoc ṗdicatū qḋ eſt viſibile/nõ cadit in rõne ſubti:ſȝ ꝑ
ſe ſcḋo mõ:q2 in ſubto eſt cã ṗdicati.ꝛ hoc intēdit cū ſub
dit:ſȝ qȓ in ſeipſo hȝ cãm. ¶ Cõſilr eſt in multis aliȳs.ꝛ
ſpālr in ꝓpoſito:q2 cū querim⁹ ṗn^{m} actiuū reſpectu alicu
ius actionis/nõ intelligim⁹ de reſpectu q̇ importat̃ in cõ
creto/per hoc qḋ eſt/ṗn^{m} actiuū:tunc.n.facile eſſet oſten
dere reſpectu oīs actionis ſuū ṗn^{m}:q2 ṗncipiū actiuȝ re
ſpectu calefactionis/eſt calefactiuū.ꝛ illuminationis/illu
minatiuū.ꝛ ſic de ſingulis. Sed intelligim⁹ de illo qḋ eſt
ꝓximū fundamentū illius reſpectus.illud aūt eſt forma
abſoluta/ꝛ hoc nõ includēdo aliquē reſpectū:q2 reſpect⁹
ille nõ poſſet alicubi eē prior nã termino reſpectus.forã I
aūt actiua eſt ṗor nã termino actionis/ſaltē in actionib⁹
equocis. Applicãdo ḡ ad ꝓpoſitū/ſi notitia que eſt ratio
formalis ꝓducēdi creaturã/nõ plus includat rõnē reſpe
ctus ad eã/q̃ȝ rõ reſpectus includit̃ in forma in rõne ṗnci
pȳ actiui nãlis:ꝛ ibi nõ includit̃ ſȝ tñ ꝯſequit̃.videt̃ ſeq
ꝙ in rõne notitie/vt eſt formale ṗn^{m} ꝓducēdi creaturã/
nõ includit̃ reſpectus ad eaȝ. ¶ Alr breuiſſime põt dici
ꝙ in notitia ꝓducta/nõ eſt aliqs reſpectus ad creabile/q̇
nõ ſit in notitia cõi trib⁹ pſonis:ſicut prius ꝓbatum eſt.
¶ Ad quartã ꝓbõnē maioris:lȝ iſta ꝯgruētia de priori
tate ꝓductionis intrinſece ad extrinſecã poſſet multiplr
impediri:tñ ꝯcedit̃ ꝯcl'o ꝙ vera eſt.ſ.ꝙ pr̄ nõ poſſet ꝓdu
cere creaturas niſi ṗus ꝓductis filio ꝛ.ſ.ſ.ꝛ rõ hui⁹ eſt:q2
qñ ab eodē vnū ſimplr nec̃io ꝓducit̃:ꝛ aliud ꝯtingēter: Reſolo nota bilis.
nõ põt ꝓducere illud ad qḋ ꝯtingēter ſe hȝ:niſi ṗus ꝓdu
cto illo ad qḋ nec̃io ſe hȝ.ꝛ maxīe qñ eadē eſt nec̃itas ꝓ
ducti ꝛ ꝓducētis. ꝓductū aūt extrīſecū ꝯtingēter ꝓducit̃.
Intrinſecū ỽo nec̃io:ſic ꝙ ipm eſt nec̃iuȝ eadē neceſſita
te qua ꝛ ꝓducēs. Nõ põt ergo inchoari ordo ꝓductoꝝ
K extra niſi ṗus terminato ordine ꝓductoꝝ intra. ¶ Alia
rõ eſt:q2 ꝓducto priori cõicat̃ cãlitas reſpectu poſterio
ris:ſi nõ repugnet ꝓpt̃ rõni illius ꝓducti.nã ex ordine
ꝓductoꝝ nulla repugnat ſibi cãlitas:cum ipſuȝ ſit prius
ꝓductū. Cū ergo pſona ꝓducta (vt tactū eſt in rõne ṗo
ri) ſit ꝓducta prius quacūqȝ creatura:ꝛ cū nõ repugnet
ſibi ex rõne ꝓductionis cãlitas reſpectu creature:ſeqtur
ꝙ eſt pri⁹ creatura/nõ tñ vt eſt ṗus ꝓducta q̃ȝ ipſa crea
tura/ſed ꝛ vt ꝓductiua ipſius. Et hec duplex rõ prioritatis
põt hr̄i ex ỽbis Aug.ſibi adductis.ṗ° rõ in hoc ꝙ ait.ver
bū dei eſſe ponit nõ exn̄te creatura.nõ aūt econuerſo. 2°
in hoc qḋ ſubdit/per qḋ oīa facta ſūt. Nec tñ ex iſtis dua
bus rõnib⁹:nec ex iſta auc̃te ſequit̃ ꝙ verbo ſit aliq̃ pro
pria rõ formalis cãndi:q2 abſqȝ tali ꝓprietate rõnis cau
ſandi/põt ſtare tã prioritas pſone ad creaturã/tanq̃ ꝓdu
cti ad ꝓductū:q̃ȝ prioritas/tanq̃ ṗncipȳ ꝓductiui ad ꝓdu
ctū.nõ.n.opȝ ꝙ ꝓductū imediatius ꝓducētí/vl' ꝓductio
ni ꝛ ēt ꝓductiuū tertȳ/hēat ꝓpriã rõnē ꝓducēdi illḋ ter
tiū:ſed ſufficit ꝙ hēat rõnē cõeȝ eãdem cum ṗ ꝓducēte:
ſi ꝙ neceſſario ſibi illã cõicat anteq̃ȝ vltimum ꝓductuȝ
ꝓducat̃.ꝛ ſic eſt in ꝓpoſito. Per hoc apparet quare pr̄

filio ꝛ ſpūſcō nō ꝑductis/nō poſſet creare:q2 nō ꝑducto filio ad qḋ ꝑducēs necīo ſe hʒ nō pōt ꝑduci illud aliud ad qḋ ꝯtingenter ſe hʒ.non ꝑducto etiā illo/qḋ natū eſt habere candē cauſalitatē reſpectu tertij cū ꝑducēte:non
L pōt ꝑduci illud tertiū.ergo illa ꝑpō aſſumpta.ſi verbū nō hẽret ꝓpriā rōnē cauſandi:pr̄/ꝛ ſi nō ꝑduceret verbū: tñ poſſet creare.falſa eſt ꝓpter duplicē rōnem ꝑdictam. ℂ Si arguit̃ ꝯ hoc:q2 ſm auctē Augu. allegatā/creatura necīo ꝑexigit verbū in rōne cāe.vñ ait.creatura nulla eſſe poſſit niſi per ipſum per qḋ oīa facta ſunt.ſ.verbū. nō aūt necīo ꝑexigeret̃ in rōne cauſe/ſi totalis ꝛ cōpleta cauſalitas eſſet in pr̄e. Rñ°.ꝙ vbū necīo ꝑexigat̃ in rōne cāe ad ꝑductionē creature/pōt dupl'r intelligi. vel tanq̄ cālitatē ꝑficiēs/vel tanq̄ in eadē cālitate cū p̊ ꝑexacto cōueniēs.Primo mō nō reqrit̃ filiꝰ:q2 nō ꝑficit cālitatē patris:ſʒ pr̄ in ſe:ꝛ a ſe hʒ cālitatē perfectā:ꝛ eā cōicat filio:ꝛ ideo filiꝰ hʒ:q2 pr̄ hʒ. 2° mō reqrit̃ filiꝰ:q2 enim prius q̄ creatura ꝑducat̃ cōicat̃ ſibi eadē nā cum pr̄e.ꝛ per ꝯñs eadē virtus actiua reſpectu cuiuſcūq3 poſterioris.ſequit̃ ꝙ filiꝰ tanq̄ ꝯueniēs in eadē cālitate cū pr̄e ꝑexigat̃ ad ꝑductionē creature. ℂ Al'r pōt dici/ꝛ redit in idē/ꝙ eſſe
M cāi/ꝑexigere aliqd in rōne cāe/pōt eſſe dupl'r. Uno mō ex pte ipſiꝰ effectus ſimpl'r q̄tū eſt de ſe:ita.ſ.ꝙ effectus nō hẽret a quo ſufficienter poſſet ꝑduci niſi illud eſſet cā. Alio mō ex pte necīe ꝯcomitātie in cā.p̊ mō filiꝰ nō ꝑexigit̃ in rōne cāe.ſed 2° mō:q2 eādē ꝑfectionē totalē cāndi hẽt pr̄ ſi p impoſſe ſolus eſſet:ſʒ nō pōt in actū illiꝰ cālitatis exire niſi patꝰ filius cōcurrat ſecū vel cōicat ſecum in eadē perfectione.ꝛ ſm eam exeat in eundem actum.

De ſecūdo articulo p̄ncipali dico ꝙ filius negat a ſe auctē p̄mariā cāndi. Joā.5.nō po
N teſt filiꝰ a ſe facere q̄cq̄.ꝯcedit aūt ſubauctē in cauſando, cū ſubdit.niſi qḋ viderit patrē faciētē.ꝛ infra ibidē.opa que dedit mihi pr̄/vt ꝑficiā ea ipſa opa q̄ ego facio.ḡ ꝛc̄. Dedit mihi pr̄/ecce ſubauctoritas.Ego facio/ecce cauſalitas.Cōſil'r reſpectu ſpūſſcti.hʒ filiꝰ auctoritatē in agendo.Et rō vtriuſq3 eſt:q2 a quo aliqd hʒ p̄mū agēdi:ab eo hʒ ꝛ agere.ꝛ per ꝯñs v̄tute illiꝰ agit.nō virtute eiꝰ tanq̄ cāe ſuꝑioris:q2 nō hʒ virtutē diſtinctā ab eo:ſʒ v̄tute illiꝰ tanq̄ p̄ncipij cōicantis ſibi cālitatē.ꝛ ideo hr̄is auctē in iſta cālitate/in qua recipiēs hʒ ſubauctoritatem. ℂ Sed
s.l. origine. Argumenta ſubtiliſſima. hic obijcit̃:q2 ſi pr̄ prius ordine cauſat q̄ filiꝰ.ḡ filius nō cauſat illud cauſatū:q2 qḋ priꝰ cauſatū eſt/poſterius cāri nō pōt/niſi idē bis cauſaret̃:qḋ eſt impoſſe.Sil'r pōt argui de ordine originis ſicut de ordine cālitatis:q2 ſi pr̄ facit a ſe:ꝛ filiꝰ nō a ſe.ḡ pr̄ cauſat p̄us origine.ꝛ tūc/vt priꝰ/ nō poterit cāri a filio quaſi in 2° ſigno originis:q2 idē non pōt bis cāri. ℂ Ad iſta r̄ndeo ꝙ ordo in cāndo pōt intelligi/vel vt actio reſpicit ꝑducēs/vel vt reſpicit ꝑductum.
O Si p̊ mō/eſt ordo auctīs ꝛ ſubauctoritatis in ꝓpoſito:q2 ſile eſt inter ſuppoſita agētia in habēdo p̄mū ſoiale agendi/pro quāto.ſ.vnū illoꝝ hʒ illud ab altero.2° mō nō eſt hic ordo:q2 nō prius ponit̃ creatura in eſſe ꝑ actionē patris:ꝛ poſtea ſeqtur actio filij:ſʒ virtꝰ cāndi ꝓordinate ſm ordinē originis habet̃ in vtroq3 priꝰ nā q̄ terminus ꝑducat̃.Et iſta virtute habita a tribꝰ in eodē ſigno nāe:cōpleto tñ toto ordine originis/ponit̃ effectus oīno ſimul a tribus.Qḋ ḡ dī ꝙ prius cātū nō pōt poſteriꝰ cauſari.cōcedat̃/referēdo prius ꝛ poſteriꝰ ad ipſū cāri.ꝛ ſic ꝓbat̃ ꝓpō: ſed nō ꝓp hoc eſt negādū q̄n p̄us hr̄is virtutē cāndi:ꝛ poſterius origine hr̄is eādē/ꝓnt per ipſā ſimul nā habitā/ in vtroq3 ſimul effectū cauſare. ℂ Al'r poſſet dici ſpāliter ad 2ᵐ.ꝙ p̄us origine cauſare eſt cauſare a ſe.poſteriꝰ origine cauſare/eſt cauſare ab alio.ſicut aūt ab alio hʒ virtutem cauſandi/vel a ſe:ſic ꝛ cauſare.nec eſt veꝝ ꝙ ſic p̄us

cauſatū ab aliquo/nō poſſit poſteriꝰ cauſari ab alio:q2 hō intellectus eſt iſte,ꝙ aliquid non poſſit cauſari ab vno a ſe:ꝛ ab alio non a ſe:qui intellectus falſus eſt/vbi eadem virtus actiua eſt in producente ꝛ producto.

De tertio articulo p̄ncipali dico/ꝙ nullus reſpectus ad creaturā pōt p ſe includi in con P
ſtitutiuo ꝑſone vbi,tū q2 q̄cquid in ea includit̃ per ſe/eſt reale.diſtinguēdo reale ꝯ ens rōnis:q2 cōſtitutum eſt ſic reale.ꝛ p ꝯñs q̄cq̄d in ipſo per ſe includit̃/eſt hoc modo reale. Nūc aūt q̄cūq3 reſpectꝰ in diuinis ad creaturā eſt tñmō ens rōnis.ḡ ꝛc̄. Tū q2 quicūq3 reſpectus dei ad creaturā hʒ pro fundamēto ꝓximo/aliqd cōe tribus.nō dico ſic ꝓximo ꝙ ex nā fundamēti oriat̃ relō illa:q2 tūc eſſet relō realis:ſʒ ſic ꝓximo ꝙ illud ſit ꝓxima rō cōparādi/per actū intellē diuini/ꝑſonas diuinas ad creaturā. Sicut etiā factū eſt in p̊ articulo de intellu ꝛ volūtate.ſic poſſet ꝓbari de quocūq3/ſm ꝙ/deus per actū intellē eſt cōparabilis ad creaturā.Qḋ aūt fundamētū ꝓximū eſt cōe tribꝰ:reſpectus nō pōt eſſe ꝓprius vni.nō ḡ reſpectꝰ ad creaturā includit̃ per ſe in ꝓprietate alicuꝰ ꝑſone:q2 q̄cq̄d includit̃ ſic/eſt ꝓpriū illi ꝑſone. Tum tertio.q2 in- Q
xta p̄mā viā poſſet argui ꝙ q̄cq̄d eſt in ꝑſona diuina eſt neceſſe eē a ſe:ꝛ hoc excludēdo per ly/a ſe/aliud in rōne cāe.nō aūt in rōne p̄ncipij:q2 q̄cq̄d eſt ibi/eſt incauſatū: ſʒ aliqd ibi poſſet poni p̄cipiatū. Nūc aūt reſpectus ad creaturā/etiā in quocūq3 eſſe/reali vel cognito/nō pōt eē neceſſariꝰ a ſe/hoc modo:q2 nec terminus reſpectus pōt eſſe neceſſarius ſic:q2 in quocūq3 eē/creatura eſt/vel poſſibilis/vel ſaltē nō neceſſaria a ſe.ergo nullus reſpectus ad creaturā in quocūq3 eē/pōt per ſe includi in ꝑſona diuina. ℂ Sed iſta rō ſʒ forte ꝓcedat ex veris:tñ apparēter poſſet multipl'r improbari ꝛ impediri:ꝛ nō euidenter ſolui/niſi cū ꝓlixitate tāta:quātā hic aggredi nō intendo. ℂ Sed obijcit̃ ꝯ iſtud:q2 verbū iportat per ſe ꝓprietatem ſcḋe perſone:ꝛ cum hoc per ſe importat reſpectū ad creaturā. ḡ ꝛc̄.Prima ꝓpō pʒ ex p̄nᵒ euangelij Joan. In p̄ncipio erat verbū.vbi euāgeliſta per hoc qḋ eſt verbū intēdit exp̄mere ꝓprie ſecūdā ꝑſonā in diuinis. Et Augꝰ 7.tri.c.2. Eo verbū quo filiꝰ. Scḋa ꝓpō ꝓbat̃ per illud 83.q.q.63.vbi exponit̃ illud. In p̄ncipio erat vbū.Augu. qḋ grece īngt logos dicit̃:latine/verbū/ꝛ rōnē ſigt.hic tñ verbū meliꝰ interp̄tat̃/vt ſignificet̃ nō ſolū ad prēʒ reſpectus:ſʒ etiā ad illa/que per vbū facta ſunt/opatiua potentia.Uult ergo ꝙ cū dicit̃/verbū/iportet̃ reſpectꝰ ad creaturā. ℂ Itē ꝯ rōnē factā obijcit̃:q2 ſi veꝝ ſit hoc qḋ accipit̃ in illa rōne:ꝙ creatura in quocūq3 eē nō eſt necīa a ſe.nec per ꝯñs q̄cūq3 reſpectꝰ ad creaturā eſt ſic neceſſarius:tūc ſequit̃/ꝙ nec reſpectꝰ dei vt intelligētis ad creaturā intellectā:nec reſpectꝰ eiꝰ vt creatiui ad creaturā vt creabilem/ſit necīus a ſe:ſʒ deꝰ nihil eſt formal'r:ꝛ necīo/ niſi illud ſit necīuʒ a ſe.ḡ ſequeret̃ ꝙ deꝰ nō necīo eſt intelligens creaturā/nec cātiuus creature:quoꝝ vtrūq3 eſt falſuʒ. ℂ Ad iſta.ad p̊ᵐ poſſet eē duplex difficultas.vna ex re.alia ex ſigto huiꝰ nois vbū. ℂ Quantū ad p̊ᵐ dico/ R
ꝙ in ꝓprietate ſecūde ꝑſone nō includit̃ aliqs reſpectus per ſe ꝓprius ad creaturā:ꝓpter rōnes ad hoc poſitas. ℂ Quātū ad 2ᵐ dico/ꝙ reſpectus realis ꝛ reſpectꝰ rōnis nō faciunt aliqd per ſe vnū.ꝛ ideo ſi tales duo reſpectus iportent̃ per hoc nomē/verbū/ſeqtur ꝙ illud nomē nō p̄ciſe ſignificat vnū per ſe cōceptū:q2 reſpectꝰ ad prēʒ vt dicētē/eſt realis/reſpectus aūt ad creaturā vt dictā vel cauſatā/eſt rōnis tñ.ḡ ſi hoc nomē/verbū/per ſe importat tñ vnū conceptū:ſequit̃ ꝙ alteruʒ illorum ſignificabit:ꝛ alterū cōnotabit tñmodo:qḋ ſi veꝝ eſt/ꝓbabiliter dici pōt/ꝙ ſicut idē ſignificat filiꝰ ꝛ filiatio:ſʒ alio modo

ſignificādi:ſic idē ſigt verbū/vt eſt quaſi cōcretū/⁊ eius
abſtractū/ſi licet fingere.qḋ.ſ.eſt ỽbatio/qḋ ſigt idem:ſz
alio mō.verbari.n.eſt idē ꝙ dici/ſiue intellectualr̄ expri/
mi.⁊ per ꝯñs verbum importat in cōcreto hoc qḋ eſt in/
tellectualiter expreſſuz:⁊ tūc cōnotabit relōnē ad illḋ qḋ
dicit̄ per verbū:pro tāto ꝙ cōnotat notitiā perfectā:que
notitia habet reſpectum rōnis ad cognita per eā.ſm hoc
igit̄ q̄tū ad ſignificatū hui᷒ vocis ỽbū eſſet iſte ordo/ꝙ
pmo ⁊ ꝑ ſe ſignificat reſpect᷒ originis.ſ.expſſio intellectua/
lis paſſiua:ſz mō ꝯcreto.Scdo cōnotat̄ notitia/q̄ſi termi
nus foꝛalis cōſcatus ꝑ iſtā expſſionē:⁊ illa eſt cōis tribus/
tñ approprlata ỽbo.Tertio ỽo per hoc ꝙ iſta notitia hz
reſpectū ad noſcibilia ꝯnotaret̄ i noīe ỽbi talis reſpect᷒.
ſm h̄ ḡ negāda eēt z᷒ ppō aſſumpta in arg°.⁊ cū ꝓbat̄
ꝑ Aug̅.83.q.q.63.dici pōt ꝙ pro tāto melioꝛ eſt tranſla/
tio hui᷒/qḋ eſt/logos/in hoc qḋ eſt/ỽbū/q̄ȝ in hoc qḋ eſt/
rō:qꝛ hoc nomē/rō/nec reſpectū originis ꝓpriū/nec illuz
ꝯñtez appropriatū/q̄ eſt ad creaturā ita iportat/ſicut hoc
nomē ỽbū.quare ỽbū vt ỽbū/pōt cōparari ꝑ intellꝫ ad
qḋcūqz.⁊ ꝑ ꝯñs hic appropriatā relōnē rationis.Qḋ ỽo
ait/vt ſigtur ad pīez reſpect᷒.hoc dz intelligi de eo qḋ p̊ ⁊
pn̄ ſigtur:qḋ aūt addit ad ea que facta ſunt/ibi dz intell
S gi/ſigre/pro cōnotare.℄ Ad z᷑ pōt dici/ꝙ neċium a ſe
abſqz oī repugnātia/q̄tū eſt ex ꝑte ſui/pōt eē ſine eē rea/
li cuiuſcūqz nō neceſſarij a ſe:qꝛ nō eſt ꝯdictio quātū eſt/
ex ꝑte pꝛoꝛis abſolute:ꝙ ipm ſit ſine poſterioꝛe:tñ illḋ ne/
ceſſariū/nō pōt eē ſine eē cognito cuiuſcūqz alteri᷒:qꝛ eē
eius neċio reqrit cognitionē alteri᷒.⁊ ꝑ ꝯñs alteꝝ in eē co
gnito:⁊ ꝯſilr̄ eſt de eē poſſibili.Nō igit̄ ꝑſone diuine cō/
petere aliqd reale pōt/niſi illud ſit neċiuz a ſe.hoc eſt in/
cātū:qcqd aūt includit̄ in ꝓprietate ꝑſone/cōpetit ꝑſone
vt aliqḋ reale.pōt tñ ꝑſone diuine cōpetere/aliqḋ/cogno
ſcere/vel aliqḋ poſſe:ſz illḋ nō ſit neċiuz a ſe.ſicut nec ter
minus.℄ Alr̄ pōt dici ꝙ de᷒ eſt ſic neċio intelligēs crea/
turā ⁊ cāriuus creature:ꝙ vtrūqz iſtoꝝ foꝛalr̄ dz aliquid
neċiuz a ſe:put a ſe excludit cāmeſz nō neċiuz in eē reali:
ſz in aliq̄ eſſe diminuto:qcqd aūt includit̄ in ꝓprietate ꝑ/
ſone/ſic eſt neċiuz a ſe:ꝙ eſt in eē reali.Nūc aūt neċiuz a
ſe/nō neċio coexigit aliqd aliud in eē reali:ſz coexigat ali
qd aliud in eē cognito/vel eſſe diminuto.Tertio mō poſ
ſet dici/ꝙ alio mō eſt neċiuz illḋ qḋ neċio reqrit̄:⁊ h̄ ſiue
ꝑexigat̄ ſiue coexigatur ad eſſe neceſſarij.Alio modo eſt
neċiuz illud qḋ ad eē neceſſarij:neċio ꝯſequit̄.℄ Ex di/
T ctis de cāſitate effectiua pz ſolo qōnis de cāſitate exem/
plari ⁊ finali:qꝛ cū cā exēplaris ſit aliq̄ rōne foꝛmali exē
plās:⁊ cā finalis ſit aliq̄ rōne terminās ſiue finiens:ſic cā
efficiēs aliq̄ rōne foꝛali efficiēs:ſeqt̄ ex ꝯſili rōne/ꝙ nul/
la iſtaꝝ cāſitatū pōt eē ꝓpa:niſi rō foꝛalis cādi ſit ꝓpa:
nō ḡ pōt alicui ꝑſone eē ꝓpria rō exēplādi ſiue finiēdi/
ſicut nec foꝛalis rō agēdi.℄ Hoc poſſet ꝓbari hic ſicut
p̊us ꝓbatuz eſt de cā effectiua:ſz de ꝓbōnib᷒ p̊us poſitis
euidētioꝛ ad ꝓpoſitū vr̄ illa vltima:qꝛ rō foꝛmalis termi
nādi depēdentiā cāti ad cām in quocūqz gñe cāe/de quo
eſt hic ſmo/eſt aliq̄ ꝑfectioꝛ:⁊ loquēdo de cā p̊ma in quo/
cūqz illoꝝ generꝝ/eſt aliq̄ ꝑfectio ſimplr̄.Si ḡ quecūqz
ꝑfectio ſimplr̄ eadē eſt in trib᷒:ſeqtur ꝙ quecūqz cāſitas
in quocūqz generū illoꝝ/ſit cōmunis.

Ad argumentū in oppoſitū.Ad minorē dico ꝙ quelibet ꝑſona ſicut eſt crea/
trix ſic eſt artifex:⁊ cū ſit ſimplex in qua nō differt hñs ⁊
V illud qḋ hr̄.quelibꝫ eſt ars:⁊ ars eque particularis:⁊ eque
actualis.ſicut pz rñdēdo ad obonē:in p̊ arti°.tñ appro/
priate ỽbuz dr̄ ars ſicut ſapia ſiue notitia.pro tāto qꝛ ex
mō ſue ꝓceſſionis cōpetit ſibi ꝙ ſit notitia actualis ꝓce
dēs de memoria pīna/declarās oē intelligibile qḋ in me/
moria illa ꝯtinet̄.Hoc pz per Aug̅.7.tri.c.1.ita dr̄ filius
ſapia pīis:quēadmodū dr̄ lumē pīis:⁊ q̄lr̄ hoc ſit ſtatim
ſubdit.i.quēadmodū lumē de lumine:⁊ vtrūqz idem lu/
men.ſic intelligit̄ ſapia de ſapia/⁊ vtraqz vna ſapiētia.cō
ſilr̄ dico ars de arte ⁊ vtraqz vna ars.℄ Ad illud qḋ ad/
X ditur in minore de ideis pz p̊us in rñſione ad p̊ᵐ obonez
in p̊ ar¹°.qꝛ idee ſunt cōes cuilibet ꝑſone:ſz appropient̄
verbo ꝓpter modū ꝓpriū emanationis ei᷒:qꝛ ꝓcedit vt
notitia actualis declaratiua oīs obiti:qḋ quaſi habituali/
ter cōtinet̄ in memoria paterna. Qō. IX.

Onſequenter querit̄ de oīpotētia in cōparatione ad
obꝫ qḋ reſpicit:⁊ ſunt tres qōnes.p̊ma qḋ de
oīpotētia vt reſpicit ſubaz imālem:⁊ eſt iſta.
Utrū deus poſſit facere angeluz informare
māmꝫ z° qḋ eſt de oīpotētia vt reſpicit formā accidēta/
lē/ſed hñtē eſſe mō ſupnāli:⁊ eſt iſta.Utrū de᷒ poſſit ſpe/
cies in eucharitſtia ꝯuertere in aliqd ꝑexiſtens.z° eſt de
oīpotētia ꝓut reſpicit formā accītalē hñtez eſſe mō nā/
li.⁊ eſt hec.Utrū de᷒ poſſit facere ꝙ manēte corpore ⁊ lo
co:corpus nō habeat vbi:ſiue eē in loco.℄ Ad p̊ᵐ qōnē
arguit̄ ꝙ ſic.de᷒ pōt facere formā mālē eē ſine mā.ergo
⁊ formā imālem eſſe in mā.⁊ per ꝯñs angelū eſſe in ma/
teria/⁊ informare māmm.añs ꝓbat̄ ſic:qꝛ deus facit acci/
dens māle ſine ſubto in ſacramento altaris.ꝯñtia ꝓbat̄:
qꝛ nō magis videt̄ repugnare forme imāli eſſe in mā/q̄ȝ
forme māli eſſe ſine mā.℄ Cōtra.ſi angelus informaret
materiā:aut daret ei actū ſimplr̄/ſiue ſubalē:aut actū ſm
qd/ſiue accidentalē.nō p̊mo modo:qꝛ cū ſit per ſe ſubſi/
ſtens nō pōt facere per ſe vnū cū alio.actus aūt ſubſtan/
tialis facit per ſe vnū cuz illo qḋ informat.nec z° mō:qꝛ
ſm Ariſtotelē p̊ phyſicoꝝ/qḋ vere eſt/nulli accidit.ange T.c.15.t.13
lus eſt id qḋ vere eſt.i.ſubſtantia.ergo ⁊c̄.

Hic ſunt tria vidēda.Primo intellꝯ qōnis ex/
ponat̄.Scdo ſolō eius ꝓut poſſi/
bile fuerit declaretur.Tertio aliqua dubia diſſoluantur.
℄ De p̊mo breuiter/hic nō querit̄ ſi angelus habeat ma
teriā partē ſui:qꝛ tūc angelus nō informaret māmꝫ:ſz foꝛ
ma que eſſet altera pars ei᷒ informaret eā.ſicut ignis nō
informat māmm/ſed forma que eſt altera ꝑs ei᷒.Nec que/
ritur vtrū angelus poſſit informare māz.Hoc eſt effecti/
ue trāſmutare māmm ad formā.⁊ hoc virtute dei:ſz forte
virtute ſui nō poſſit:vt ſic deus faciat angelū effectiue in/
formare māmm:ſicut ſm aliquos/facit corp᷒ effectiue age
re in ſpiritū.℄ Sed querit̄ de informatione formali.an Ricardus
ſcꝫ deus poſſit facere angelum eſſe formā informantē. Tho.

De ſecūdo ꝯclō negatiua eſt tenēda.⁊ ad hoc poſ
ſent poni due rōnes.quaꝝ p̊ma ſumi/
tur ex medio cōi.ſcda ex medio magis ꝓpo.℄ Addētur A
poſtmodū rōnes/ingrēdo de eis ſi ꝯcludāt.℄ Prima ra
tio eſt iſta.illud qḋ eſt ſimplr̄ per ſe ſubſiſtēs nō pōt eſſe
forma māe.angelus eſt hō.ergo ⁊c̄.maioꝛ declarat̄.Ens
per ſe/pōt itelligi triplr̄.Uno mō intelligit̄ ens per ſe ſo/
litarie.ꝓut accipit̄ p̊ poſterioꝝ in z° mō per ſe.⁊ hoc mō T.c.c.4
accñs pōt eſſe ens per ſe qñ nō eſt in ſubto.Scdo modo
dicit̄ ens per ſe ꝓut diſtinguit̄ ꝯ ens in alio.⁊ ſic ꝑ ſe ens
eſt idē qḋ nō inherens actualr̄/nec aptitudinaliter:⁊ hoc
modo quecūqz ſuba/nō tñ cōpoſita:ſz etiā mā ⁊ forma/
eſt ens per ſe:qꝛ forma ſubalis:ſz inſit māe informando:
nō tñ inheret:qꝛ inherere dicit nō per ſe informare.qꝛ in/
herēs nec eſt actus ſimplr̄:ſed actus ſm qd.nec cum illo
cui inheret facit ꝑ ſe vnū.oppoſita cōueniūt ei qḋ ꝑ ſe in/
format.Tertio modo ens ꝑ ſe dicit̄ illud qḋ hz actualita
tem vltimā:ita ꝙ nō eſt per ſe ordinabile ad aliquē actū
ſimplr̄/vltra iſtū quē hz:qui qdē actus vlterioꝛ poſſit eē

actus eius per ſe.⁊ hoc/vel p̄mo/vel ꝑticipatiue. qḋ hoc
mō eſt per ſe ens/cōiter dr̄ ſuppoſitū/⁊ in natura intelle
ctuali dr̄ ꝑſona.hoc mō intelligit̄ maior de ente per ſe.
T.c.2. Illud ſolū dr̄ ꝓprie ſubſiſtēs.ſicut ph̄s loq̄tur 2° de aīa
dicēs.ꝙ materia eſt potētia hoc aliqḋ.ſpēs aūt ſm̄ quā
aliqḋ dr̄ hoc aliqḋ.3° ꝙ eſt ex ipſis.qḋ ſimpliciter eſt h̄
aliqḋ.ſ.per ſe ſubſiſtens hʒ actualitatē vltimā non ordi/
nabilē per ſe ad aliquē actū vlteriorē.maior ſic intelle/
cta probat̄:q2 forma ſubalis per ſe ordinat̄ ad eē totius.
Illud aūt eē eſt actus ſimpliciter cōpoſiti quidem per
ſe primo.ſed forme participatiue:q2 ꝑs dr̄ eē per ſe per
accñs:hoc eſt per ſe ꝑticipatiue:totiꝰ autē primo. quod
igit̄ eſt per ſe ſubſiſtens:nec pōt ordinari ad aliquod eē
per ſe:illud nō pōt eē per ſe forma. ꝓbatio minoris. an/
gelus eſt ꝑfectus in ſpecie perfecta:immo ꝑfectiori q̄ ſit
aliqua ſpēs ſubſtantie materialis.ordo eniʒ ſpērū eſt vt
T.c.10. ordo numerorū.8.meta^{ce}.nūc autē aliqua ſubſtātia ma/
terialis eſt ita in actu vltimo:ꝙ nō eſt per ſe ordinabilis
ad aliquē actū vlteriorē.alioq̄n poſſet eē ꝓceſſus in īfini/
tū in ſubiectis mālibus:vt q̄libet poſſet eē ꝑs alterius.ergo
multomagis angelus eſt per ſe ſubſiſtēs/ſm̄ itellm̄ ꝓdi/
ctū.¶ Hec rō ꝓcedit ex medio cōi:q2 mediū illḋ qḋ eſt
per ſe ſubſiſtēs/eq̄ ꝯcludit ꝓpoſitū de igne ſicut de ange
lo.imo de quocūqʒ qḋ eſt cōplete in aliq̄ ſpē ſubſtantie.
B ¶ Hinc pʒ ꝙ nō vniibile/nō eſt dr̄a diſtinguēs angelū
ab aīa:q2 eſt cōe angelo ⁊ igni. Hinc ēt pʒ q̄re aīa ſepata
nō eſt ꝑſona. ſʒ.n.nō ſit nata inherē: ⁊ iō ſit ens per ſe 2°
mō ꝑdicto.ſʒ ēt poſſet eē ens per ſe p̄ mō.i.ſolitarie:non
tn̄ per virtutē cāe extrīſece:ſicut pōt accñs vl̄ foīa mā/
lis:ſʒ vtute nāe ſue ſibi derelicte.⁊ hoc q2 nō nec̄io depē/
det a mā in ꝓprio ſuo eētn̄ nō pōt eē ens ꝑ ſe tertio mō
predicto.⁊ ſolū illud qḋ eſt ſic per ſe ens/dr̄ ſuppoſitū.in
nā aūt intellūali dr̄ ꝑſona. ⁊ ſic eſt ꝑſona incōicabilis:q2
ſibi repugnat cōicari:nō tn̄ vt vl̄e ſingularibꝰ:ſʒ vt for/
ma māe actuāde per ipſaʒ. ¶ 2^{a} rō ad ꝓpoſitū eſt hec.
q̄cq̄d pōt eſſe foīa ſubalis hoc ſibi cōpetit imediate per
T.c.15. ⁊ vl. eēntiā ſuā.ſ.poſſe dare actū ſimplr̄ ipſi māe: q2.8.meta.
pʒ ꝙ nō eſt alia rō q̄re h̄ poſſet facē per ſe vnuʒ cū mā:
niſi q2 hoc eſt per ſe actꝰ ⁊ illud per ſe poᵃ.⁊ huius nō eſt
aliq̄ rō vlterior:niſi ꝓpria rō huius ⁊ illius. ergo cui re/
pugnat eē h̄ actū māe/hoc ꝑciſe repugnat ſibi per rōnē
ꝓpriā.cōſequētia iſta ꝓbat̄:q2 maiori ꝑfectiōi atteſtat̄
ꝙ alicui repugnat eē formā māe q̄ ꝙ ſibi cōueniat.ſi g̊
nō pōt h̄ ſibi cōuenire niſi per ſuā ꝓpriā rōnē:ſeq̄tur ꝙ
cui repugnat maxīe/repugnabit per ꝓpriā rōnē forma/
lē ipſius.Si igit̄ rō ꝓpria q̄dditatiua angeli eēt nota:per
illā ꝑꝑ q̄d poſſet oſtēdi ꝙ ſibi repugnat informare ma/
teriā. ¶ Iſta rō/ſʒ oñdat ꝙ mediū eēt ꝓpriū ad cōclu
ſionē/ſi ipa eēt nota:tn̄ nō oñdit cōcluſionē eē verā. vn̄
negās eā diceret/ꝙ nō repugnat huic iformare.nec eēn/
tia ſua ꝓpria eſt rō per ſe repugnātia. Ideo vlterius cō/
firmat̄ rō ſic.cuilibet actui ſimplr̄/per rōnē ꝓpriā vel
C cōuenit aptitudo ad per ſe informādū/vel repugnat in/
formare.de eſſentia angeli nō eſt dari primū. ergo 2^{m}.⁊
tūc vltra/vt argutū eſt:ipa eētia eſt ꝓpria rō repugnā/
tie. ꝓbatio minoris.aptitudo non eſt ſine actualitate/q2
Uide.2.d aīa t.2.de ge. ſit imꝑfectio aliqua. ¶ Tertia rō poſſet poni talis.ordo
perfectionis in formis vr̄ eē per receſſuʒ eaꝝ a mā:ſicut
actus ꝑfectior plus recedit a poᵃ:ſʒ aīa itellectiua tn̄ re/
cedit a mā ꝙ nāe ſue relicta ꝑt hr̄e eē ſuū ꝓpriū ſine ea:
ergo angelus/q̄ eſt ꝑfectior quocūqʒ aīa itellectiua/plus
recedit a mā:ſʒ nō vr̄ ꝙ plus poſſit recedē/niſi ſibi repu
gnet ineſſe māe. ¶ Iſta rō nō vr̄ multū ꝓbare:q2 multi
plex dat̄ excellētia actus ad actū alia q̄ iſta/ſic recedere
a mā:imo aīa intellectiua/ſʒ poſſit eē ſine mā:tn̄ ita ꝑfe/
cte pōt vniri māe ſicut aliqua forma inferior.ita diceret̄
ꝙ angelus pōt q̄dē eē ſine mā/ēt ꝑfectiori mō q̄ aīa in/
tellectiua:ſʒ tn̄ pōt eē in mā:q2 ſʒ depēdere a mā ſit im/
perfectiōis:nō tn̄ eſt euidēs ꝙ poſſe cōicare actualitatē
ſuā māe ſit iperfectiōis:⁊ precipue qn̄ talis cōicatio pōt
eē ſine depēdentia. ſicut poneret̄ in ꝓpoſito. ¶ Quar/ Tho.p̄ᵃ par
ta rō vr̄ ſumi ſm̄ aliquos ex opatiōe angeli que eſt intel ſūme.q.89.
ligere.⁊ hoc ſic.intelligere eſt operatio imaterialis. ergo artī.1.vid̄ eḋ.
intellectus eſt potētia imaterialis.⁊ vlterius.ergo natu/ q.50.artī.1.
ra intellectualis eſt natura imaterialis. Pria cōſequētia ⁊.q.78.ar.1.
ꝓbat̄ per hoc ꝙ opatio nō eſt magis abſtracta a mā q̄
potētia cuiꝰ eſt operatio.operatio eniʒ ineſt operāti ſm̄
potētiā propriā/vt ſm̄ rōnē ꝓximā operādi:⁊ per cōſe/
quēs/ſi potētia ſit mālis/illa opatio non eſt imaterialis.
2ᵃ ꝯña ꝓbat̄.q2 potētia nō excedit ſubaʒ:⁊ vr̄ iſta ꝯn/
tia ꝑcipue tenere de nā illa que eſt mere intellectualis/
cuiuſmodi eſt natura angelica.nō ſic manifeſte tenet de
natura que eſt diminute intellectualis.⁊ cuʒ hoc ſenſiti/
ua quātū ad aliquā potētiā.ſicut eſt aīa noſtra:q2 illa de
pendet a mā in operādo/ſaltē aliq̄ operatiōe.ſʒ nā mere
intellectualis nullo mō dependet a mā in operādo. nec
per ꝯñs in eēndo. Uidet̄ ēt cōſequētia a primo ad vlti/
mū cōfirmari per cōmētū ꝓpoſitiōis penultime de cau
ſis/vbi habet̄. Impoſſibile nāqʒ eſt vt ſit res cuiꝰ ſubē
cadat ſub tpe.⁊ eiꝰ actio ſub eternitate.ſic eni eius actio
melior eēt ipſiꝰ ſubſtātia:hoc eſt ipoſſibile. Primū aūs 1.c.2.de aīa.
ꝓbatur ex obto:q2 ab obto actus q̄libet recipit ſpēm ⁊
ꝑfectionē.nūc aūt obctū intellectus/inq̄tū huiuſmodi/a
mā abſtrahit̄:q2 forme in mā ſunt indiuiduales:quas
nō apprehēdit/ſm̄ ꝙ huiꝰ. ¶ Si huic rōni iſtet̄/q2 ſiṁ
rōne poſſet ꝯcludi per opationē/⁊ vlterius per potētiā/
ꝙ aīa itellectiua eēt imaterialis.⁊ tn̄ ꝯ̇ eſt falſa.hoc eſt ꝙ
nō eſt ꝑfectio māe:ſʒ ſm̄ aliquos vā ſit de imateriali. h̄
eſt nō cōpoſita ex mā ⁊ foīa. ¶ Diceret̄ ꝙ hn̄ poᵃ itel/ Tho.
lectiua eſt imālis/⁊ ēt aīa hoc mō eſt imaterialis: q2 non
eſt imerſa māe/nec a mā totalr̄ ap̄p̄hēſa.⁊ hoc declarat̄/
q2 quāto foīa eſt nobilior:tāto magis dominat̄ māe cor/
porali/⁊ minus ei ꝯiūgit̄/⁊ magis eā ſua virtute excedit.
aīa aūt nr̄a vltima eſt in nobilitate formaꝝ.vn̄ intm̄ ſua
virtute excedit mām corporalē:ꝙ hʒ aliquā opationē ⁊
virtutē/in qua nullo mō cōicat cū mā corpali.⁊ hec v̄tus
dr̄ intellꝰ. ¶ Cōtra iſtud.hō nō eſt hō ſm̄ aīaʒ ſiue per
aīaʒ niſi ſm̄ ꝙ aīa iformat mām.ergo nec opat̄/opatiōe
propria hoīs/ſm̄ aīaʒ niſi vt aīa informat mām. ergo vl̄
nō intelligit ſm̄ aīaʒ/vt ſm̄ formā q̄ ſit pn̄ᵐ huiꝰ opatio/
nis.vel intelligit ſm̄ eā vt iformat mām. ¶ Pria ꝓpō
probat̄:q2 cōpoſitū nō eſt illud qḋ eſt niſi ex ꝑtibus.⁊ h̄
T.c.60. nō vt diuiſis:ſʒ vt vnitis:vt pʒ ex.7.meta. reſpectu huiꝰ
ſyllabe ab.de.a.⁊.b.⁊ ita vl̄r de ꝑtibus ⁊ toto.nec ſolū
eſt h̄ vez̄ d̄ ꝑtibꝰ mālibꝰ/q̄s vocat ibi ph̄s elemētar:ſʒ ēt
de ꝑtibꝰ eēntialibꝰ/que ſunt mā ⁊ foīa.cōpoſitū.n.ex hoc
T.c.15.⁊ vl. vnū eſt:q2 hoc eſt poᵃ/⁊ illud actus.ſicut vult.8.meta. h̄
eſt/q2 vna ꝑs que eſt potentialis informat̄.⁊ alia que eſt
actus iformat ipſaʒ. ¶ Itē ſcḋo ꝯ̇ idē. Aīa ſm̄ ſupremū
gradū ꝑfectionis ſue eētialis informat mām/ſʒ intelli/
gere nō pōt cōpetere ſibi ſm̄ aliquē gradum ſupiorē q̄
ſit ſupmus.nō ergo cōpetit ſibi vt excedit mām. intelli/
gendo per excedere nō informare.pma pʒ:q2 alioq̄n hō
nō eēt ſupremū ens corporale.nec per ꝯñs proximū an/
gelo in ordine ſpecierū: q2 nō eēt actu formaliter per il/
lud qḋ eſt ſupremū in aīa intellectiua que eſt ꝓpria for
ma angelo. ¶ De iſta quarta rōne videndū eſt. pmo de
antecedēte. Illud aūt antecedēs.ſ. ꝙ intellectio eſt opa/
tio imaterialis: pōt intelligi tripliciter. Uno modo per D
oppoſitū ad operatiōes ſenſitiuas que dicunt̄ organice:

qꝛ exercenẽ per organa determinata.ꝛ ſic materiales:qꝛ
requirunt determinatã partẽ corporis determinate cõ/
plexionatã.ꝛ per oppoſitũ intellectio eſt opatio nõ orga
nica. nõ eniꝫ per aliquã ptẽ corporis determinatã exer/
ceẽ.ꝛ hoc mõ intellectus dĩ eſſe nullius partis corporis
actus,intelligẽdo ſic/vt in nulla parte vel per nullã ptẽꝫ
ꝓprie/exerceat operationem ſuã/ſicut potẽtie ſenſitiue.
¶ Sꝫ ex iſto itellectu añtis nõ vĩ ſeq imaterialitas for/
me.forma enim pure materialis/dũm ſit vniformis in
toto ꝛ in qualibet parte,nõ dĩ operari per organũ.ſicut
[illegible] ignis nõ dĩ opari p organũ. ꝛ Cõmẽtatoꝛ.7.meta^{ce} ſup
illud/ergo ſicut dictũ eſt.Uirtutes iſte aſſimilanẽ intel/
lectui in hoc ꝙ nõ agũt per organũ.ꝛ loquiẽ de virtuti/
bus que ſunt in ſeminib⁹.ꝛ paulopoſt.virtutes que ſunt
in corporibus animaliũ agũt per inſtrumẽta determina
ta ꝛ mẽbra ꝓpria.virtus aũt formatiua nõ agit per mẽ/
brũ ꝓpriũ.ꝛ rõ huius eſt:qꝛ illa ſola forma dĩ principiũ
E operãdi organice:que.ſ.quodãmõ illimitata in agendo:
põt eẽ principiũ diſſormiũ actionũ:q̃ tñ nõ pñt elici niſi
mediãtibus partibus diſſimilibus.ꝛ iõ reqriẽ ꝙ pfecti/
bile a tali forma habeat partes diſſimiles per quas ope/
ratiões ille organice exerceanẽ.ꝛ talis foꝛa eſt ꝓprie ſo/
la aĩa/que pp ſui pfectionẽ/vltra formas inferiores põt
eẽ pncipiũ pluriũ opationũ per ipaꝫ cõueniẽtiũ ſuo toti:
ꝛ ideo reqrit pro ſuo perfectibili adequato/corpus ha/
bens partes maioris diſſimilitudinis que cõueniũt plu/
ribus opationibus diſſimilibus/quarũ põt eẽ pncipiuꝫ.
¶ Immo ex iſto intellectu antecedentis vĩ poſſe argui
ꝙ itellectio eſt opatio eque materialis ſicut viſio: qꝛ vi/
ſio põt exerceri per ptẽ materialẽ determinatã. intelle/
ctio aũt nõ per aliquã partẽ:ſꝫ eſt totius primo.nõ enim
manus intelligit ſꝫ homo.ſꝫ ſi aĩa nõ vt pficiẽs totũ poſ/
ſit eẽ pncipiũ intelligẽdi.ergo ipſa vt pficiens quãcunqꝫ
ptẽꝫ eque poſſet eẽ pncipiũ intelligẽdi/ſicut ipſa vt pfi/
ciẽs totũ.ꝛ tũc dici poſſet/ita digitus itelligere/ ſicut hõi
qꝛ ita digit⁹ eẽt in actu per formã/vt eſt pncipiũ itelligẽ/
di.Si ergo totũ eſt eq̃ materiale ſicut pars/vel magis
ſequiẽ ꝙ iſta opatio/que nõ cõpetit forme niſi vt eſt in
toto/ſit eque materialis/ſicut illa que ſibi cõpetit vt eſt
F in parte.¶ Rñdeo ad hoc/opatio que cõpetit forme:
vt eſt quodãmodo illimitata perfectio/ſi cõiceẽ mate/
rie vel toti:cõicaẽ ei qð eſt in actu per formã ſic illimita
tã.tale eſt totũ ꝛ nõ aliqua pars eius reſpectu anime in/
tellectiue/cui vt ſic illimitata eſt competit intellectio.
¶ Alio mõ poſſet itelligi añs/ꝙ intellectio eſt imãlis ter
minatiue.hͦ eſt tẽdit in obtuꝫ abſtractũ a mã.ꝛ in hͦ intel/
lectu/vĩ añs ꝓbatũ fuiſſe per imãlitatẽ obtĩ:ſꝫ iſta ꝓba
tio nõ ꝯcludit imãlitatẽ ſimplr/ẽt termĩatiue/ſiue obie
ctiue:qꝛ ſꝫ oẽs gdditas rei mãlis põt eẽ per ſe obtũ itel/
lect⁹ nr̃i:ſꝫ tñ mõ/ſi reqriẽ in obto imãlitas: hoc eſt ab/
ſtractio a mã indiuiduali.ꝛ ex hͦ ſequiẽ ꝙ opatio ſit im/
mãlis terminatiue.hͦ eſt indifferẽs ad obta ſingularia
mãlia.ꝛ tũc ad hñdũ cõcluſionẽ itẽtã/opꝫ ꝓbare ꝙ ope
ratio que reſpicit vle ꝓ obiecto/nõ poſſet aliq̃ mõ cõica
ri mãe.¶ Tertius itellect⁹ añtis eſt iſte.itellectio nõ eſt
ꝑ alicuius mãlis tanq̃ꝫ ꝓximi receptiui:ſꝫ ei⁹ receptiuũ
G ꝓximũ ꝛ ꝓpriũ eſt forma/nõ illa totius que eſt gdditas.
ſicut eſt humanitas:ſed illa que eſt ſimplex: ꝛ altera ps
cõpoſiti.quelibet aũt opatio ſenſitiua eſt primo cõpoſiti
ex mã ꝛ foꝛa/ſicut ꝓprij receptiui.ſicut pꝫ in pñ⁹ de ſen/
ſu ꝛ ſenſato.nõ eniꝫ ipa aĩa eſt imediate receptiua viſio/
nis:ſꝫ ipm organũ/qð eſt cõpoſitũ ex aĩa ꝛ determinata
ptẽ corpis/eſt ꝓpria rõ recipiẽdi viſionẽ.nec eſt aĩa nec
aliqd aĩe:nec illa forma mixtionis/que eſt in determina
ta pte corporis: ſꝫ forma toti⁹ organi,eo mõ quo huma/
nitas eſt forma toti⁹ hoĩs/eſt ꝓxima rõ recipiẽdi viſio/
nẽ.¶ Ex hͦ pꝫ ꝙ ſi organũ dicaẽ illa ps toti⁹ animalis/
in qua tanq̃ꝫ in ꝓximo receptiuo/recipiẽ ſenſatio. orga/
nũ diceẽ eſſe aliqd cõpoſitũ ex aĩa/vt eſt pñ^m talis opa/
tiõis/ꝛ ex pte corpis ſic mixta.ꝛ tũc pꝫ q̃re oculus cecus
nõ ẽ oculus niſi ſm qd.qꝛ nõ ẽ niſi altera ps cõpoſiti/qð
natũ eẽt dici oculus/carens alia pte/qua cõplete oculus
eſt oculus.¶ Ex hͦ ẽt patere pt/ꝙ ſi/potẽtia/dicaẽ illud
qð eſt rõ proxima recipiẽdi actũ:potẽtia viſiua/nõ erit
aliqd ꝑciſe aĩe.ſed vel erit forma totalis ipſi⁹ organi/vel
aliqd cõſequẽs illã formã.¶ Patet ẽt q̃re aĩa ſeparata
nõ põt ſentire.qꝛ nõ hꝫ receptiuũ ſenſationis qð eſt orga
nũ.nec formalem rõnẽ recipiẽdi/que eſt forma totalis
ipſi⁹ organi. Per oppoſitũ eſt de intellectiõe/qꝛ recepti/
uũ ei⁹ ꝓximũ:ꝛ ꝓpria rõ formalis recipiẽdi eã/eſt aĩa vł H
aliqd ex pte aĩe/ꝑciſe/nõ icludẽdo aliquã materiã:ꝛ pp
hͦ põt ipſa cõpetere aĩe ſepate:qꝛ ibi manet ꝓximũ eius
receptiuum.¶ Scdm ẽt iſtũ tertiũ intellectũ/qui plus [illegible]
ꝯtinet vitatis itelligere eſt opatio imãlis:qꝛ ꝓximũ re/
ceptiuũ hꝫ nõ includẽs mãm/ſaltẽ corpalẽ.ꝛ iõ ſine tali
mã põt ipſa opatio hñi.nũc aũt potẽs hñe opationẽ ſine
mã põt hñe eẽ ſine mã.g̃ nã illa/cui⁹ eſt iſta opatio pro/ [illegible]
pria/põt hñe eẽ ſine mã.¶ Ex hͦ g̃ medio.ſ.opatiõe/põt
ꝯcludi ipſius nãe talis imãlitas/hͦ eſt a mã in eẽndo ſe/
pabilitas.nõ aũt illa immaterialitas vlterior/que eſt ipoſ/
ſibilitas informãdi materiã.ꝛ hoc eſt rõnabile/ꝙ ex in/
tellectione/que eſt mediuꝫ ꝛ commune anime ꝛ angelo/
poſſit concludi immaterialitas communis vtriqꝫ.

De tertio principali

obycit ꝯ pmã rõnẽ. qꝛ ex.7.meta^{ce}.for/ [illegible]
ma eſt magis ens q̃ꝫ cõpoſitũ.ergo illa non ordinaẽ ad
eẽ totius tanq̃ꝫ ad aliqd pfectius. ¶ Preterea ſpecialr
de aĩa/vĩ ꝙ ipſa ſit per ſe ſubſiſtẽs:qꝛ ipſa per ſe opaẽ.
opatio eni qua cõpoſitũ opaẽ per ſe/nõ cõpetit ſoli for/
me.aĩe aũt ſepate cõpetit intelligere.¶ Preterea eẽ aĩe
eſt eſſe cõpoſiti.g̃ nõ ordinaẽ ad illud eẽ.¶ Añs ꝓbaẽ
pp hͦ eniꝫ aĩa humana remanet in ſuo eẽ/totius eẽ deſtru/
cto.nõ aũt alie forme.qꝛ hͦ idẽ eẽ qð eſt toti⁹/eſt ipſius
aĩe.nõ ſic in alijs. ¶ P. Hec aq̃ põt eẽ ps alicuius toti⁹
aque.ꝛ ita eſt ordĩabilis ad eẽ perfectius qð ſit eius par/
ticipatiue.ꝛ per ꝯñs hec aq̃ nũc nõ eſt per ſe ſubſiſtens.
¶ P. Idẽ nõ repugnat eidẽ niſi p eãdẽ rõnẽ repugnã/
tie.ſi g̃ angelo repugnet iformare mãm: hoc eſt per ali/
quã vnã rationẽ in angelo pp quã ſit iſta repugnãtia.nõ
g̃ ſunt due rõnes.vna cõis ſicut ꝓceſſit prima rõ:ꝛ alia [illegible]
ꝓpria/ſicut ꝓceſſit ſcda rõ.¶ P.ſm phõs/celi videnẽ
eẽ aĩati.nõ aũt põt poni ibi aĩa intellectiua:qꝛ intellecti/
ua iferior angelo nõ põt perficere corpus niſi pficiat ſꝫ
pfectionẽ vegetatiue ꝛ ſenſitiue q̃s icludit:vel niſi ille ſi
ſint diſtincte/ſimul pficiant.¶ P. Angelus qñqꝫ ſumit
ſibi corpus per qð exercet actus vite.ergo cũ agere pre/
ſupponit eẽ dabit illi corpi eẽ viuũ.ꝛ per ꝯñs informa/
bit illð.¶ Ad iſta qnqꝫ.Ad p^m nõ intelligiẽ/pus/ꝛ ma/ [illegible]
gis/ſm pfectionẽ:ſed ſm pncipalitatẽ ꝛ indepẽdẽtiã:qꝛ
eẽ pncipij pncipalioris eſt idepẽdẽs reſpectu pncipiati
ꝛ reſpectu pncipij minus pncipalis.¶ Ad z^m/q̃uis iſta
ponaẽ rõ fundamẽtalis ꝓ cõcluſione iſta ꝙ aĩa intelle/
ctiua eſt ſubſiſtẽs:tñ ꝯcluſio nõ vĩ vera loquẽdo ꝓprie
de ſubſiſtẽte/eo mõ quo pus dictũ eſt/ꝙ ens per ſe ter/
tio mõ ibi accipiẽdo/dĩ ſubſiſtẽs.ſed nec aĩa intellectiua
vnita eſt per ſe ſubſiſtẽs.i. ſolitarie/ſic accidẽs in altari
dĩ per ſe ens:qꝛ tũc vnita nõ informaret corpus. ſepata
eniꝫ qꝛ ſic eſt per ſe ens/nõ iformat.ſi g̃ vnita/eẽt ſic per
ſe ens/eũdẽ modũ eẽndi hẽret informãs ꝛ nõ informãs.
¶ Ad rõnẽ g̃ illã.itellectio/que ẽ opatio imanẽs in ope/ I
rante/

rite/pōt dici cōpetere per ſe alicui dupliciter. Uno mō ſicut primo ſuſceptiuo. Alio mō ſicut remoto. Exēplū. p̄ mō ſuperficies dī alba. 2° mō nō: ſed hō dī hō eſt alb⁹. ſic aīa dī per ſe intelligere tanq̄ primū receptiuū intellectiōis: ſ3 nō p̄mū/qn̄ eſt vnita: q2 qn̄ eſt vnita eſt rō ſ3 quā intellectio conuenit hoī, tanq̄ toti per formā. hō aūt dī per ſe intelligere, tanq̄ receptiuū remotū: ergo nō recipit intellectionē/niſi per hoc/ꝙ aīa/que eſt eius forme/primius recipit eā: qn̄ ḡ accipit in maiori/qd̄ per ſe operatur/eſt per ſe ſubſiſtēs: verū eſt de p̄ operāte qd̄. ſ. ſic operatur ꝙ nō eſt vlterius alicui rō operādi/illa opatiōe. Si aūt nō eēt ſubſiſtēs: ſed forma informās/nō poſſet operari qn̄ vlterius eēt rō opandi ſuo toti: ſ3 iſto mō minor eſt falſa ꝙ aīa per ſe intelligit. hoc enim nō eſt verū niſi eo mō quo opatio cōuenit forme/ſicut primo ſuſceptiuo. ¶ Ex iſta p3 quō itellectio eſt jmālis. ſ. nō ꝙ nō ſit ipſi⁹ aīe vnite/put iformat mā3: ſed q2 ipſa eſt ſoli⁹ aīe/vt primi ſuſceptiui. toti⁹ aūt cōpoſiti tanq̄ remoti ſuſceptiui/

K ꝛ tn̄ ſm ptē formalē ſui. ¶ Ad aliud/habēs oīno idē eē/nō dī ſimplr̄ iperfectū per hoc/ꝙ nō cōicat alteri illud eē. ſi ḡ aīe eēt idē eē qd̄ ꝛ totius: q̄re aīa ſepata eſſet iperfecta in eēndo: cū tūc nihil ſibi tollat̄ niſi ꝙ ſuū eſſe nō cōicat alteri: q̄re ēt idē eē habēs aīa eēt impfecta in eēndo/ꝛ totū habēs idē eē/eēt iperfectū in eēndo: quō ēt manet eē toti⁹ niſi maneat totū hn̄s illō eē. ¶ Dico ḡ ꝙ eſſe aīe manet idē/vū aīa manet ens illo eē: ꝛ hoc ſiue ſit cōiūcta/ſiue ſepata: ꝛ cōſimilr̄ dī ꝙ eē totius nō manet idē niſi vū totū manet idē in illo eē: q2 nullius eē actuale dī manere idē: niſi manēte illo actualr̄ hn̄te illud eē. Uidet̄ ḡ iſta negāda/ꝙ eē aīe eſt idē qd̄ eſſe totius: q2 aīa hn̄s eē/vt pars totius hn̄tis eſſe. cōſilr̄ dī eē ſe hn̄e ad eē. ¶ Et illa pbatio que adducit̄ ad ppoſitū. ſ. ꝙ aīa remanet in ſuo eē: nō ſic alie forme: nō cōcludit ppoſitū: imo oppoſitū. iō enī3 remanet in ſuo eē: q2 eē eius eſt oīno incorruptibile ꝛ per ſe ꝛ per accñs. videret̄ aūt corruptibile/ſi eſſet idē cū eē cōpoſiti. cōpoſitū eni3 vē corrūpit̄. ſicut eni3 generatio dī terminari ad eē generatiua eē corrupti dī eſſe terminus quo corruptiōis. ꝛ per 2ñs non manere. Alie aūt forē mālesnō manēt i ſuo eē corrupto toto: nō q2 eē ea3 nō fuerit aliō ab eē cōpoſiti corrupti: ſed q2 ipſe corrūpuntur per accidēs: hoc aūt eſt/vel q2 agēs corrūpēs/per p̄ncipiū ſuū actiuū 2riū illis/attingat illas vt 2ria: vel ſalt̄ attingit cōpoſitū corrūpēdo ipſu3: ꝛ forme tales ſunt inſepabiles a cōpoſito in eēndo. neutrū aūt iſtoꝝ verū eſt de aīa intellectiua. ¶ Si ēt (vt iſti dicūt) aīa intellectiua ſit incorruptibilis: ga eſſe per ſe cōuenit forme que eſt actus: qd̄ aūt ſm ſe cōuenit alicui iſepabile eſt ab illo. ſic ḡ ipoſſibile eſt ꝙ foīa ſepet a ſeipa: ſic ipoſe eſt ꝙ foīa ſubſiſtēs dēſinat eē. Si iquā iſta ſit rō icorruptibilitatis aīe itellectiue: ſeqt̄ ꝙ nō eſt icorruptibilis/pp̄ h/ꝙ idē eſt eē ei⁹ ꝛ toti⁹. eſt eni ſepabilis a toto/manēs tn̄ iſepabilis a ſeipa. ¶ Pōt tn̄ ad clari⁹ vi

Cũ nobilr̄ q̄re forme non remanent poſt compoſitũ.

L dēdū rñſiōes ad duo argumēta p̄dcā/diſtigui de eē. vno mō eē pōt itelligi illud qd̄ p̄ formalr̄ aliqd recedit a nō eē. p̄mo aūt recedit̄ a nō eē per illud per qd̄ aliqd eſt extra intellectū ꝛ po^{ꝫ} ſue cāe. h mō/cuiuſlibet entis ex̄ intellectū ꝛ cām eſt ppriū eē. Alio mō dī eē vltimus act⁹ cui. ſ. nō aduenit aliqs ali⁹ dās eē ſimplr̄: ꝛ ip3 dī ſimplr̄

a hēre eē/cui p̄ cōuenit eē ſic dictū. p̄mo inquā ſic ꝙ non ſit alicui alteri rō eēndi illo eē. Iſto mō cōpoſitū pfectū in ſpecie dī eē ꝛ ſolū illud. ps aūt eius dī eſſe per accñs tn̄ mō vel magis pptie/participatiue/iſto eſſe totius. ſic igit̄ ſolū cōpoſitū eſt per ſe ens/accipiendo eē ſcd̄o mō. Aīa aūt itellectiua nō dī ſubſiſtēs niſi ipropie ꝛ ſ3 gd: l3 dicat̄ ens ꝛ per ſe ens p̄mo mō accipiēdo eē: ꝛ hoc pro

reſponſiōe ad p̄mū argumētū. ¶ Per eādē diſtinctionē p3 ad 2^m: ga p̄mo mō accipiēdo eē forme ꝛ totius/nō eſt idē eē oīno. 2° mō eſt idē eē; ſed illud nō eſt vtriuſq3 eodē mō: ſ3 totius p̄mo/ꝛ partis participatiue. ¶ Ex h

M p3/quō aīa ſeparata dī iperfecta in eēndo: q2 eo mō quo ipa eſt vnita pt dici pfecta in eēndo: nō eēntialr̄ ꝛ p̄marie/ſ3 pticipatiue: ſuo gdē pprio eē/eſt eq̄ pfecta ſepata ꝛ cōiuncta: ſ3 cōiuncta pfecta eſt eſſe totius pticipatiue: l3 nō primarie. ꝛ q̄tū ad hoc/ſepata eſt imperfecta: ga caret ipſo eē totius: ꝛ poſſet dici ꝙ iſta iperfectio eſt impfectio ſimplr̄: ga caret illo eē qd̄ eſt pfectio ſimplr̄: l3 non ppria: imo ipſa eſt maior pfectio q̄ eē eius ppriū: q2 includēs illud eē. Nō igit̄ dī forma iperfecta ex hoc ſolo ꝙ nō cōicat ſuā pfectionē alteri. ſicut nec ipſa pficit̄ in hoc ꝙ cōicat: ſ3 dī iperfecta ex carētia pfectiōis eē toti⁹: que carētia cōcomitat̄ illud/nō cōicare. ¶ Ad 4^m/illō qd̄ pōt eē ps integralis homogenea totius/eſt pticipet eē eius/qn̄ eſt in toto: ꝛ nō pticipet qn̄ eſt extra totū: tū ſeparatū nō dī imperfectū: q2 h3 eē eque pfectū cū illo eē qd̄ pōt pticipare. vn̄ nō dī pprie ordinabile ad eē totius/ſicut illud qd̄ natū eſt eē ps eēntialis per ſe ordinabilis ad eē illi⁹ cui⁹ natū eſt eē aliqd: nec pōt eē in ſe aliquid eiuſdem rationis cum illo. ¶ Ad aliud dico/ꝙ in

N eodem poſſunt plura includi: quoꝝ cuilibet/ſm ppriā rationem/ēt alio circūſcripto/repugnat aliqd idē. ꝛ tūc qdcūq3 illoꝝ pōt eſſe rō repugnātie illius includētis ad aliud. ¶ Exēplum/homini/per rōnē3 ſub̄e repugnat ꝙ ſit albedo/ēt quocūq3 alio circūſcripto. Itē per rōnē rōnalis. illa ergo ppoſitio eſt negāda/ꝙ vnū vni nō repugnat niſi per vnā rōnē repugnātie. ſed ſi addat̄/non niſi per vnicā rōnē p̄mam/diſtingui pōt: q2 rō repugnantie vni extremo/cōpetit illi cui eſt rō repugnādi/ꝛ alteri repugnat: vel ergo p̄mitas iſta refert̄ ad iſtā cōuenientiam. ꝛ tūc illa erit p̄ma rō repugnātie que p̄mo 2uenit iſti/ꝛ cū hoc repugnat alteri: vel primitas iſta refert̄ ad repugnantiā: ꝛ tūc illa erit p̄ma rō repugnātie que primo opponit̄ illi: ꝛ cū hoc cōuenit iſti: ꝛ vtroq3 mō pōt diſtigui de p̄mitate cōitatis ꝛ pfectiōis. ¶ Quātū ad p̄mitatem cōitatis/p̄us repugnat ſubſtantie eē q̄titatē q̄ animali. ecōuerſo tn̄ q̄tū ad p̄mitatē pfectionis: q2 animal plura includit pp̄ que repugnat ſibi ꝙ ſit q̄titas quā ſubſtātia includit: accipiēdo tn̄ vniformiter p̄mitatē/vera eſt propoſitio: ꝙ eiuſdē ad idē3 vna eſt prima rō repugnātie: ꝛ ex hoc ſequit̄ ꝙ nō pceſſit vtraq3 rō poſita ad 2cluſionē ex ratione repugnātie p̄ma/eadē p̄mitate: qd̄ cōcedo. ¶ Similr̄ quātū ad p̄mitatē cōitatis prius cōpetit homini eē ſubſtātiā q̄ rōnalē. ꝛ quātū ad p̄mitatē pfectionis ē ecōuerſo. ¶ S3 ſi arguat̄/idē nō cōpetit eidē niſi per eādē rōnē. ergo ſimilr̄ eſt de repugnātia. ¶ Reſpōdeo/nō eſt ſimile: q2 multis/cōiter/nō cōuenit idē p̄dicatū ſaltē qd̄ non eſt de eſſentia eoꝝ/niſi per idē cōe eis:

O ſed multis repugnare pōt idē/nō per aliqd cōe eis. Exēplū. repugnat homini ꝛ albedini eē angelū: ꝛ l3 forte homini ꝛ albedini ſit ens cōe vniuoce: tn̄ ens nō eſt rō iſti⁹ repugnātie: ga cōuenit angelo. Exēplū manifeſti⁹. lapidi/albedini/chimere/repugnat eſſe deū: non tamen per aliquid commune: ſicut manifeſtum eſt.

Additio

¶ Aduerte: ga doctor nō ſoluit duo vltima argumenta ſ. ſextū ꝛ ſeptimū/facta in principio tertij articuli. ¶ Ad primū igit̄ dici pōt: ꝙ l3 Auicen. hoc poſuerit. 9. ſue meta^{ce}. c. 4. ſ. celū eſſe animatū: tn̄ Ariſto^{les} nūq̄ poſuit. Et ſi dicat̄ ꝙ Ariſto^{les} in de celo ꝛ mundo. ꝛ. 12. meta^{ce} videat̄ hoc dicere/vel alibi. ¶ Rñdet̄ ꝙ anima duplex officiū h3: vt patet 2° de aīa. ſ. mouēdi ꝛ informandi. de primo dicit Ariſto^{les}/qd̄ eſt ſm quā intelligimus ꝛ ſen

timus ⁊ mouemur: ⁊ ſm hāc vltimā ꝓprietatē/celi dici
pñt eſſe animati: ⁊ ſic angeli ſunt forme celi:nō informā-
tes ſʒ mouētes. ¶ Ad aliud per idē dico: vt patet in. 2.
di. 8. ꝙ angelus pōt aſſumere corpus ⁊ vniri illi/vt mo-
tor naui ⁊ mobili:nō aūt per īformationē/vt pʒ de mul-
ſiotum. tis angelis ⁊ bonis ⁊ malis. vbi ſupra in ſecundo ⁊c̄.

Ad argumentū principale/nego cōſequētiā. ⁊ rō eſt:qꝛ prius pōt eē ratio repugnādi alicui ne inſit ſibi:qō ſi ineſſet eēt poſterius. ſic repugnat hoī eē rudibilē: ⁊ illō/quo ſoialr hō eſt hō/
P eſt rō illius repugnātie: ⁊ tñ rudibile ſi ineſſet/eēt poſte-
rius homine:ſicut paſſio eſt poſterior ſuo ſubto. Eſt igit̄ ꝓus ſimplr nexio cāe repugnātie ſic. ſ. ꝙ ꝯdictio eſt illa cōiūgi:nō ſic nexio pōt eē rō cōueniētie alicui⁹ poſterio ris: ſic. ſ. ꝙ ꝯdictio ſit illa nō vniri:qꝛ nō eſt ꝯdictio ab- ſolutū ꝓus ſeparari a ſuo poſteriori. ¶ Ad ꝓpoſitū/formā mālē ſeparari a mā non regrit niſi ꝙ forma nō ſit ſim- plr neceſſaria rō ſue vnionis ad mām:qō verū eſt:qꝛ eſt entitas abſoluta: ⁊ ita ꝓor nā illa vnione:ſed formā imā- lez/vt angelū/poſſe vniri māe/poneret aliq̄ vniri quoꝝ vnum eſt ratio repugnantie: vt oſtēſum eſt in ſolutione queſtionis.

Queſtio. X.

Deſecundū queſitū/an de⁹ poſſet ſpēs in euchariſtia cō- uertē in aliqd ꝓexiſtēs: Argnī ꝙ nō: qꝛ nō pōt aliqd cōuerti in aliud niſi hēat aliquid cōe:iſte ſpēs nō hñt aliqd cōe cū aliquo ꝓ- exiſtēte. g̊ ⁊c̄. maior ꝓbat̄. ſi nihil manēt cōe. g̊ eēt iſta- rū ſpērū annihilatio. ⁊ nō cōuerſio. minor ꝓbat̄. qꝛ iſte ſpēs nō hñt ſubaʒ ſubiectā:nec ēt mām/que eſt primuʒ ſubtū in hīs que tranſmutant̄ adinuīcē. ¶ Cōtra. nā pōt
primo phy. ⁊ 1. de ge. ⁊. 7. meta. ⁊. 12. eiuſdē. ⁊ ali bi ſepe. iſtas ſpēs ꝯuertē in aliqd nō ꝓexñs. g̊ de⁹ pōt illas ꝯuer- tere in aliqd ꝓexñs. aña pʒ. qꝛ iſte ſpēs ꝯuertunt̄ ꝑ actū nutritiōis in ſubaʒ nutritiua ꝙ ex eis virtute nāe gene- ret̄ caro nō ꝓexñs:qꝛ ſi ꝓexñs/magis hēmr ꝓpoſitū. cō- ſilr ex eis vtute ignis poſſet gñari ignis. ⁊ vtute celi poſ- ſet generari aliqō aial per putrefactionē. Probatio con- ſequētie. magis vī po⁹ dīna poſſe ſup iſtas ſpēs vt cōuer tēdas in ꝓexñs:q̄ʒ po⁹ nāe in nō ꝓexñs:qꝛ po⁹ excedit po⁹ⁱ in infinitū. ꝓexñtia termini ⁊ non ꝓexñtia/ non variant rationem termini in infinitum. ergo ⁊c̄.

Queſtio iſta nō q̄rit gñaliter de poſſibilitate tota- lis cōuerſiōis vni⁹ in aliud/ſʒ ſpāliter de cōuerſiōe īter tales terminos/de q̄bus eſt ſpālis ⁊ ꝓpria difficultas. ¶ Ad cui⁹ ſolutionē ꝓpriā/vidēdū eſt ꝑ̊ ſi in iſtis terminis/de q̄bus querit̄/ſit aliq̄ ſpālis rō īpoſſibi- litatis ad cōuerſionē totalē. ¶ Et ꝰ vidēdū eſt ꝑ̊ ex pte illius termini a quo/qui dī q̄titas ſeparata. 2° ex parte termini ad quē/qui intelligitur per hoc quod eſt/aliquid
C ꝓexñs. 3° ex parte conuerſionis/qualis eſt iſta conuer- ſio:puta ſi illa/ſm ꝙ tāgit argumentum/ſit annihilatio.

A De primo dico ꝙ nō eſt aliq̄ ſpālis rō īpoſ- ſibilitatis in q̄titate ſepata gn ipſa poſſit eque cōuerti in qōcunqʒ/ſicut poſſet aliud creatū. vbi ponit̄ cōuerſio totalis eē poſſibilis. ꝰ pōt ad pñs breuiter oſtdi ſic/illud agēs eque pōt quēcunqʒ ter- minū in quēcūqʒ totalr ꝯuertere:qō in virtute ſua acti- ua hʒ vtrūqʒ terminū eque totalr/q̄tū ad eē/⁊ nō eſſe:⁊ etiā qōlibet neceſſario cōcomitās vtrunqʒ terminuʒ in eēndo/deus hʒ quecūqʒ duo creata eque iſto mō in ſua pñte ſiue po⁹ actiua. g̊ ⁊ maior ꝑ̊ exponit̄/ſic. totū aliqñ
a.i. ſimplr. T.c.10.⁊.23. Elide.1.⁊.5. phyſi. ⁊.1. de ge. tenet̄ cathe^ce/⁊ ſignificat idē qō ꝑfectū ex ptibus. Aliqñ ſyncathe^ce/⁊ ſignificat idē qō q̄libet ps. In gñatōe ſube/ ſm phm ꝑ̊ de gñatiōe:ꝯuerſio eſt totius in totū. ꝰ intel- ligit̄ ꝑmo mō:qꝛ tū corruptū q̄ʒ generatū eſt per ſe vnū. ⁊ iō de totū. In gñatiōe vō ſm qd/q̄lis eſt in alteratiōe vl augmētatiōe/ibi generatū nō eſt per ſe vnū ſm phm
7. meta^ce. c. 6. Nō fit ingt q̄le ſʒ quale lignū/nec q̄tū: ſʒ q̄tū lignū. ⁊ iō ibi genitū nō eſt de vnū. In ꝓpoſito vō T.c.31.
intelligit̄ cōuerſio totalis/ſiue totius in totuʒ/accipiēdo totū ſyncathe^ce: vtpote ꝙ ſic cōuertat̄ cōpoſitū in cōpo-
ſitū: vt mā in mām ⁊ forma in formā. maior ſic expoſita a.i.e
ꝓbat̄: qꝛ agens qō eque hʒ in virtute ſua actiua vtrunqʒ terminū cōuerſiōis/q̄tū ad aliqd ptiale in eo:eque pōt vnū in alterū cōuertere ꝯuerſiōe partiali. ſicut. n. gñans/ qō hʒ in virtute ſua actiua formam huius corrupti ⁊ for- mā huius geniti/pōt illud in illud ꝯuertere ꝯuerſione ꝑ- tiali:que eſt ſm formā. ſic illud agēs qō eque hʒ in virtu te ſua formā huius corrupti ⁊ formaʒ huius geniti: eque pōt ptialiter ꝯuertere iſtud in illud corrūpēdo vel gene rādo. ergo pari rōne agēs qō eque hʒ in virtute ſua acti- ua vtrūqʒ terminū iſtū/⁊ vtrūqʒ illū: ⁊ hoc quātū ad qō- libet vtriuſqʒ: ⁊ q̄tū ad qōlibet nexio cōcomitās vtrūqʒ
X in eēndo:que pōt vtrobiqʒ iſtū terminū cōuertere in il- lū ꝯuerſione totali. tale aūt agēs eſt deus. ¶ Scdo mō ſic. eodē mō pōt aliqd ꝯuerti in aliud/qūo illud pōt ſuc- cedere iſti/nūc aūt/virtute diuina/pōt qōcūqʒ creatū ſʒ ſe totum ⁊ qōlibet eius/ſuccedere alteri creato. ergo ⁊c̄.

Contra iſtud obijcitur ꝑ̊ ſicqꝛ ſm hoc deus poſſet eque ꝯuertere ſubaʒ corporeā in ſubam in- corporeā. ⁊ vnā incorporeum in aliā/ſicut pōt cōuerte- re vnā corporeā in aliā corporeā. ꝯñtia pʒ. qꝛ po⁹ diuina eque hʒ terminū vtrobiqʒ: ſʒ ꝯñs eſt falſuʒ. hoc ꝓbat̄ /ꝑ̊
per Aug^m ſup gen̄. 7. Oē corpus in oē corpus poſſe mu- c.4.
tari nō defuerūt qui aſſererēt. corpus aūt aliqō ꝯuerti in aiam fieriqʒ nām incorporeā/nec quēq̄ʒ ſenſiſſe ſcio/nec fides hʒ. In eodē li° ēt. c. 10. 24. vel. 26. expſſius hʒ idē. oē ingt corpus in oē corpus mutari/credibile eſt:qōlibet aūt cor pus poſſe mutari in aiaʒ/credere abſurdum eſt. ¶ ꝑ̊. Boe⁹ lib. de duab⁹ naturis ⁊ vna ꝑſona chri. in ꝑ- te qua diſputat ꝯ Eutice dicit. Neqʒ corpee ſubſtātia in incorporeā mutari poteſt:nec icorpee in ſe inuiceʒ ꝓprias foīas mutant. ſole. n. in ſe mutari pñt que hñt vnius nāe ſubctū cōe. hec ille. ¶ 2° inſtat̄ ꝯ iſtā rōnē: qꝛ cū nō ſolū ſubſtātie create: ſʒ q̄cūqʒ creata eque ſubſint virtuti diui ne:ſequeret̄ ꝙ ſi aliqō creatuʒ poſſet deus totalr ꝯuertē in aliud creatū:ꝙ ꝰ poſſit eque de q̄buſcunqʒ creatis: ⁊ tūc ſequuntur multa que vidēt̄ incōueniētia: puta ꝙ ſuba poſſet conuerti in accñs: ⁊ ita poſſet fieri inherēs/⁊ abſolutū poſſet conuerti in reſpectiuuʒ: ⁊ ita poſſet hēre duos terminos: ⁊ pari rōne ecōuerſo/in vtraqʒ ꝯuerſiōe. ¶ 3° inſtat̄ ꝯ iſtā rōnē:qꝛ ꝙ agēs in virtute actiua hēat totalr vtrūqʒ terminū nō īfert niſi ꝙ pōt totalr iſtū de- ſtruere/qō eſt annihilare: ⁊ illū totalr producere/qō eſt creare. Sʒ ꝰ creare ⁊ illud annihilare/nō eſt cōuertere ꝰ in illud: g̊ ⁊c̄. ¶ Ad iſta. Ad ꝑ̊^m intētio Augu. ibi eſt ꝓ- bare ꝙ aīa in prima ꝓductiōe nō ſit ꝓducta de aliquo corpore/ſicut ipſe ꝓcedit: ⁊ ꝑmo per viā diuiſiōis de ſin- gulis corporib⁹: ⁊ tādē ſūmatiʒ de oī corpe/per illud qō allegatū eſt. corpus cōuerti in aiam ⁊c̄. Productio autēʒ primaria nō hʒ opus miraculoſuʒ: ſʒ talis eſt q̄lis cōpe- tit reb⁹ ꝓductio. Nō vult ergo negare:qn deus poſſet cō- uertere corpus in aiaʒ: ſʒ vult dicē/ꝙ hoc in ꝑ̊^a rex ꝓdu-
ctiōe nō ſit factū/vel nō potuit fieri ſm modū illius ꝓdu ctionis:qꝛ illa nō erat miraculoſa: ſʒ corrñdēs naturis re B
rū ꝓducendarū/hoc eſt de intētione Augu^ni ibidē. ¶ Si vō arguat̄ ex verbis Aug^ni: qꝛ dicit/oē corpus poſſe mutari in oē corpus: ſʒ nō in aiam:nō eſt aūt ꝑmū poſſibile/niſi per oīpotentiā diuinā. ergo nec 2^m per illā eſt poſſibile: qō eſt ꝓpoſitū. ¶ Rñ° ſi aliqd eſt impoīe/vbi cōcurrūt multe

molte rõnes impoſſibilitatis/qḋcūqȝ aliud/vbi deficit
aliq̃ illarū rõnū/cõparatū ad illud/põt dici poſſibile:
non abſolute:ſȝ reſpectu huius. verbi grã. Si lapidē eſt
impoſſe videre/⁊ aial excecatū eſt impoſſe videre/⁊ catu-
lum añ nonū diē impoſſe eſt videre. In iſtis ſemp poſte-
rius eſt poſſibile reſpectu ꝑoris: q̃ nõ remanet rõ illa q̃
eſt pcipua reſpectu ipoſſibilitatis in ꝑori. Pȝ diſcurrēdo
per rõnes ipoſſibilitatis in iſtis exēplis. Ad ꝓpoſitū/vt
ignē cõuerti in celū/multas hȝ rõnes ipoſſibilitatis:puta
q̃ nõ hñt iſta corpa ꝑncipia trāſmutādi ſe inuicem: cuiꝰ
ſunt q̃litates actiue ⁊ paſſiue/formalr̃ vel virtualr̃ oppo
ſite. nõ ēt hñt ſubiectū receptiuū trāſmutationis adinuicē/
nõ ꝓpter iſtas rõnes ſolas eſt impoſſe corpus ꝯuerti in
aiam:ſȝ ꝓp aliā rõnē repugnātēque. ſ. eſt q̃ vnū eſt exte-
ſum/aliud nõ:⁊ ſic nõ ꝯueniūt in aliquo qḋ natū eſt ma-
nere cõe in trāſmutatione vniꝰ corpalis in aliud:q̃ cor
C potale nõ trāſmutat̃ in aliud niſi ꝑ alterationē/que reci-
pit̃ in corpali ⁊ nõ extēſo: ⁊ ita nec ꝓductū ꝓducit̃ niſi
vt extēſuȝ ⁊ hñs modū extēſi. ¶ Ad aliā auctoritatē que
eſt Boetij:dico q̃ intētio ſua eſt q̃ nõ ſunt ꝯuertibilia in
ſe inuicē niſi que hñt māam coēm:nec hec oia. ſicut ait ibi:
ſȝ ea tm̃ que in ſe facē ⁊ pati pñt. vñ dicit ibidem/q̃ non
põt es in lapidē ꝑmutari. ġ nõ loquit̃ de quacūqȝ ꝯuer-
ſione poſſibili deo:ſȝ de cõuerſione q̃ reqrit māam cõeȝ:
imo ⁊ vltra h̃ ēt/q̃litates actiuas ⁊ paſſiuas oppoſitas:q̃
ſufficiūt ad ꝯuerſionē mere nālē: q̃ alr̃ intelligi nõ põt/
q̃ es nõ poſſet ꝯuerti in lapidē/niſi de cõuerſione nāli/⁊
nõ q̃cūqȝ:ſȝ imediata. ¶ Si obijcias q̃ ſic intelligendo
dicta ſua nõ põt hři ꝯcluſio quā intēdit ꝓbare. ſ. q̃ huma
nitas nõ poſſet ꝯuerti in deitatē:q̃ h̃ ꝑdicta/ex ꝑmiſſis
ſuis nõ poterit ꝑdicta ꝯcluſio cõcludi/niſi de cõuerſione
imediata que poſſet fieri virtute nāe: de tali cõuerſione
nõ fuit ꝯdictio inter ipſuȝ ⁊ euticen. ¶ Rñ. rõ Boetij
in ꝑmiſſis ſuis nõ plus ꝯcludit q̃ȝ qḋ dictū eſt ſupra. ſ. q̃
natura humana nõ põt ꝯuerti in diuinitatē tali ꝯuerſiõe
que reqrit ſubiectū cõe ⁊ ꝑncipia agēdi ⁊ patiendi mutuo
in ꝯuerſis:ſȝ vt habeat̃ ꝯcluſio quā itēdit. ſ. q̃ per nullā
potētiā põt humanitas cõuerti in diuinitatē:opȝ addere
iſtā ꝓpoſitionē. diuinitas nõ minus excedit actiuā poᵗᵉⁿ
D quācūqȝ cauſatiuā in rõne termini/q̃ȝ vnū ens nāle exce
dit quācūqȝ poᵗᵉⁿ nālem/cõparatū ad aliud ens nāle. pȝ
hec ꝓpoſitio:q̃ cū diuinitas ſit infinita ⁊ icauſabilis:nul-
lo mõ põt eē terminus potētie cauſatiue:qḋcūqȝ autem
creatū põt eē terminꝰ potētie cauſatiue:⁊ hoc nõ tm̃ ab-
ſolute:ſȝ cõparatū ad qḋcūqȝ aliud ens creatū/tanq̃ȝ ſuc
cedēs illi. nūc ſiat argumētū Boetij per locū a maiori. ſi
per totā potētiā creatā nõ põt es imediate mutari in la-
pidē. ergo multomagis/vel eque/non põt per quācūqȝ
potētiā actiuā/nã creata ꝯuerti in diuinitatē. ¶ Ad illḋ
de ſuba/⁊ ente abſoluto ꝯcedi põt ꝯcluſio que infert̃: q̃
E ſuba põt ꝯuerti in accidēs: ⁊ ens abſolutuȝ in ens reſpe-
ctiuū:nõ tñ ſequit̃ q̃ ſubſtātia inherebit manēs ſuba:q̃
vterqȝ terminus ꝯuerſionis habebit ꝓpriū modū eēndi
ſibi correſpōdētē:ita q̃ terminꝰ a quo/ſi fuerit ſuba/habebit
modū per ſe eſſendi. terminus aūt ad quē iſtius ꝯuerſio
nis/ſi fuerit accidēs/habebit ꝓpriū modū ſibi correſpō
dētē. ſ. eē in alio:nõ ergo ſuba exiſtit in alio:ſȝ ſube per ſe
enti/tanq̃ȝ termio a quo/ſuccedit ens in alio/tanq̃ȝ termi-
nus ad quē. ¶ Cõſimilr̃ de ente abſoluto ⁊ reſpectiuo.
¶ Ad 3ᵐ dici põt q̃ nõ iprobat ꝯuerſionē totalē q̃ntum
ſtante nec ēt in aliqd ꝑexiſtēs:ſȝ ſi aliqd iprobat:iprobat ge
neralr̃ ꝯuerſionē totalē/q̃ tñ in iſta q̃ne ſupponēda vī:
⁊ illa ſuppoſita difficilia declaranda eſſent.

F De ſecundo principali/concedit̃ cõmuniter q̃
nõ eſt aliqua rõ ſpālis ipoſſibilita-
tis ad iſtā cõuerſionē in ꝑexiſtēdā termini ad quē: q̃ in
eucharīſtia ponit̃ panis cõuerti in corpus chr̄i ꝑexiſtēs.
Dupl' aūt credita poſſibilitas declarat̃/vno mõ ſic. deꝰ q̃
nõ agit vt inſtrm̄/cū ſit ꝑmū agens: iõ põt agere nõ per
motū. ⁊ ſic ſequit̃ q̃ põt formā deſtructā eādē reducere
⁊ hoc in eadē mã. nã iõ ꝓhibet̃ forma eadē redire actio-
ne alicuius agētis creati:q̃ illud agēs agit per motū:q̃ⁱ
cū ſit ſucceſſiuus/nõ põt idē redire. ¶ Ulterius/deꝰ re-
ſpicit māam vt eſt qd/⁊ vt ſic eſt indiſtincta:q̃cūqȝ ergo
formā põt ponere in hac mã:eādē põt ponere in q̃cūqȝ
mã. Ex iſtis duobus declaratis/arguit̃:q̃ deus põt for-
mā deſtructā eādē reducere in ſuā māam ex ꝑmo. ⁊ per
ꝯñs ex 2°/põt illā formā in quācunqȝ māam reducere. ⁊
H pari rõne formā manētē in mã ꝓpria ꝑt eādē in q̃cūqȝ
māam inducere:ſȝ ad idētitatē forme in numero/ſequit̃
q̃ eadē ſit mã. ġ deus põt facere q̃ quecūqȝ mã ſiat hec
mã. ſicut põt facere q̃ ſiat ſub hac forma. põt ġ deus fa-
cere q̃ forma corporis chriſti ponat̃ in mã panis. ſicut
põt facere q̃ mã panis ſiat ſub hac forma:⁊ ſic iſta mã
cõuertit̃ in māȝ illius corpis:⁊ forma in formā:⁊ totum
in totū. ¶ Aſſumpta multa in iſtā deductiõe declarant̃
diffuſe:ſed declarationes ille cā breuitatis pñs omittātur/
mo iſtā deductionē breuiādo/vis eiꝰ in hoc vī ſtare. cõ-
poſituȝ. a. cõuerti totalr̃ in cõpoſitū. b. eſt potētiale. a. in-
formari forma ipſius. b. hoc aūt eſt poſſibile. ġ ⁊c̃. prima
probat̃. q̃ potētiale ipſius. a. informari foīa ipſius. b. eſt
iſtud potētiale fieri illud:q̃ idētitas foīe cõcludit idēti-
tatē māe:⁊ ita ꝯuertit̃. a. in. b. non ſolū foīa in formā: ſed
mã in māam ⁊ ecõtra. ꝓbatio ſcḋe:q̃ potētiale ipſius. a. ⁊
potētiale ipſius. b. eſt qd indiſtinctū/⁊ ſic in hoc ⁊ in illo
põt eadē foīa induci ab agēte reſpiciēte illud potētiale:
vt eſt qd. ¶ Iſto mõ breuiando iſtā deductionē nõ vī
neceſſariū eē ad ꝓpoſitū illud/qḋ ibi tāgit̃/de reditione
forme deſtructe. ¶ Cõtra iſtud mã tota vt eſt quid/ſub
qua rõne deus eā attingit in agēdo:aut intelligit̃ eē eadē
idētitate numerali/aut tm̃ mõ eadē:q̃ eiuſdē rõnis. ſi ꝑ
mõ/hoc vī falſuȝ:⁊ ꝯ Ariſto. 12. metaᶜᵉ. c. 2°. hoꝝ inquit 7.c.18.
que ſunt in eadē ſpecie/diuerſa ſupple ſunt ꝑncipia/non
ſpecie:ſȝ q̃ ſingulariū aliud tua mã/⁊ ſpēs ⁊ mouens/⁊
mea:rõne aūt vlī eadē. Si ēt ſit eadem numero mã. a. ⁊
mã. b. ergo cū foīa. a. nõ poſſit educi de mã. a. q̃ mã. a. iā
actu hȝ illā formaȝ/pari rõne nõ poterit educi de mã. b.
intelligat̃ per. a. corpus chr̄i/⁊ per. b. panis/ſi de mã pa-
nis educat̃ foīa corpis chriſti/non ꝓpter hoc mã panis
fieret mã corpis ſiue ꝯuertet̃ in eā:q̃ mã quedā ꝑorita-
te eſt ꝑor forma/ſm Augᵐ. 12. ꝯfeſſi. c. 16. Eſſe vtiqȝ ali-
quid nõ formatū põt/formari qḋ aūt nõ eſt nõ põt. ſic ġ
eſt ꝑor mã q̃ȝ illud qḋ ex ea ſit. ⁊ in lib. 13. c. 18. Cū aliud
ſit celi ⁊ terre materies/aliud celi ⁊ terre ſpēs. māam qdē
de nihilo oino. mundi aūt ſpēm de informi mã. ſimul tñ
vtrūqȝ feciſti. ⁊ ſm illud ꝑ metaᶜᵉ. in fundamento nāe a.l.2°.
nõ eſt aliqd diſtinctū ⁊c̃. ¶ Et per rõneȝ:q̃ ipſa mã eſt Eſt m.2.li. de
eadē ſub oppoſitis formis:foīa aūt nõ põt ſine ipſa ma- cõter diuidit̃
nē. Nūc aūt/ad variationē poſterioris nõ ſequit̃ varia- forma.2.c.17.
tio ꝑoris:non ergo ſi hec foīa recipiat̃ in aliqua alia mã/ i antiq̃ trāſla-
ſequeret̃ q̃ illa fieret iſta. nã ibi nõ eſt niſi inductio foīe tione.
in māam que ꝑus eā nõ habuit:mã aūt trāſiēs a ꝑuatione
ad formā/nõ ꝓp hoc ſit materia que ipſa prius non fuit.
¶ Si aūt intelligat̃ 2° mõ/q̃ q̃cūqȝ mã vt qd eſt eadē.
hoc eſt eiuſdē rõnis/ex hoc non ſequit̃ q̃ forma que eſt
in iſta mã poſſet eadē numero ſimul ineſſe illi:ſȝ tm̃ mõ
q̃ aliq̃ eiuſdē rõnis cū ea. h̃ aūt nõ ſuffic̃ ad hñdū itētū.

G Alterius quātū ad iſtū articulū dico q̃ dupl'r po
teſt intelligi ꝯuerſionem fieri in ꝑexiſtēs.
Uno mõ. ſ. in illud qḋ aliqñ fuit:ſȝ nūc non manet. Alio

Egidiꝰ de for-
ma in theore-
matibus cor-
pori. 1.

modo in ꝑexīſ, qđ .ſ. pfuit ⁊ nūc in eodē eē manet. ¶ Et hoc zᵐ adhuc dupłr intelligit̄. Uno mō ꝙ manēs ſimpłr in eē pꝛhabito, tñ aliqua nouitate ſupeddita illi, eē ſit termin⁹ noue cōuerſiōis: puta ꝙ ibi ſit noua pñtia illius termini alicui, cui prius non fuit pñs. Alio mō ꝙ ibi nō ſit aliqua nouitas, nec in ipſo eē, nec in aliquo poſteriori. ¶ De iſtis trib⁹ itellectib⁹ ꝑ ordinē eſt vidēdū. Prim⁹ nō hꝫ aliq̄ difficultatē magis de termino ꝑexiſtēte, hoc eſt ꝙ aliqñ pfuit, q̄ de no ꝑexiſtēte: niſi iſtā, ſi deus pōt deſtructū idē numero reparē: qđ cōcedit̄ ab oib⁹ catholicis. nec mirū: q2 nō eſt ibi ꝯdictio. ¶ De alio aūt itellectu ꝑexiſtis: qđ .ſ. in eodē eē manet, eſt ꝙ maior difficultas:
L.c.7.ttlt. qꝛ nulla mutationū de q̄bus loq̄t ph̄s .5. phyſi. vī poſſe poni ad terminū ꝑexiſtēte ſic. Prim⁹ āo itellect⁹ ſubdiuiſiōis eſt ſecūdus pncipalis: qui vī poſſibilis: qꝛ ita vī
H de facto ponendū in eucharīſtia. corpus eniꝫ chriſti pꝛehns ⁊ retinēs idē eē ſimpłr. per iſtā ꝯuerſionē ſit de nouo pñs ſpēi panis. Et ꝯſilr poſſet poni de q̄titate cōuertenda in pꝛeexiſte: quia non eſt aliqua repugnantia ex parte termini ad quem.

Contra iſta arguit̄. ꝑ ꝯtra illud qđ dī de eucharīſtia: ⁊ ꝓ ſic. ſm illud aliq̄d eſt per ſe terminus ad quē cōuerſiōis: ſm ꝙ ſuccedit termino a quo: ſꝫ per te, corpus ſuccedit pani ſm iſtā pñtiā quā hꝫ de nouo ⁊ nō ſm eē ſubſtātiale. ergo eſt per ſe terminus ſꝫ ꝙ hꝫ illā pñtiā vel ſꝫ ꝙ ſit pñs: ſꝫ ſic eē pñs nō dicit formalr ſubam nec aliq̄d ſubale: qꝛ eadem ſuba, per ſe manēs nō fuit p̄us pñs ⁊ nūc eſt pñs. g̊ per ſe terminus ad quē cōuerſiōis in eucharīſtia nō eēt ſuba. ⁊ per ꝯñs iſta cōuerſio nō eēt trāſubſtātiatio: qꝛ trāſubſtātiatio eſt trāſitio vnius ſube in aliā. ¶ P. ſcđo arguit̄ cōtra illud qđ dī, hoc eē poſſibile de q̄titate. Pꝛio ſic. iō genitū eſt vbi p̄us corruptū fuit: qꝛ rō locādi que eſt q̄titas manet eadē in vtroq;, ſic ēt in eucharīſtia, qđ fuit rō locādi panē manet idē in cōuerſiōe. ⁊ per hoc corpus chriſti, qđ eſt terminus ꝯuerſiōis, pōt poni ibi eē ſine hēre pñtiā talē. ergo per oppoſitū, ſi nō manet illud qđ fuit in termino a quo rō locandi. ſequitur ꝙ terminus ad quē, nō eſt ibi vel nō hēbit talē pñtiā: ſꝫ ſi q̄titas ꝯuertat̄ in aliq̄d pꝫ ꝙ ratio locādi nō manet: qꝛ q̄titas fuit illa rō locādi. ¶ P. Si per ꝯuerſionē q̄titatis in aliud aliud fieret hic pñs: ſequeret̄ ꝙ illud eēt hic tali mō eēndi q̄li mō conuerſum habuit hic pñs eē: ſꝫ cōuerſum qđ eſt q̄titas, fuit localr circūſcriptiue. igit̄ termin⁹ ad quē cōuerſionis eſt hic localr, ex quo vident̄ ſequi duo impoſſibilia. Pꝛio ꝙ idē ſit ſimul in duob⁹ locis localr. ꝯñtia pꝓbat̄. qꝛ terminus, qui ſit hic localr pōt manere in ſuo proprio loco localr, ſicut corpus chriſti nūc manet localr in celo. ꝯſequēs aūt ꝙ idē ſit ſimul in duobus locis localr vī inferre multa ipoſſibilia, puta ꝙ idem ſimul moueret̄ ⁊ q̄eſceret: qꝛ poſſet ibi moueri: ⁊ hic q̄eſcere. Silr ꝙ idē ſil' caleſieret ⁊ frigeſieret. ſi hic hēat approximatū ignē, ibi aquā. Silr idē eſſet cōtinuū ⁊ nō cōtinuū, ſi hic hēat diuidēs partē a toto ⁊ ibi nō. Silr idē erit ſimul mortuū ⁊ viuū, ſi aīal hēat ibi corruptiuū īferēs mortē: ⁊ hic nō hēat: ſꝫ q̄cūq; neceſſaria ⁊ ſufficiētia ad ſalutē. ¶ zᵐ impoſſibile pncipale ſeq̄ns ex hoc ꝙ terminus cōuerſionis ſit hic localr, eſt iſtud: ꝙ duo corpora poſſent eſſe ſimul in eodē loco. ꝯſequētia pꝓbatur: tum qꝛ cōuertatur iſtud in duo corpora q̄ua ratione eſt hic localiter, vnū ⁊ aliud. tū qꝛ cōuertat̄ iſtud in aliq̄d maius. illud maius
L.c.76.t circ. ſi ſit hic localr, pars erit cū pre. ꝯñs aūt .ſ. ꝙ duo corpa ſimul ſil' vī Ariſt. pꝓbare eē ipoſſibile ex itētiōe .4. phyſi.

Ad iſta ad pmū ſi terminus per ſe trāſubātiōis eſt ſuba ⁊ ſꝫ eē ſube, vt arguit̄, cū corpus ſꝫ eē ſube nō ſuccedit pani, ꝓpꝛie loquēdo de ſucceſſiōe: qꝛ ⁊ ſi hēat eē poſt eē panis: nō tñ incipit hic illud eē deſinēte pane: qđ videtur neceſſarium ad hoc ꝙ proprie diceretur ſuccedere ibi ineſſe. Alioquin poſſet dici ſol ſuccedere vermi corrupto: qꝛ habet eſſe ſuum poſt eſſe vermis: neganda eſt ergo illa propoſitio. ſm hoc aliquid eſt per ſe terminus ad quem, ſm qđ ſuccedit termino a quo: qꝛ ſm idē eſt prius, ⁊ nūc manēs, ⁊ per cōſequēs alteri ꝓpꝛie nō ſuccedēs corpus chriſti, diceret̄ terminus eē ad quē trāſubſtātiatiōis. ⁊ hoc ideo: qꝛ illa nō eſt ꝓductiua termini ad quē: ſꝫ tm̄mō ꝯuerſiua alterius in ipſum: ſm aūt illud eē nō dī ꝓpꝛie ſuccedere termino a
I quo, ſicut prius dictū eſt, poſſet tñ iſta cōcedi, ꝙ ſꝫ illud eſt nouitas in termino ad quē, ſm qđ ſuccedit termino a quo. accipiēdo ꝓpꝛie ſuccedere. ⁊ nūc cōcedi pōt ꝙ nō eēt hic nouitas in termino niſi ſm iſtā pñtiā, ſm quā nūc vere ⁊ realr eſt hic. ⁊ p̄us nō fuit hic dū ſuba panis fuit hic. ¶ Ad zᵐ dico ꝙ nūc corpus chriſti eſt vbi fuit panis: nec tñ q̄titas que fuit pani formalis rō eēndi hic: eſt formalis rō corpi chriſti eēndi hic, tū qꝛ quātitas iſta nō eſt formalr in corpore chriſti. ergo nec aliq̄d corpori chriſti cōpetit per illā vt per rōnē formalē, tū qꝛ q̄titas nō pōt eē formalis rō locandi niſi circūſcriptiue: q2 illa eſt rō determinata ad illū modū locatiōis. q̄cq̄d g̊ per quātitatē, vt per rōnē formalē, locat̄: hoc circūſcriptiue locat̄. corp⁹ chriſti nō ſic eſt pñs in ſacramēto. pꝫ. g̊ ⁊c. ſꝫ ergo nō maneret illud qđ fuit cōuerſo rō formalis locādi adhuc poterit de⁹ terminū cōuerſiōis facere ibi pñtē vbi cōuerſuꝫ fuit, ⁊ qđ adducit̄ de generato ⁊ corrupto, ſi cōcedet̄ eandē quātitatē manere. ⁊ iō per illam generatū localr eſſe vbi corruptū fuit: hoc non cōcludit ꝓpoſitū: qꝛ per iſtā cōuerſionē nō opꝫ terminū eē localiter vbi fuit ipſuꝫ cōuerſuꝫ: imo eſt hic eodē mō eēndi quē tribuit ſibi agēs cōuertēs aliud in ipm. ¶ Ad aliud negari pōt iſta ꝓpoſitio: terminus eſt hic eodē mō eēndi quo mō fuit hic illud qđ cōuerſum eſt. Inſtātia enim eſt: qꝛ ſuba panis, que ꝯuerſa fuit: fuit hic localr ſuo mō. ſicut .ſ. ſuba panis pōt eē alicubi localr: qꝛ ꝑ ſub q̄titate fuit in p̄te loci, ⁊ tota in toto: nec tñ ſuba corpis chriſti in quā ꝯuertit̄ eſt hic tali mō: immo tota eſt vbiq;: nō g̊ ſeq̄tur ꝙ terminus in quē cōuertit̄ q̄titas neceſſario ſit hic localiter. ¶ Si tñ daret̄ ꝙ de⁹ poſſet cōuertere q̄titatē in illū terminū: ⁊ ꝙ ille fieret hic localr. alicui forte videret̄ ꝙ illa que ſequūtur ex hoc, nō ſunt ipoſſibilia ſimpłr: ſic .ſ. ꝙ includāt ꝯdictionē, que ſola dicunt̄ eē L.acc.L impoſſibilia deo: apud quē nō eſt impoſſe oē verbū. hoc eſt oīs cōceptus poſſibilis in intellectu: qualis eſt oīs cōceptus in quo nō includunt̄ ꝯdictoria. Cū ergo ex ꝑ iſtorū, qđ eſt idē corpus eē ſimul in duob⁹ locis localr, iferātur multa, que apparēt ipoſſibilia. per duas ꝓpoſitiōes vī pꝓbabilr poſſe ridere. ¶ Pꝛia eſt. forme priores ipſo
K vbi: nō variant̄ ꝑꝑ variationē ipſius vbi: qꝛ ꝑꝑ variationē poſterioris nō variat̄ p̄us. ex qua ꝓpoſitione habet̄ ꝙ idē hñs duo vbi: nō ꝑꝑ hoc variat̄ ſm aliquā formaꝫ ſubalē, nec ſm aliq̄ de gñe q̄titatis, vel q̄litatis: qꝛ forte iſtorū generū ſunt ſimpłr p̄ores ipſo vbi. ¶ Scđa ꝓpoſitio eſt iſta. quācūq; paſſionē ad formā ſube: vel quātitatis: vel q̄litatis, reciperet idē corpus a duob⁹ agētibus ſibi in iſto eodē vbi approximati. ⁊ illā ⁊ nō aliā reciperet ab eiſdē ſibi in diuerſis locis, vt vbi approximatis. Exēplū. ſi hic circa lignū approxient̄ ignis ⁊ aq̄ q̄lē trāſmutationē faciēt circa illud lignū in ꝓ vbi eādē ⁊ nō aliā faciēt circa idē lignū ſi hēat duo vbi: ⁊ in vno approximet̄ ſibi ignis ⁊ in alio aqua. Iſtud pꝓbat̄ ex pꝛima ꝓpoſitiōe precedēte: qꝛ in diuerſis vbi non variat̄ forme abſolute
que eſt

que eſt ſimplr ꝓoꝛ ipſo vbi. Iſtas duas applicādo ſolunī tur que tangunē in argumēto/ ⁊ multa ſilia. ¶ Primū.ſ. idē moueri in h loco ſiue vbi/ ⁊ qeſcere in alio vbi /non ſunt repugnātia. ſicut nec hēre h vbi ⁊ illud: qꝛ iſta duo ſ.moueri ⁊ qeſcere ſm vbi/ ſunt poſterioꝛa ipſo vbi/ ſō pnt variari ſm variationē in illo ꝓoꝛi. ¶ Scðʒ de caleſieri ⁊ frigeſieri ſoluiē per ſecundā ꝓpoſitionē. nō enim alr caleſieret ⁊ frigeſieret idē ερūs in duobꝰ vbi͡ꝗ ερūs in vno vbi/ in quo hēret iſta duo agētia approximata. ⁊ ſicut tūc ſi alterū agētiū ſimplr vinceret virtutē reliqui agentis/ illud aſſimilaret ſibi paſſum ⁊ ipediret reliquū/ qð eēt minoꝛis virtutis aſſimilare ſibi paſſuʒ. ſi aūt eēnt aliquo mō eq̄lia in virtute alterarēt paſſuʒ q̄ſi ad q̄ddā mediū iter duo extrema. ſic ēt nūc qñ ponit idē in duobus vbi. ¶ Tertiū de ꝯtinuitate ſoluē ꝑ idē: qꝛ ſi agēs ſoluēs cōtinuitatē vinceret virtutē cōſeruātis cōtinuitatē: abſolute cōtinuitas eſſet diuiſa vtrobiqʒ: nō tñ/ vt ab aliquo vtrobiqʒ. ſicut videē de coꝛpe chꝛiſti in pixide/ qñ idē coꝛpus fuit diuiſum in cruce. ¶ Quartū ſimilr/ vel facilius ſoluiē: qꝛ forma ſubalis/ ſi virtute alicuius agētis circa iſtud in vno loco ſepareē a mā ſimplr/ nulꝗ̄ eſſet vnita eidē māe: vt diceret de coꝛpe chꝛiſti/ qñ fuit moꝛtuū in cruce/ nō fuit vitū in eucariſtia. ¶ 2ᵐ ꝓncipale qð īferē tanꝗ̄ icōueniēs. ſ. duo coꝛpoꝛa poſſe eſſe

L ſimul/ diceret nō eē icōueniens: nec impoſſe: qꝛ ꝯdictio nō appercū vnitas loci nō ſit foꝛmalr vnitas coꝛpis: ſʒ coꝛpus hʒ ꝓpriā vnitatē intrinſecā cui accñtaliter aduenit eē in vno loco. ǵ nō ſequiē/ qðcūqʒ coꝛpus eſt in hoc eodē loco: ergo eſt idē coꝛpus: nec ſimultas variat vnitatem coꝛpis vel loci. ¶ Ad auctātē Ariſto. 4. phyſi. dici poteſt: ꝙ probatio ſua ad hoc procedit ꝙ virtute ꝓpria vel nature create propter ſui limitationē non poteſt idē coꝛpus eſſe in diuerſis locis adequatis: ſed de virtute diuina illimitata non concludit.

Tertius

intellectus ꝓncipalis. ſ. ꝙ aliqd manēs in eodē eē qð iā prius habuit/ nulla oino nouitate facta circa ipſuʒ pōt eē terminꝰ noue cōuerſionis/ declaraē eē poſſibilis hoc mō: qñ deꝰ cōſeruat creaturā: terminꝰ illius ꝯſeruationis nō eſt aliqd nouū: ſʒ idē ⁊ ſʒ idē eē qð ꝓus habuit/ nō ǵ reqrit ꝯſeruatio actio vł paſſio nouitatē in termīo. ǵ nec cōuerſio. ꝯñia declaraē ex hoc ꝙ ſicut deus volēs hoc habere eē quaſi poſt idē eſſe cōſeruat illud. ſic volēs illud hēe eē poſt eē illiꝰ cōuertit illud in iſtud: qꝛ facit eſſe iſtiuſ: ⁊ ſi non ꝓprietati aliquo mō ſuccedere ipſi eē illiꝰ: nō reqriē aūt ad hoc ꝙ illud ſit terminꝰ actionis: ꝙ ſimplr ⁊ ꝓpriē ſuccedat alteri. ſ. tanꝗ̄ nouū. ſicut pʒ in cōſeruatiōe. ſʒ h diceret ꝙ ſicut deus eodē velle creat illð inꝗ̄tū vult hoc eē poſt nō eē: ⁊ cōſeruat illud inꝗ̄tū vult hoc eē quaſi poſt idē eē. ſic eo-

a.l.illud. dē velle cōuertit aliud in iſtud: qꝛ vult illud eē poſt iſtð. ¶ Si arguiē quo mō pōt illud eē terminus cōuerſiōis poſitiue/ ſi per eā nō accipiat aliqð eſſe: cū etiā in diuinis illud qð eſt terminꝰ actiōis accipiat eſſe per illā actionē.

M ¶ Diceret ꝙ nō opʒ oēʒ terminū actiōis poſitiue habere eē acceptū per illā actionē/ niſi/ vel ſimplr/ vel in ordine ad aliqð aliud. ⁊ ſic terminus cōuerſiōis pōt dici accipe eē in oꝛdie ad cōuerſum/ inꝗ̄tū deus vult iſtud eſſe poſt illud. ¶ Aliter diceret ꝙ actio poſitiua: vel eſt ꝓductiua termini ſimplr/ vel equalēter. ⁊ iſta cōuerſio ſcðo mō eſt ꝓductiua: qꝛ q̄tū eſt ex parte ſua ipſa ſufficeret ad hoc ꝙ terminus acciperet eē per eā: ſed ſi nō

Suſtinendo ꝓmā declarationem ſoluē hoc argumētum. accipit eē/ hoc iō eſt: qꝛ iā ꝓhabet illud eē. ¶ Cōtra iſtā declarationē arguiē: qꝛ ſm hoc poſſet dici deū qcqd annihilat ꝯuertere in ſolē: qꝛ vult ſolē manē in ſuo eē/ poſt eſſe illius annihilati: ſicut hoc preexiſtēs manet poſt eē illius cōuerſi. ¶ Aliter pōt declarari poſſibilitas illius intellectus: ⁊ hoc ſic. qð pōt eē terminus ꝯuerſiōis/ cōcomitāte ipſuʒ aliquo poſterioꝛi: qð non includiē in per

N ſe termino ipſius. illo circūſcripto pōt eē terminꝰ eiuſdē: hoc pʒ. qꝛ vt ꝓus eſt terminꝰ cōuerſiōis: ⁊ a ꝓoꝛi vt priꝰ/ pōt circūſcribi poſterius. nūc aūt ſuba coꝛpis chꝛiſti eſt

O per ſe terminꝰ trāſubſtātiatiōis: ſʒ ꝯcomitaē ꝓſentia illa qua de nouo eſt preſens ſpeciei panis: ſicut declaratum fuit exponēdo intellectū ꝓcedentē. ergo ſine tali preſentia ⁊ quacūqʒ nouitate alicuius poſterioꝛis ipſo eſſe coꝛpoꝛis: poſſet coꝛpus eſſe terminus conuerſionis.

De tertio

ꝓncipali teneē cōiter ꝙ in ꝯuerſiōe totali non eſt annihilatio termini a quo. Vnā octaui ꝗ. li. 5. q. 35. Hē. qli. 9. q. 9. qli. 11. q. 4. qli. 12. q. 4. Vnē egidius ⁊ alios. vna opinio deducit ex h ꝙ poſt cōuerſionē panis non eſt nihil. ⁊ ꝓbaē ꝯñia: qꝛ ſi eēt nihil/ opoꝛteret dicere ꝙ eēt annihilatus/ ⁊ vltra deducit. ſi nō eſt nihil/ eſt aliqd: nō aūt eſt qð ꝓfuit: qꝛ illud cōuerſum eſt: nec aliqd extra terminū ad quē. pʒ diſcurrēdo. ǵ poſt ꝯuerſionē eſt illð in qð ꝯuerſuʒ eſt/ vt ſic verū ſit dicere: qð ꝓfuit panis eſt coꝛpus chꝛiſti. Aut ſi iſta negareē/ neceſſario eſt dare ꝙ aliqtas coꝛpis chꝛiſti/ ſit eius qð fuit panis. ¶ Cōtra illud qð ipſe addit/ ꝙ panis poſt cōuerſionē nō eſt nihil: ſed aliqd/ ſic ꝙ aliqtas coꝛpis ſit eius qð fuit panis/ pōt argui ꝑ ſic. qð nullo mō aliter ſe hʒ in ſe poſt ꝯuerſionē ꝗ̄ prius ſe habuit: nec aliqd in ſe alr hʒ: nō hʒ aliquā aliqtatē quā ꝓus nō habuit coꝛpus chꝛiſti/ nullo mō ſe hʒ in ſe alr poſt cōuerſionē ꝗ̄ añ: ſʒ añ ꝯuerſionē panis/ nō habuit in ſe aliqtatē panis: nec aliqtas coꝛpis erat aliqtas panis. ergo nec poſt conuerſionem. ¶ ꝓ. Eſſe termini ad quem conuerſionis reqrit nō eē termini a quo. pʒ/ ſi termini ſint oppoſiti: cū eſſe vnius oppoſiti excludat eē alterius oppoſiti. ǵ terminꝰ ad quē cōuerſiōis/ vt talis/ nō habet in ſe entitatē vel aliqtatē termini a quo.

¶ Alr dē ꝙ nō annihilaē: qꝛ manet in potētia in mā coꝛpoꝛis chꝛiſti. ¶ Cōtra h arguiē: qꝛ tunc nō poſſet deus annihilare aliqð māle niſi ſimul annihilaret oia mālia: qꝛ quocūqʒ māli nō annihilato/ ſemꝑ in mā eius manet in poꝰ qðcūqʒ māle. ¶ ꝓ. Vbi totū trāſit in totū: ibi nō manet mā termini a quo: cū ergo in trāſmutatiōibꝰ que reqrūt māꝫ: mā manēs ſit illa que fuit coꝛruptio. ǵ ⁊c. ¶ Alr dicitur/ ꝙ ſicut ſm Ariſto. 5. phyſi. trāſmutatio naturalis aliqua eſt a non ſubto in ſubtuʒ: ⁊ illa eſt gñatio. aliq̄ cꝰ: vt coꝛruptio aliq̄ a ſubto i ſubʒ: vt alteratio. ⁊ gñalr oīs motꝰ ꝓpriē dicꝰ. ſic i trāſmutatiōe ſupnāli/ aliq̄ eſt verſio a nō ſubto in ſubtū: vt creatio. aliq̄ econuerſo/ vt ānihilatio. ⁊ aliq̄ a ſubto in ſubtū/ vt cōuerſio totalis vniꝰ poſitiui in aliud. nō eſt ǵ iſta ꝯuerſio annihilatio: qꝛ hʒ ꝑ ſe terminū poſitiuū. ¶ Cōtra h. ſʒ ſint duo termini poſitiui tñ ꝯcomitanē duo termini negatiui. ſicut qñ concurrūt gñatio ⁊ coꝛruptio cōiter in nālibus ſunt duo termini negatiui cōcomitātes duos terminos poſitiuos: ſicut eē aque coꝛrūpēde cōcomitaē nō eē ignis generādi: ⁊ eē ignis cōcomitaē nō eē aq̄. ¶ Cōſilr in ꝓpoſito eſſe panis cōcomitaē nō eē coꝛpis chꝛiſti. ⁊ eē coꝛpis cōcomitaē nō eē panis. Tūc argꝰ. mutatio dē eē creatio/ vł annihilatio ex per ſe termīnis eius: nō aūt ex ꝯcomitātibꝰ per ſe terminos. ſicut gñatio nō eſt per ſe creatio ꝑꝑ h ꝙ terminꝰ per ſe a quo/ nō eſt nihil: ſʒ ꝓuatio. ⁊ cōſimilr eſt de per ſe termīo ad quē coꝛruptiōis. Cū ergo cōparādo per ſe termīos huiꝰ ꝯuerſionis qui ſunt eē panis: ⁊ nō eē panis/ cū illð nō eē/ ſit totale nō eē: qꝛ nihil panis manet. ſeqreē ꝙ ipa deſtructio per ſe ꝯſiderata/ ſit annihilatio. ¶ Alr ꝓt dici ⁊ deduci ad ꝓpoſitū illud exēplū de coꝛruptiōe/ vbi nō tñ per accñs terminat aliqð poſitiuuʒ. qð. ſ. eſt per ſe terminꝰ gñatiōis cōcomitātis: ſʒ cū coꝛru-

Egidiꝰ i theoremate. theo. 1. ⁊ 34.

Vide Var. l. 4. di. 11. cui cōcoꝛdat Joannes pariſienſis. T. c. 7.

pcio ſit deſtructio p̄tialis.ſ.toti⁹/nō niſi ƒ₃ formā/ſbi re-
linquit̄ altera p̄s cōpoſiti.ſ.mā per ſe.g̊ corruptio nō eſt
annibilatio:q₂ aliq̄d corrupti manet.S₃ ſi iſta eſſet p̄ci-
ſa rō.tūc forma videret̄ annibilari:q₂ nibil ei⁹ remane-
ret. ¶ Siſr illō manēs nō eſt per ſe termin⁹ corruptiōis
O ad quē.Jdeo magis adhuc diſtiguit̄ per ſe corruptio ab
annibilatiōe per ſuū per ſe terminū:q₂ ille nō eſt nibil/
ſiue negatio abſoluta:ſ₃ eſt negatio in apto nato/ſiue p̄-
uatio.ꝛ pro tāto ēt forma poſſet dici nō annibilari:q₂ ei
ſuccedit pro termio/nō nibil:ſ₃ p̄uatio illi⁹ foꝛe. Adhuc
ſi vtraq₃ iſtarū rōnū deficeret:puta ſi de⁹/ſubito cōuer-
teret totū ignē in totā aquā/nō manēte eodē ſubto cōi.
adhuc nō eēt annibilatio:q₂ termin⁹ ad quē deſtructio-
nis ignis/ꝛ ſi nō ſit pꝛopꝛie p̄uatio forme ignitati nō eſt
negatio ex̄ genus:ſ₃ eſt negatio vt includit̄ in forma op-
poſita poſitiua:negatio aūt in genere nō pōt eē termin⁹
ad quē annibilatiōis:ſicut nec talis negatio pōt eē termi
nus a quo creatiōis.Jn p̄poſito/ſ₃ due p̄me rōnes nō in-
ueniant̄:q₂ nec aliq̄d termini a quo manet:nec forme ei⁹
ſuccedit p̄uatio ipſi⁹/p̄pꝛie loquēdo:q₂ nō in eodē ſuſce-
ptiuo.3ª tn̄ rō inenit̄:q₂ deſtructionē panis terminat nega
tio eē panis/nō ex̄ gen⁹:ſ₃ vt icludit̄ i eē termini ad quē.
¶ S₃ ꝯtra h̄ arguit̄:q₂ termio deſtructiōis accidit q̄ ſit
termin⁹ aliq̄s ad quē poſitiu⁹.g̊ q̄lis eēt iſta deſtructio/
ſi nō eēt termin⁹ poſitiu⁹ cōcomitās.talis eſt mō q̄tum
ad per ſe rōnē deſtructiōis:nō g̊ p̄hibet̄ eē annibilatio
per h̄ q̄ termin⁹ poſitiu⁹ ꝯcomitat̄. ¶ Diceret̄ aūt hic/
q̄ negatio ex̄ gen⁹/ꝛ negatio in ḡne abſoluta tn̄/ꝛ nega-
tio que dī p̄uatio/nō differūt formalr̄ ƒ₃ rōnē negatiōis:
ꝛ tn̄ ſic diſtiguunt̄ q̄ alicui⁹ mutatiōis vnū eſt p̄ ſe ter-
min⁹ ꝛ nō aliud:vt p₃ de corruptiōe:ita negatio vt icludi
tur in termino poſitiuo ſuccedēte/eſt hic per ſe termin⁹.

P **Ad argumētū** p̄ncipale.aliq̄d eſſe cōe termi-
nis pōt eē dupl'r/vl' cōitate rea
li:ſicut mā que eſt cōe ſubſtratū vtriq₃ termio in corru-
ptiōe.h̄ mō nō op₃ in ꝯuerſiōe totali aliq̄d eē cōe termi
nis:imo tale cōe repugnat ꝯuerſiōi totali. Alio mō pōt
intelligi cōe cōitate rōnis:puta q̄ vterq₃ termin⁹ ꝯtineat̄
ſub ente.ꝛ h̄ ſufficit ad excludēdū rōnē creatiōis ꝛ anni-
bilatiōis:q₂ in illis/alter termin⁹ nō ꝯtinet̄ ſub ente:ꝛ h̄
mō diceret̄ q̄ iſte ſpēs ꝛ illud ſ̄pꝛis in qd̄ ꝯuerterent̄/
haberēt aliq̄d cōe. ¶ Alr̄ poſſet poni aliq̄d cōe termis
nō eēntialr̄:ſed cōis habitudo ad idē agēs:q₂ po⁹ agētis
eodē mō ſubiacet vterq₃ termin⁹ ꝯuerſiōis:ꝛ h̄ ēt ſuffi-
cit ad excludēdū annibilationē:q₂/nibil/p̄pꝛie/nō ſubia-
cet po⁹ agētis:cū nō ſit aliq̄d cābile. ¶ Argumētū in op-
poſitū p̄bat q̄ nā pōt cōuertere aliq̄d in aliud ꝯuerſio-
ne totali:ꝛ ita nō reqrit ſubtū cōe/qd̄ manifeſte eſt incō-
ueniēs.in q̄cūq₃ trāſmutatiōe nāli ƒm p̄hm/iō ad illud
Q argumētū dicēdū eſt:q̄ agēs nāle pōt oēm trāſmutatio
nē illā ꝛ ſolū/cāre circa iſtas ſpecies:que trāſmutatio ƥt
hic hēre ſubtū trāſmutabile.nulla aūt trāſmutatio ſuba-
lis h₃ hic ſubtū trāſmutabile:q₂ nulla eſt hic ſubſtantia:
nec cōpoſita/nec mā.iō agēs nāle nō pōt hic trāſmuta-
tionē ſubalē cāre:ſ₃ accidētalē in qua ſufficit q̄titas pro
ſubiecto Jn illo g̊ nūc/in quo p̄ actionē agentis nālis/eu-
chariſtia h₃ p̄mo nō eē:cū nā nibil corrūpat niſi aliq̄d
incōpoſſibile p̄ducēdo/p̄duceret̄ virtute nāe quoddā
cōpoſitum per accn̄s.ſ.q̄tū q̄le/q̄litate incōpoſſibili eu-
chariſtie que corrūpit̄.ꝛ iſti⁹ cōpoſiti ſubtū p̄hic:ꝛ foīa
īducta eſt ab agēte creato habēte eā in virtute ſua acti-
ua. ¶ S₃ nūq̄d tūc p̄ducit̄ aliq̄ ſuba: ¶ Rn̄. nō actio-
ne nāe q₂ nō h₃ paſſiuꝫ de quo p̄ducat ſubſtāciā. ſi g̊ tūc
R ſuba p̄ducat̄.h̄ eſt actiōe dei/qui diſpoſuit nūq̄ꝫ actiō
eē ſine ſubto niſi in euchariſtia manēte:ꝛ iō illa ōſtructa

deus p̄ducit ſubaꝫ cōpoſitā que nata eſt affici illis acci-
tib⁹ cāta p̄ agēs nāle/nec illa ſuba noua.reqrit̄ p̄p actio-
nē nāe:imo actionē illā ſequit̄ ordie nāe:nec necio/q₂ de⁹
poſſet nō p̄ducē ſubſtāntiā illā:ſ₃ ſeqt̄ ordic diſpoſitiōis
diuine. ¶ De ipſa aūt deſitiōe euchariſtie duplex eſt opi
nio.vna q̄ vī eē Jnno.de officio miſſe.pte tertia. vbi dic̄
q̄ q̄diu ſpēs manēt que poſſent afficere ſubaꝫ panis ꝛ
vini/ſi eēnt ibi.ſi tn̄ tāta fiat alteratio circa ſpecies/q̄ pa
nis eis affect⁹ nō eēt ꝯueniēs nutrimētū:deſinit eē eucha
riſtia.ꝛ in eodē iſtāti/actiōe diuia/fiet ibi noua ſuba que
nata eſt affici illa q̄litate.h̄ aūt eſt ſuba panis.ꝛ tūc illa
manet vlteri⁹ in alteratiōe vſq₃ ad inſtās ḡnatiōis noue
ſube:ꝛ illā ḡnat nā corrūpēdo illā ſubam cōpoſitā/quā
po⁹ diuia reduxit. ¶ Alia eſt opinio q̄ manet q̄diu ma
nēt q̄litates que poſſent afficē ſubam ꝯuerſam:ſ₃ ipſa ſic
affecta nō eēt ꝯueniēs nutrimētū:nō g̊ deſinit eē euchari
ſtia niſi qñ deſineret ipſa ſuba panis:ꝛ ƒ₃ h̄ eēt dōm q̄ in
illo iſtāti corruptiōis ſpecierū eſt ibi ſuba noua:ſ₃ nō pa
nis:q₂ illa nō eēt nata affici q̄litatib⁹ icōpoſſibilib⁹ pani
iā iductis:ſ₃ talis eſt illa ſuba noua/q̄lē nā ḡnaret de pa-
ne corrupto.ſi ſubſtantia panis ibi fuiſſet. Queſtio. XI.

Tertiū ſic p̄cedit̄. Arguit̄ q̄ deus
nō p̄t facē q̄ manēte cor-
p̄e ꝛ loco/corpus nō hēat vbi in loco:q₂ nō
p̄nt manē extrema qn̄ maneat relō media:
ſicut nō p̄nt eē duo alba/qn̄ ſint ſimilia.cor-
pus ꝛ loc⁹ vident̄ eē extrema/iter que ip̄ꝫ vbi/eſt q̄ſi hi-
tudo media.ƒm illud ſex p̄ncipioꝝ:vbi eſt circūſcriptio
corpis a circūſcriptiōe loci procedēs. ¶ Cōtra.ſic ſe ha-
bēt corp⁹ ꝛ loc⁹ ad vbi/ſicut actiuū ꝛ paſſiuū ad actionē
ꝛ paſſionē:nūc aūt de⁹ pōt facē q̄ manēte actiuo ꝛ paſſi- X
uo nō ſit inter illa actio ꝛ paſſio.g̊ ꝛc̄.maior p̄bat̄:q₂ ita
vī vbi hītudo media iter locū ꝛ corpus:ſic actio ꝛ paſſio
inter agēs ꝛ patiēs.mioꝛ p̄bat̄:q₂ ſicut hī Dan.3°. Tres
pueros in fornacē miſſos ignis nō cōbuſſit:ꝛ tn̄ fuit acti
uus:q₂ flāma erūpēs interfecit eos qui miſerūt eos in for-
nacem ꝛ corpora eorum erant paſſiua:q₂ non eſt veriſi-
mile q̄ tūc habuerunt dotem impaſſibilitatis.

Jſta queſtio pōt hīe duplicē itellm̄.vnū de cor
p̄e ꝛ loco i cōi. Aliū de corp̄e ꝛ lo-
co determinato.ꝛ vterq₃ pōt ſubdiſtigui.Et iō ſunt hic
q̄tuoꝛ declarāda. ¶ p̄ ſi corpori in cōi repugnat nō hē-
re vbi/poſito loco in cōi. ¶ 2° ſi repugnat loco in cōi eē
ſine vbi/ſiue nō circūſcribere:ꝛ hoc poſito corp̄e in cōi.
¶ 3° ſi poſſe ſit h̄ corpore ꝛ h̄ loco manentibus:ſed hoc
corpore huic loco nō p̄nte:q̄ h̄ corpus nō hēat hoc vbi:
¶ 4° ſi hoc corpore ꝛ hoc loco manētibus:ꝛ hoc corp̄e
huic loco p̄nte poſſe eſſet hoc corpus non hīe hoc vbi: A

De p̄mo dico q̄ nō icludit ꝯdictionē corp⁹ eē ſi-
ne corp̄e aliq̄ cōtinēte:ꝛ p̄ ꝯñs ſine vbi:
imo ita eſt de p̄ celo qd̄ nō h₃ corp⁹ ꝯtinēs. poſito ēt q̄ 4.phyſi.t.2.
eēt loc⁹ nō tn̄ q̄cūq₃:ſ₃ aliq̄s capax h⁹ corpis/nō eēt ad- coll. ꝛ alibi.
huc ꝯdictio:q̄ h̄ corpus nō hēret vbi. Rō p̄mi eſt:q₂ nō
eſt ꝯdictio abſolutū manē abſq₃ reſpectu ad illud qd̄ nō
eſt p̄us eo:vel ſaltē qd̄ nec eſt p̄ius/nec ſimul nā cū ipſo.
nūc aūt loc⁹:nec eſt p̄us nā corpore/nec ſi1:imo vī poſte
rius corpore.g̊ ꝛc̄.Ex hoc pōt accipi rō ſcdī. ¶ Contra
iſtud.corpori p̄ ſe cōpetit eē in loco:ita q̄ corpeitas eſt p̄ 4.phyſi.
ſe rō eēndi in loco:ſ₃ ꝯdictio eſt rōnē formalē eē:niſi illō
ſit cuius eſt rō foꝛalis. ¶ P̄.Corpus locatū dependet a
locāte:ergo illa hītudo locati ad locās eſt hītudo quedā
dependētie:ſed abſolutū non pōt eē ſine dependētia p̄-
pꝛia quā natum eſt habere. ¶ P̄.Contra illud qd̄ dī de
primo celo arguit̄:q₂ illud corp⁹ ſi moueat̄ nō eſt dare
quo motu moueret̄ niſi locali:ſed moueri localiter reqͥ-
ris eſſe

riteſſe in loco:q̄z moueri localr eſt alr ſe hīe in loco nūc
5.t.6.phyſi. ꝙ̄ prius. Si dr̄ ꝙ celū quieſcit: ſequiť ꝙ quieſcit quiete
oppoſita illi motui quē natuʒ eſt hr̄e: ⁊ ita qeſcit localr: ⁊
nūc ꝓpoſitū. ¶ Ad p̄mū pōt dici ꝙ dimēſio eſt rō funda
B mētalis ꝓxima reſpectu vbi: vł ſi ſic intelligereť rō formalis/ h̄ pōt talis rō formalis ſeparari ab illo reſpectu cu
ius dī eē rō: ⁊ hoc īcelligēdo in actu: ʒ nō ſepareť ab aptitudine vł potētia ad illud. Exēplū. albedo iſto mō eſt rō
eſſendi ſile: ⁊ tñ nō eſt ꝯdictio ꝙ ſit ſine ſilitudīe actuali.
¶ Cōtra. ſi dimēſio eſt ꝓpria rō fundamētalis reſpectu
paſſiue locationis/ ſaltē iſta erit ꝑ ſe 2° mō/ etſi nō p̄ mō/
corp⁹ locať. ſicut color videť: ʒ in ꝓpōne per ſe 2ᵒ/ cum
ſit nec̄ia ſimplr̄ ſubm nō pōt eē ſine p̄dicato. ¶ Rn̄ ꝙ
corporeitas eſt rō fundamētalis reſpectu hu⁹ qð eſt eſſe
p° de ſomno locabile: ⁊ reſpectu hu⁹ etiā qð eſt locari. ꝓpria qdem ⁊
⁊ vigilia. c.1. ꝓxima vtriuſqʒ: q̄z cui⁹ eſt po⁹ ei⁹ eſt ⁊ actus: ſʒ reſpectu
p̄mi eſt rō nec̄ia. reſpectu ſcdi rō nō nec̄ia: q̄z aptitudo eſt
intrinſeca ꝑ iſtā rōnē ēt ꝑciſe acceptam: ſʒ illud ad qð eſt
aptitudo nō ineſt actualr niſi ꝑ agēs reducēs aptitudinē
ad actū: negandū eſt igiť qð aſſumiť. ſ. hāc eē ꝑ ſe 2° mō/
corp⁹ locať: ʒ ꝯcedēdū ſit hāc eē ꝑ ſe. corp⁹ eſt locabile.
Exēplū hu⁹. hec eſt ꝑ ſe 2ᵒ/ hō eſt riſibilis. hec aūt cōtin
C gēs/ hō ridet. ¶ Ad 2ᵐ illa depēdētia que eſt locati ad lo
cans/ nō eſt ſimplr̄ nec̄ia ex pte ei⁹ qð dī depēdere: ſicut
eſt depēdētia cāti ad cām: ſʒ eſt depēdētia aliq̄lis tāq̄ ad
4. phyſi. ⁊ in illud qð natū eſt ꝯſeruare rē in ſua diſpōne nāli. corp⁹ q̄
Porphyrio. dem nāle in ſuo loco nāli: natū eſt ſic ꝯſeruari: ſine tñ tali
cōſeruāte pōt abſolute eſſe. ¶ Ad 3ᵐ pōt dici ꝙ ſi moue
tur: moueť ſm locare/ nō ſm locari: q̄z nūc alr locat cor
pus cōtentū ꝙ̄ prius locauit: ʒ nō alr locať: q̄z nō locať:
4. phy. c. 43. ⁊ iſto mō intelligiť dictū Auerrois ꝙ celū eſt in loco per
centrū: q̄z ſuū eſſe in loco eſt locare locabile fixū in loco.
¶ Si querať de iſto locare ad qð gen⁹ ꝑtinet/ vt ſic mo
tus ille diceret eſſe in illo gn̄e: nō ad gen⁹ vbi: q̄z vbi eſt
circūſcriptio paſſiua: nec ad aliqð aliud genus. Tum qa
T. c. 9. ⁊ ide. motus eſſet in plib⁹ gn̄ib⁹ ꝙ̄ ponit Phs. 5. phy. Tum qa
diſcurrēdo/ nō inueniť ad qð gen⁹ aliō ꝑtineat. ¶ P̄. Si
cut celū pōt circulare: ʒ nō ꝯtineať a corpe/ ſic pōt circu
lare: ʒ nō cōtineat corp⁹: puta ſi eſſet idem corp⁹ ꝯtinuū ⁊
ſphericū. igiť illa forma fluens ſm quā eſt per ſe motus
circulationis/ poſſet per ſe eſſe ſine reſpectu/ tā ad ꝯtinēs/
ꝙ̄ ad ꝯtētū: ⁊ ita eſt for⁹ mere abſoluta. ¶ Rn̄ſionē q̄re.
Additio. ¶ Ad p̄ᵐ diciť ꝙ illud locare ꝑtinet ad p̄dicamētū vbi:
⁊ ʒ nō diffiniať niſi vbi paſſiuum a ph̄o: tñ eſt aliud vbi
actiuū/ qð eſt ſpēs alia ſpāt⁹ vbi/ qð eſt p̄dicamētū cōe ad
vbi actiuū ⁊ vbi paſſiuū. pʒ in. 4. di. 10. q. 1. ¶ Ad 2ᵐ di
ab aliqb⁹ ꝙ in tali caſu nō moueret celū. ¶ Alr tñ dico
ꝙ talis motus eſſet ad vbi imaginariū: nō actuale ⁊ rea
le: nec hoc eſt incōueniēs ꝯcedere: cū hoc ſequať ex caſu/
aliorum. patebit inferius in iſta queſtione ⁊c̄.

De ſecundo articulo dico ꝙ non apparet con
tradictio/ ſuperficiem concauam
D eſſe/ ſine reſpectu ad aliud corpus/ vt contentu: ʒ eſto etiā
ꝙ aliud corpus ſit qð eſſet natuʒ continere: quia vt prius
argutum eſt de reſpectu locationis paſſiue: ita poteſt hic
argui de locatione actiua. ¶ Item confirmať: q̄z celum
2. t. 3. ct. ⁊ in eſt incorruptibile: ⁊ ʒ elta ſm ſe tota ſint incorruptibilia
de gnī. ſm Ph̄m: nō tñ eo modo ſunt incorruptibilia quo celū:
q̄z forma eltī cū ſit eiuſdē rōnis in toto ⁊ in pte: nō eſt for
malis rō incorruptibilitatis i toto ſicut nec in pte: ⁊ ʒ nō
ſit aliq̄ cā nālis corruptiua toti⁹ elti ſicut ptium: tñ iſtā poſ
ſibilitatē intrinſecā ad corruptionē reduci ad actū: nō eſt
ita ipoſſe ſicut celū corrūpi. Aut ſaltē ſm theologos poſſe
eſt deū elta annihilare/ que q̄tū eſt ex formis ſuis ſūt cor
ruptibilia: ʒ nō annihilat celū/ qð ſm formā ſuā eſt incor

ruptibile: q̄z in ꝯſeruādo ꝑuo ⁊ magis nec̄iuʒ nō requirit
tanq̄ mediū aliqð min⁹ nec̄iuʒ ꝯſeruari. Abſolute igiť p̄t
annihilare elta ⁊ nihil inouare circa eē celi. hoc poſito/ la
tera celi nō cōcurrerēt in inſtāti: q̄z nā nō pōt facere talē
trāſmutationē in inſtāti. remanere igiť pōt ſupficies ꝯca
ua celi: ⁊ tñ nō ꝯtinēs aliqð corp⁹. ¶ Cōtra iſta. vacuuʒ
eē eſt impoſſe ſimplr̄: vt ꝓbat Ariſto. 4. phy. ſʒ ſi ſuperfi t. de vacuo ſe
cies ꝯcaua eſſet ſine corpe/ eēt vacuū. igiť ⁊c̄. ¶ Ad ꝓbō re per totum.
nē maioris: vna rō phi in. c. de loco. ꝯ ponētes locū eē ſpa Tex. cō. 37.
tiū eſt iſta: q̄z nūc infinita vtiqʒ eēnt loca. ⁊ ſubdit ad pro
bationē iſti⁹ ꝯñtie. diſtāte enī aere ⁊ aq̄/ idē faciūt omnes
ptes in toto/ qð oīs aq̄ in vaſe. ¶ P̄. Inter latera vacui ni
hil eſt mediū: ſʒ ſm Ph̄m. 5. phy. illa ſunt ſimul quoꝝ ni Tex. cō. 22.
hil eſt mediū. ſi igiť eēt vacuū/ latera eēnt ſil/ ⁊ nō ſimul. ⁊ inde.
¶ P̄. In tpe eſt ꝯdictio duo inſtātia eē diſtātia ⁊ nō eſſe Idē. 7. phy.
tps mediū. igiť pari rōne in loco ꝯdictio eſt duo eē localr̄ tex. cō. 9. et
diſtātia/ ⁊ nō eſſe corp⁹ mediū. ¶ Ad p̄ᵐ. iſta ꝓbō ꝯñtie preſſius.
ſm Ph̄m multiplr̄ exponiť: ſʒ q̄lecūqʒ ꝯñtia declareť/ Quere Auer
nō tenet niſi ponēdo vacuū eē ſpatiū actu dimēſionatuʒ: roim ⁊ alios.
ʒ nō habeat q̄litates nāles. q̄diu enim poniť ibi dimēſio E
in actu/ ſemꝑ remanet rō ſm Ph̄m. quare nō cōpatiť ſe
cū aliud corp⁹ niſi vnū diuidat alteꝝ: ſʒ vacuuʒ iſtud/ qð
poniť poſſibile deo in iſto mēbro/ nō eſt aliqð ſpatiū hns
dimēſiones poſitiuas: ſʒ tm̄ mō eſt ibi poſſibilitas ad tan
tas dimēſiones poſitiuas cū carentia cuiuſcūqʒ dimēſio
nis in actu: ⁊ h̄ mō pōt dici de oīb⁹ rōnib⁹ ph̄i ibi poſitis/
ꝙ ꝓcedūt ꝯ vacuuʒ vno mō imaginādo. ſ. ꝙ ſit ſpatium
actu dimēſionatū ſine corpe: ⁊ ita nihil ꝯcludūt ꝯ intellm
q̄ ꝯcediť deo eē poſſibilis. ¶ Ad 2ᵐ: dico ꝙ mediū pōt
intelligi: vł poſitiuū ⁊ actuale: vel ꝓuatiuū ⁊ potētionale: F
⁊ vtroqʒ modo dʒ intelligi nullū eē mediū coꝝ que tan
gūt ſe ⁊ que ſunt ſimul. latera aūt vacui etſi nō habeant
mediū p̄ mō: hnt tñ mediū 2° mō: q̄z inter ea poſſet tantū
corp⁹ intercipi q̄tū eſt illud corpus qð intercipiť/ qn̄ ſpa
tiū eſt actu plenū. eſt ibi igiť mediū potētiale: ⁊ ſequitur ex
hoc qð eſt ibi mediū ꝑuatiuū ſiue ꝑuatiue: q̄z carens
tanto medio quātum poſſet intercipi inter illa extrema.
¶ Ad 3ᵐ diceret ꝙ nullo motu exiſte poſſet eſſe quies
aliqua/ etſi ꝓprie accepta: q̄z nullo corpe moto poſſet ali
qð corp⁹ vniformiter ſe hr̄e: cū h̄ eē aptū natū alr ⁊ alr
ſe hr̄e: ſicut poſt iudiciū corp⁹ hti poſſet vnifor̄ ſe hr̄e in
ſua diſpōne: ʒ nullū corpus alr ſe hr̄et: q̄z nō opʒ ꝙ aliq̄
corpora inferiora alr ſe habeāt ad hoc vt beati vniformi a. l. in inferno
ter ſe habeāt: nec aliq̄ alia corpora ponunť tūc fore mo
uēda. huic etiā vniformi diſpoſitioni correſpondet ꝓpria mē
ſura que eſt tps: inter cui⁹ quecūqʒ duo inſtātia imagina
ta poſſet tātus fluxus ſiue motus intercipi: ⁊ ita ſi tps di
mēſura motus ſiue fluxus/ illa vniformis extātia hēbit tē
pus: ʒ nō vniformiter actuale poſitiuū: ſʒ potētiale ⁊ pri
uatiuū. vñ intellēs hns notitiā tpis actualis ⁊ poſitiui/ ap
plicando eā ad iſtā durationē vniformē/ pōt cognoſcere
q̄titatē ipſius. ſ. ꝙ tātā hēt poſitiue/ ſi eēt tps poſitiuuʒ.
ꝯſilr eſt in ꝓpoſito de diſtātia in loco poſitiua ⁊ ꝓuatiua.
ſicut motꝰ ꝓuatiua mēſurat ptes alicui⁹ ſucceſſiuas: ſic di
mēſio ꝓuatiua mēſurat ptes ꝑmanētes: ⁊ h̄: q̄z ꝓuatio eq̄
tur habitui/ ſuo mō. vñ illō arg̃ᵐ pōt adduci pro ꝓpoſito
ꝯfirmādo: ⁊ h̄ ſic. poſſibile eſt diſtātiā aliquā eē iter aliq̄
quaſi ſm tps: ʒ nō ſit inter illa tps poſitiuū itermediū. h̄
eſt poſitiua mēſura mot⁹: ſʒ ſufficit ꝙ ſit tps potētiale vł
ꝓuatiue acceptū/ ad hoc vt ſit diſtātia iter illa q̄ſi tpalia/
ſm quā hoc dī eē poſterius vel prius illo. igiť a ſili de lo
co ⁊ diſtātia locali. ¶ Si arguiť ꝯ hoc ꝙ diſtātia nō pōt
eſſe niſi ſit aliqd in quo ſit illa diſtantia: ⁊ hoc nihil eſt: q̄z G
nullū eſt mediū. ¶ Pōt dici ꝙ diſtātia formalr̄ iportat
reſpectū inter extrema. reſpectus aūt eſt in vno extremo

τ ad aliō ſicut ad terminū.hic aūt eſt dare vtrūqʒ termi-
nū poſitiuū:ſʒ nō ſit mediū poſitiuū:τ ſi ex ſolo p iſtoꝝ
diceret̃ habitudo poſitiua/poſſet ↄcedi ꝙ hic eſſet diſtā-
tia poſitiua:ſʒ ſi vltra hoc regraſ ꝙ mediū ſit poſitiuum.
tūc ſaltē falnaſ ↄpoſitū:qꝛ hic eſt diſtātia priuatiua τ po
ſitiua potentialis:ſed non actualis.

De tertio pʒ ꝙ ſi h corp⁹ nō ſit huic loco pñs/nō circūſcribitur iſto loco.igit̃ nō hʒ vbi in hoc loco. ſi etiam non eſt huic loco preſens/ſm curſum nature/eſt in alio loco:τ ſm naturam nō poteſt ſimul ha-
bere duo vbi.ḡ non habet hoc vbi:τ tñ iſte locus manet:
qꝛ manet hoc vltimū corpis ↄtinētis:τ hoc pʒ in 2° arti°.
¶ Cōtra hoc.locus īportat rōnem cōtinētis:qꝛ ſupficies
abſoluta circūſcripta rōne ↄtinētis nō hʒ rōnē loci.nunc
aūt ↄtinere cū dicat reſpectū/nō vꝫ manere niſi ſit ad eū-
dē terminū.igit̃ qñ ↄtinet̃ aliud τ aliud/nō vꝫ manē idē
locus:ſʒ qñ corp⁹ nō eſt pſens huic loco/nō eſt idē ↄtētū.
¶ Rñ°.4.phy.vult ph̃s ꝙ idē locus maneat ſuccedē-
Tex.cõ.17. 21.7.36. tib⁹ ſibi inuicē corpib⁹.ex hoc pʒ ꝙ nō eſt ali⁹ loc⁹ ſi aliud
locatū ↄtineat:qñ igit̃ arguĩ de relōne cōtinētis ad cōtē
tū/ↄcedi pōt ꝙ locus vltra ſupficiē addit relōnē ↄtinen-
tis/vt intelligit̃ p illud qō dī in diffōne vltimū cōtinētis.
H hoc eſt/ꝓximū τ imediatū cōtinēs:τ tūc ↄſiter dicēdum
4.phyſ. tex. cõ.41. eſt/vel ꝙ variato cōtēto nō variat̃ relō in alio extremo:
τ hoc eodē mō quo reſpicit illud extremū:qꝛ reſpicit pro
extremo per ſe:cōtētū in cōi/τ nō hoc ſignatū:vel pōt di-
ci ꝙ variato cōtēto variat̃ relō ipſa correſpōdēs:τ ita eſt
aliud τ aliud ↄtinere reſpectu alteri⁹ τ alteri⁹ ↄtēti:ſʒ nō
variat̃ extremū relatiū:qꝛ idē eſt ↄtinēs:τ ita idem locus.
Exēplū hui⁹.corp⁹ hñs albedinē/ſi ſm eā eſt ſimile mul
tis/multas hʒ ſilitudines:qꝛ ſilitudo numeratur termino
numerato:ſed tñ ipſum nō eſt multa ſimilia:ſʒ vnū ſile.
Nota pñcipū ſubtiliſſimū. ſicut hñs multas ſcias eſt vnū ſciens:qꝛ cōcretū non nu-
meratur ad ſolā numerationē forme:ſʒ opʒ ꝙ cū hoc ſit
numeratio ſuppoſiti habentis formam.

De quarto vꝫ ꝙ poſſet eſſe ibi triplex intellect⁹. Prim⁹/ꝙ hoc corp⁹ mō q̄titatiuo ſit
I pñs huic loco ſine alio corpe ſic pñte. Alius intellectus/
ꝙ ſimul cū alio pñte ſit hoc modo preſens. Tertius intel-
lectus/ꝙ ſine modo q̄titatiuo ſit huic loco preſens.

De primo planum videt̃ ꝙ talis preſentia non poteſt eſſe ſine vbi:ſicut nō pōt poni
ſine circūſcriptione paſſiua corpis a loco:qꝛ circūſcriptio
illa nō vꝫ aliqd ponere vltra hoc qō eſt corp⁹ eē preſens
huic loco mō q̄titatiuo.ſ.tanq̄ coextēſū τ cōmēſuratū.
¶ Sed hic eſt dubiū:qꝛ iſta circūſcriptio vel pñtia non
vꝫ dicere aliqd niſi reſpectū foꝛalē:τ p ↄñs ipm vbi nihil
Tex.cõ.10. eſſet foꝛalr niſi reſpect⁹.hoc ↄñs vꝫ falſū:qꝛ ſm ph̃ʒ.5.
Tex.cõ.17. τ inde. τ.7.phyſi.ad relōnem non eſt per ſe motus:ſʒ ſm ph̃m
Tex. cõ.9. τ inde. 5.phyſi.motus eſt p ſe in gñe vbi.¶ Si dicit̃ ꝙ vbi p ſe
importat abſolutū τ reſpectiū:τ p illud abſolutū qō ipoꝛ-
tat/diſtinguit̃ ab alijs generib⁹ que ſilr iportāt reſpect⁹:
ſʒ determinatos p determinata fundamenta. ¶ Contra.
abſolutū τ reſpect⁹ nō faciūt p ſe vnū ↄceptū:ſʒ cuiuſcūqʒ
gñis eſt ↄceptus p ſe vn⁹.ḡ τc̃.nec abſolutū p ſe ↄdit re-
ſpectū ad tale gen⁹/vel ad talē ſpēm in tali gñe/pp idem
mediū:q̄a nō facit p ſe vnū ↄceptū cū illo.¶ Silr ex eo-
dem medio pōt argui vlterius:q̄a accipiat̃ vterqʒ iſtoꝝ
ↄceptuū p ſe. vterqʒ/ſi eſt cōis/eſt dicibilis de plurib⁹ in
qd.ḡ vtrobiqʒ aſcēdendo ſtatus eſt ad vnū ↄceptū cōiſſi
mū p ſe dicibilem de plib⁹:τ tūc in vtroqʒ ↄceſſu ſtabit̃
ad ↄceptū ꝓpꝛū gñis in illo ꝓceſſu.¶ Hic dici pōt:q ꝙ/ſi
ſm cōiter dicta/ſaluāda ſit diſtictio decē generū:τ p ↄñs
Speculatio notabilis. ſex gñia vltima nō ↄtinent̃ ſub gñe relōnis:cū nō appa-
reat ꝙ ipoꝛtent formas abſolutas:nec ſilr iportāt abſolu-
tū τ reſpectiū:vt argutū eſt:ↄñs eſt dicere/ꝙ ſunt eſſentia-
liter reſpectus:nec tñ de gñe relōnis.igit̃ opʒ diſtinguere
inter reſpectū τ reſpectū/etiā diſtinctione ſm genus.pōt
aūt diſtictio reſpectuū:quos iportāt iſta ſex gña ab illo re
K ſpectu:q ꝓpꝛie dī relō:que eſt q̄rtū gen⁹/accipi ex illo di-
cto cōi:quo dicunt̃ reſpect⁹ de gñe relōnis eſſe reſpectus
intrinſecus aduenientes.reſpect⁹ aūt illoꝝ ſex generum/
extrinſecus aduenientes.hoc pōt intelligi ſic.nullus reſpe-
ctus ſic intrinſece aduenit abſoluto:ꝙ cōueniat ei ſm ſe
ſiue ad ſe:qꝛ tūc nō eſſet reſpect⁹.de rōne eni reſpect⁹ eſt
ꝙ ſit vni⁹ ad alterū.ille igit̃ reſpectus dī intrinſecus ad-
ueniens/q nečio ↄſequit̃ fundamētū poſito termino:qꝛ nō
pōt eſſe reſpectus magis intrinſecus abſoluto:τ p oppo-
ſitū/ille eſt extrinſecus adueniens q nō nečio ↄſeqt̃ fun-
damentū/etiā poſito termino.Si iſta ſint vera.videri pt
ad illā auctē ph̃i.5.phy.ꝙ neget motū ad relōnez ꝓpꝛe di-
ctā/que ptinet ad 4ᵐ gen⁹/nō aūt ad quēcūqʒ reſpectum
ptinentē ad aliqō ſex generū:imo ↄcedit ibi motū eſſe in
vbi:q cōiter/nō dī eſſe mot⁹ ad formā abſolutā:q̄a vbi/
vt vꝫ/nō eſt foꝛa abſoluta:ſʒ reſpect⁹ corpis ↄtenti ad lo-
cū ↄtinētē. ¶ Rō aūt dñe relōnis ab alijs reſpectib⁹/in
nō terminādo motū vꝫ eſſe:qꝛ ex quo relō nečio ↄſequit̃
L extrema poſita/nūq̄ pt ipſa acqri p ſe ſʒ tñmō p accñs:
alio.ſ.abſoluto acqſito i altero relatoꝝ:τ talia que nō acq
Tex.co.10.τ ſi. runt̃ niſi p accñs.ſ.alio acqſito/negat ph̃s in.5.phy.p ſe
terminare motū:reſpect⁹ aūt nō nečio ↄñs extrema/pōt
hr̃e ꝓpꝛiā nouitatē abſqʒ nouitate vni⁹ vl̃ alterius extre
mi:τ iō pt hr̃e ꝓpꝛiā acqſitionē.nā ita vꝫ eſſe de vbi:qꝛ pt
de⁹ ↄſeruare idē locabile τ eūdē locū:τ tñ nō manebit eā-
dē circūſcriptio:qꝛ corp⁹ eſt abñs ab illo loco:τ h eīa pt
nā facere:ponēdo aliō corp⁹ pñs illi loco.nō igit̃ iſta ex-
trema/locū τ locabile/nečio ↄſeqt̃ ipʒ vbi:τ iō pōt eē no-
uum nouitate ꝓpꝛia/τ acqri corpi/nullo abſoluto acqſito/
nec corpi nec ipſi loco.¶ Sed ſi q̄rat̃ q̄uo pt acqſitio re
ſpectus eē ſucceſſiua niſi ſucceſſio ponat̃ i aliq̄ abſoluto:
¶ Diceret̃/ꝙ corp⁹ ſucceſſiue ſm pt̃ aliā τ aliā fit pñs
eidē pti loci:ſilr corp⁹ ſm eādē ptē/fit ſucceſſiue pñs alij
τ alij pti loci:ita ꝙ tā ex diuiſibilitate corpis/q̄ loci/ſeqt̃
diuiſibilitas circūſcriptionis corpis a loco:τ diuiſibilitas
ſucceſſiua qñ ps poſt ptē acqrit̃.nō eſt ḡ diuiſibilitas in
re" ſine diuiſibilitate i abſo°:ſʒ eſt ſucceſſio i re"ꝫ q eſt cir-
cūſcriptio/ſine ſucceſſione i foꝛa abſoluta corpis vl̃ loci.

De ſecūdo intellu in iſto ar°.ſ.an h corp⁹ hr̃et hic vbi/ſi ſilr cū ipſo hic eſſet aliō corp⁹ mō
M extēſo.vꝫ poſſe dici ꝙ tūc h corp⁹ nō hr̃et hic vbi:q̄a pari
rōne aliud corp⁹ hr̃et hic vbi.nō pñt aūt eē duo vbi/eiuſ-
dē loci:qꝛ vni⁹ loci vna circūſcriptio.¶ Itē corp⁹ locatū
facit latera ↄtinētis diſtare:ſʒ h corp⁹ qō aduenit 2°/huic
loco/nō facit latera ei⁹ diſtare:imo iā p aliō corp⁹/qō p̊us
fuit hic/fuit diſtātia inter latera. ¶ Et confirmat̃:quia ſi
vtrūqʒ faceret latera diſtare.igit̃ vtrūqʒ eſſet mediū iter
iſta diſtātia:ſʒ vbi eſt aliud τ aliud mediū p ſe.ibi vꝫ eſſe
alia τ alia diſtātia:τ ita iter eadē latera eiuſdē loci/eēt du
plex diſtātia.¶ Pōt tñ dici ꝙ i iſto intellu vtrūqʒ corp⁹
hr̃et vbi i h loco:qꝛ cū vtrūqʒ ponat̃ hic/ſic ↄtētū coextē
ſū τ cōmēſuratū.vl̃ vtrūqʒ erit locatū:qō eſt ꝓpoᵐ:vel
neutrū:τ tūc eſt locus iſte vacu⁹ in quo ponunt̃ eſſe duo
corpa mō extēſiuo:qō nullus diceret. Silr vtroqʒ iſtoꝝ
amoto/altero remanēte:illud remanēs hēbit hic vbi:ſed
non aliū modū habebit hic/ex pte ſui/ad locū cōtinētem
q̄ modo habeat. ¶ Illud pʒ p oppoſitū de angelo:qꝛ ſi
angelus ſit ſimul cū corpore/nō hʒ ꝓpꝛie vbi/in iſto loco
in quo corpus coextēſū hʒ ꝓpꝛie vbi:qꝛ angelus nō eſt ibi
coextēſus τ cōmēſuratus illi loco.nec replet illū locum:
vnde ſi corpore amoto ſolus angelus ibi maneret : locus

ſic ꝓprie diceref̄ vacuus.oppoſita iſtoꝝ ſūt vera de cor
pore coexiſte alteri corpori.¶ Et ſi queras quō pōt loc⁹
iam plenus iterū repleri:¶ R̄n̄o ad hoc ꝛ ad obiectio
nes pro alia parte.¶ Ad p̄mā ſm̄ iſtā viā que ponit in
eodē ſuppoſito ꝛ fundamēto poſſe eē plures reſpectus
N eiuſdē rōnis ad diuerſos terminos.cōcedēdū eſt ꝙ eidez
loco pōt cōpetere alia ꝛ alia circūſcriptio actiua:ꝛ poteſt
ſibi in alio ꝛ alio corpore alia ꝛ alia circūſcriptio paſſiua
correſpondere.¶ Ad aliaȝ.facere latera diſtare.pōt intelligi
dupl'r.vel effectiue:ꝛ ſic agens diſtēdens latus a latere fa
cit ea diſtare.vel quaſi formal'r:ꝛ ſic mediū interceptum
dicit̄ facere diſtare.ꝛ hoc 2° mō ꝯcedēdū eſſet ꝙ vtrūqȝ
corpus ſ extenſiue ꝑ̄ſe facit latera huius loci diſtare:q2
vtrūqȝ eſt mediū inter extrema.p̄ aūt mō neutrū corpus
facit latera diſtare:ſed ipſum agēs qd̄ p̄mo diuidit hoc la
tus ab illo:ꝛ per hoc etiā p3 quō vtrūqȝ replet:q2 nō effe
ctiue ſed formal'r.nō enim eſt maius incōueniēs locū ple
num repleri de nouo aliquo replēte formal'r,q̄ꝫ continēs
vnū ſibi cōmēſuratū,de nouo cōtinere aliud ſiīi mō cōti
nendi.¶ Ad cōfirmationē illaȝ diceref̄ ꝙ accipiēdo di
ſtantiā pro illa habitudine que eſt in vno diſtāte ad alte
rum vt ad terminū,nō eſt niſi vna diſtātia inter eadē ex
trema,ſiue ſint plura media,ſiue vnicū:nec illa eſt vera,
hoc mō loquēdo de diſtātia:ꝙ vbi eſt a ſō per ſe mediū
ibi eſt alia per ſe diſtātia:niſi intelligat̄ aliud ꝑ ſe mediū.
hoc eſt aliud ne'c'io regſitū tāq̄ꝫ mediū diſtādi:ſ3 in ꝓpo
ſito nō reqrit̄ illud tanq̄ꝫ aliud.Si aūt diſtātia acciperet̄
alio mō pro dimēſione media inter extrema que diſtāt
concedendū eſſet,ſic loquēdo,ꝙ inter latera continentia
duo corpora,eſt duplex diſtantia.

O **De tertio** intellectu in iſto arti°.ſ.ꝙ ſi hoc corpus eſſet p̄n̄s huic loco:ſed nō modo q̄titatiuo,hoc eſt nō tanq̄ꝫ coextēſum loco,nec cōmēſuratum.
pōt dici ꝙ tūc ꝓprie nō hret vbi in hoc loco:q2 proprie,
vbi eſt forma ſm̄ ſe diuiſibilis:cū ſm̄ eā per ſe poſſet eē
motus:ꝛ ideo nō ꝯuenit alicui niſi diuiſibilit̄ ꝑ modū di
uiſibilis ſe habēti.corpus aūt qd̄ nō coextēdit̄ loco:ſ3 eſt
totū p̄n̄s cuilibet parti illius loci:nō h3 modū diuiſibilis
in cōparatione ad locū:nec per p̄n̄s h3 vbi ꝓprie reſpe
ctu ei⁹.Extēdēdo tñ vbi ad talē p̄ſentiā ſimplicē,ſm̄ quā
angelus dicit̄ eē hic.ſic cōcedēdū eſſet ꝙ corpus p̄ſens,
ſm̄ iſtum intellectum,diceret̄ improprie habere vbi.nā
vere eſt hic preſens non circūſcriptum.

Ad argumentū p̄ncipale,ſi illa maior,que accipit,vera eſt.nō h3 veritatē
niſi de relōne ꝓprie dicta.reſpectus aūt quē iportat vbi
nō eſt talis.Iſtoꝝ aūt declaratio p3 ex dictis in tractādo
p̄m̄ ine.ilim,in 4° articulo p̄ncipali. Qō. XII.

Expeditis his que q̄ſita erāt de deo.ſequunt̄ aliqua queſita de
creaturis:ꝛ p̄ de oībus in cōi.deinde de qui
buſdā in ſp̄ali.De oībus in cōi fuit vnū queſi
tum,ꝛ eſt iſtud.Utrū rei create ſit idē reſpe
ctus ad deū vt creātē:ꝛ deū vt ꝯſeruātē.Arguit̄ ꝙ nō.ali
qd pōt creari ꝛ nō cōſeruari.igit̄ tñ pōt hīe reſpectū ad
deū vt creantē:ꝛ nunq̄ꝫ hīe reſpectū ad deū vt conſeruā
tem.igit̄ nō eſt idē reſpectus.ꝓbatio p̄mi an̄tis.Res in
inſtāti creationis nō cōſeruat̄:q2 nō indiget ꝯſeruatione:
niſi qn̄ pōt nō eē,ꝛ de ſe tēdit ad nō eē:ſ3 dum creatur
nō pōt nō eē:nec tūc tēdit ad nō eē,cū tūc accipiat eē:
nihil igit̄ ꝯſeruat̄ niſi qd̄ manet poſt inſtās creatiōis ſue:
ſed de⁹ pōt aliqd creare qd̄ nō maneat poſt inſtās crea
tionis ſue:q2 non eſt ꝯdictio ꝙ tñ nō habeat eē in vno
inſtāti,ꝛ i illo creet̄.¶ Cōtra.eiuſdē ſimplicis ad idē ſim
plex nō eſt niſi idē reſpectus realis.nūc aūt dei creātis ꝛ
ꝯſeruātis:ꝛ eadē eſt volūtas,qua formal'r creat ꝛ ꝯſeruat:ꝛ
ipſa exñtia rei create ꝛ ꝯſeruate eadē eſt.igit̄ reſpect⁹ eſt
idē rei create ꝛ ꝯſeruate ad deū vt creantē ꝛ ꝯſeruantez.

Hic ſunt tria vidēda,p̄ de eo qd̄ p̄ncipal'r querit̄.ſ.ſi idem ſit reſpectus realis in
creatura ad deū vt creātem ꝛ ꝯſeruātē.2° de eo qd̄ tāgit
p̄mū arg^m,ſi ſiē poſſet dici eē creari ꝛ ꝯſeruari:ꝛ iſta dif
ficultas magis tangit modū loquēdi.3° de quodā annexo
qd̄ tangit idē argumentū.ſ.ſi poſſet aliqd creari:qd̄ tñ nō
conſeruet̄ poſt inſtans creationis.

De primo dici pōt ꝙ idē eſt reſpectus creature ad deū vt creantē ꝛ ꝯſeruā A
tem:ꝛ hoc ꝓbat̄ ſic.eiuſdē re ꝛ rōne ad idē re ꝛ rōne nō
eſt dependentia eſſentialis niſi vnica eiuſdē rōnis.exñtia
aūt creature ꝑmanētis eſt eadē oīno in creatione ꝛ ꝯſer
uatione:ꝛ ex parte termini,eſt oīno idē re ꝛ rōne.ſ.velle
diuinū,ꝛ habitudo nō ſolū ad creantē ſed ad ꝯſeruantez
eſt habitudo depēdētie eſſentialis ꝛ eiuſdē rōnis.igit̄ ꝛc̄.
maior ꝓbat̄.ſi eſſent plures dependētie oīno eſſentiales
iter extrema oīno eadē.ſicut depēdētia creature ad deū
vt ad efficientē ꝛ vt ad finē:tñ iſte videnẗ eē alteri⁹ rō
nis:ſi enim eſſent eiuſdē rōnis,eſſent ſibi incōpoſſibiles
in eodē ꝛ ſ3 idē:q2 qn̄ aliqd depēdet ad aliud aliq̄ depē
dētia ſi illa ſit ſufficiēter terminata,nō depēdet ab eo alia
depēdentia eiuſdē rōnis:q2 tūc vtraqȝ illarū ſine alia ter
minaret̄,ꝛ dependeret tali dependentia ꝛ nō depēderet:
ꝛ hoc dependētia ſufficiēter terminata,minor habet tres
partes,p̄ma.ſ.ꝙ idē ſit eē rei ꝑmanētis in creatione ꝛ cō
ſeruatiōe.ꝓbat̄:q2 in hoc eſt dr̄ia ꝑmanētis a ſucceſſiuo:
q2 ſucceſſiuū dū manet ſemper h3 aliud ꝛ aliud eē:ſicut
aliā ꝛ aliā p̄tē:ſed permanēs h3 ſemꝑ idē eē:nec variatur
ſm̄ p̄tē ꝛ p̄tē:q2 tūc eſſet ſucceſſiuū.nec ſm̄ totū ꝛ totum:
q2 tūc in q̄libet alio ꝛ alio inſtāti hret total'r aliud ꝛ aliud
eē:qd̄ eſt abſurdū.2ª ꝑs minoris.ſ.ꝙ velle diuinū,oīno
idē,eſt rō terminādi habitudinē rei create ꝛ ꝯſeruate.ꝓ B
bat̄:q2 velle diuinū reſpectu cuiuſcūqȝ volibilis ſemper
manet idē.illud aūt eſt rō ꝓxima intrinſeca terminandi
q̄ðcūqȝ extrinſecū.3ª pars minoris.ſ.ꝙ vtraqȝ habitudo
eſt habitudo depēdētie eſſentialis.de creatione eſt mani
feſta.de ꝯſeruatione ꝓbat̄:q2 ad illud depēdet res eſſen
tialiter in eſſendo qd̄ eſt ſibi rō habēdi eē.talis eſt cōſer
uatio eē ꝯſeruātis. Iuxta illud Augu.4.ſup Gen.c.14.
Creatoris naqȝ potētia ꝛ oīpotētis atqȝ oīteneītis virtus:
cā ſubſiſtēdi eſt oī creature,que virtus ab eis,que creata
ſunt regēdis,ſi aliqn̄ ceſſaret:ſimul ꝛ illoꝝ ceſſaret ſpēs,
oīſqȝ nā ꝯcideret:neqȝ eni ſicut ſtructor ediū cū fabrica
uerit abſcedit:atqȝ illo ceſſante atqȝ abſcedēte ſtat opus
eiuſdē:ita mūdus nec ictu oculi,ſtare poterit,ſi ei deus regi
men ſubtraxerit.hec ibi.¶ Diceret̄ hic ꝙ fundamētum f. Bona. li.
relōnis creature ad deū vt creātez nō eſt abſolute exñtia 2. diſt. 2.
rei create:ſ3 ipſa creatio paſſiua,cōſil'r fundamētū relō
nis creature ad deū ꝯſeruātē nō eſt exñtia creature abſo Tex. co. 20.
lute:ſ3 ipſa ꝯſeruatio paſſiua.hoc ꝓbat̄ ꝑ Phm̄.5.meta^ce
c.de ad aliqd.vbi vult ꝙ relōnes ſcd̄i modi fundant̄ ſuꝑ
actionē ꝛ paſſionē.nūc aūt l3 abſoluta exñtia creature ſit
eadē in p̄ nūc eſſendi ꝛ deinceps:tñ creationē paſſionē ꝛ
ꝯſeruationē paſſionē eē eadē,nō eſt manifeſtius q̄ꝫ illud
qd̄ querit̄.¶ Hic dici pōt ꝙ Phs.5.meta^ce.nō intelligit
ꝙ actio ꝛ paſſio ſint ꝓxia fundamēta relōnū ſcd̄i modi:
q2 relō nō manet,fundamēto nō manēte.manet aūt relō
ſcd̄i modi,nō manēte actiōe vl' paſſione:ſic aliqs manet
p̄r nō manēte ḡnōne:qd̄ aūt dicit relōnē de 2° fūdari ſuꝑ C
actionē ꝛ paſſionē,intelligēdū eſt nō tāq̄ꝫ ſuꝑ fundamen
tū ꝓpriū,vl' ſuꝑ rōnē ꝓximā fundādi:ſ3 tanq̄ꝫ ſuꝑ diſpo
ſitionem mediā inter fundamentum ꝓpriū ꝛ ipſam rela

tionē.ipa aūt potētia actiua ꝛ paſſiua/pñt poni fundamē
tū imediatū relonis ipſi⁹ actionis ꝛ paſſionis:ꝛ ſꝫ requirit
actio ꝛ paſſio mediamō vt rō fundādi relonē:ſꝫ vt qddā
puiū/ad hoc vt ipſa in fundamēto tali fundet̄.℄ Spālr
aūt in ꝓpoſito,nō vī ꝯcedēdū ꝙ aliq̄ paſſio ſit rō fūda/
mētalis hui⁹ hitudis quā hꝫ creatura ad deū:vt creātē vl̄
ꝯſeruātē:q2 nūq̄ ꝓpͥe eſt paſſio niſi qñ eſt aliqͦd paſſiuꝫ
Tex.cō.17. recipiēs foꝛāꝫ ab agēte:q2 ſm Phm.5.meta^ce^. Potentia
Jdē.9.meta. actiua eſt pn^m traſmutādi aliud inq̄tū aliud.igit̄ potētia
tex.cō.2. paſſiua eſt pn^m traſmutādi ab alio.talis traſmutatio non
inueniſ̄ niſi vbi eſt paſſiuꝫ recipiēs eā ab agēte:in ꝯſerua/
tione ꝛ creatione nō eſt ita:ſꝫ totū creatū ꝛ totū ꝯſeruatūꝫ
eſt totalr̄ a creāte ꝛ ꝯſeruāte:nō ſic vt aliqd eī⁹ vt paſſiuꝫ
f.Bo.vbi.ſ. recipiat formā ab agēte.℄ Hic obicit̄ ꝑ illud Aug.2.ſu
8.ſuper ge/ per gen.vbi vult ꝙ aer nō eſt fact⁹ lucidus a ſole:ſꝫ fit lu
neſ.cap.19. cidus,alioqn recedēte ſole remaneret lucidus,eque autē
bi expreſſe ꝛ videt̄ quecūqꝫ creatura depēdere a deo in eē ſicut aer a
aliqualr̄ er.2. ſole in illuminato eē:qͦd ipſe itelligit ꝑ lucidū eē a ſole,igr̄
ibidē.c.24. nulla creatura reſpectu dei eſt facta in eſſe:ſꝫ ꝯtinue fit in
eſſe:ꝛ per ꝯñs eē creature eſt in ꝯtinuo fieri.℄ R^ñ^ Phs
Tex.cō.15. 3.phy.dicit ꝙ aliq̄ ſunt in fieri que nō hñt cōpletū eē:ſic
57.ꝛ.58. ſucceſſiua:ꝛ ꝑ oppoſitū aliqd dr̄ in facto eē/qñ ſic hꝫ eſſe
D cōpletū ꝙ nō depēdet in eēndo ab aliq̄ extrinſeco.crea/
tura aūt ſemꝑ in eſſendo eque depēdet a deo in eē:q2 eq̄
ſemꝑ ab ipſo ꝑ idē velle ipſi⁹ hꝫ idē eſſe.ꝛ hͦc mō poſſet
dici:ꝙ ꝓductio ꝑſone diue ſemꝑ eſt in fieri:q2 nunq̄ iſta
ꝑſona pōt dīc eē niſi accipiēdo actualr̄ a ꝓducēte:ꝛ tñ eē
ꝑſone eſt maxime ꝑmanēs.hoc mō eē creature ſꝫ ſit per/
manēs:tñ reſpectu dei a cui⁹ volitione actuali ſemꝑ eque
depēdet/ſemꝑ eſt quaſi in fieri.hoc eſt actu dependens a
cauſa dante eſſe:ꝛ nunq̄ in facto eſſe:hoc eſt in actu ſepa/
rato ꝛ indepēdente a quocūqꝫ alio:nō tñ eſt in fieri nouo
ꝛ nouo:ſed per oppoſitū illi eſt in facto eē,hoc eſt in eſſe
completo accepto ſine aliqua nouitate addenda.

De ſecūdo arti^lo^ dico ꝙ cū iſto reſpectu creature
hñtis eē ad deū vt a quo hꝫ eē:pñt cō
E currere diuerſi reſpect⁹.idē enī eſſe q̄ñqꝫ imediate ſucce
dit nō eſſe oppoſito:ſicut in inſtāti in quo res incipit eſſe:
q̄ñqꝫ aūt nō imediate ſuccedit ipſi nō eſſe:ſed quaſi eidē
eſſe vt ꝑus habito:ita intelligēdo ꝙ ſꝫ non ſit iſta ꝑoritas
in ipſo eſſe ſm ſe:tñ dr̄ eē in ipſo ꝑ cōparationē ad aliud
ꝑius ſecū coexñs.ꝑm⁹ reſpect⁹ qui.ſ.eſt ipſi⁹ eē ad nō eē
ꝑcedēs nō eſt realis:q2 nō eſt ad termīnuꝫ poſitiuū.ſcōs
aūt qui eſt ipſi⁹ eſſe ad eſſe idē quaſi ꝑexñs/vel magis cū
alio ꝑori exñs,nō eſt realis:pro q̄nto eſt eiuſdē ad idēꝫ.re/
ſpectus aūt ipſi⁹ eē ad cāꝫ a qua eſt:eſt realis.igit̄ neuter
2.me.t.c.13. illoꝝ dictoꝝ reſpectuū eſt idē illi.Cōtingit tñ eadē voce
multa diſtincta aliq̄lr̄ iportari.ſicut ḡ pōt iponi aliqd ad
F ſignādū depēdētiā ipſi⁹ eē ad cāꝫ,nō ꝑceſſ:ſꝫ vt eſt cū re^o^
ad nō eē imediate precedēte:ꝛ ſic ſigt̄ hec vox,creari/vel
creatio:q2 ibi nō tñ notat̄ depēdētia rei ad cām in eſſen/
do:ſꝫ vltra hoc in accipiēdo tūc ꝑ illud eē poſt nō eē.pōt
etiā aliq̄ vox iponi ad ſignādū illā depēdētiā vt eſt cū z^o^
re^o^.ſ.vt eſt ipſi⁹ eē ad ſeipſuꝫ q̄ſi ꝑhabitū:ꝛ ſic iponit̄ hec
vox ꝯſeruari.vbi nō tñ notat̄ depēdētia in eſſendo/ſꝫ cū
hoc hitudo illi⁹ eſſe q̄ſi ad idē eē vt ꝑhitū.Pro tāto igit̄
nō eſt verꝫ dicere de creatura ꝙ creat̄ ꝓpͥe niſi in ꝑ in/
ſtāti:q2 nō niſi in illo hꝫ imediatū ordinē ad nō eſſe ꝑce/
dēte:nec eſt verꝫ dicere ꝙ ꝯſeruet̄ niſi poſt ꝑ^m^ inſtās:quia
nō niſi tūc hꝫ imediatū ordinē ad ſeipꝫ q̄ſi ꝑhabitū.Pro
pter igit̄ iſtos diſtinctos reſpect⁹ rōnis iportatos ꝑ creari
ꝛ ꝯſeruari nō ꝑdicat̄ vnū de re qñ aliud ꝑdicat̄,reſpectus
tñ ille q eſt ad cām,ſꝑ manet idē:ꝛ ſi iſte ꝑciſe ſignificare
tur duab⁹ vocib⁹/vtraqꝫ ſil̄ hc ꝑdicaret̄ de eodē:ſic hoc
qͦd eſt eē ab alio dāte eſſe:ꝛ hoc ꝙ eſt accipe eſſe ab alio/

ꝑciſe ſignificāt illā hitudinē,nō itelligēdo ibi dare vl̄ acci
pere nouitatē:nec illā iportāt:q2 verꝫ eſt dicere ꝙ fili⁹ ac/
cipit deitatē a pr̄e ꝛ pr̄ dat ei ꝛ cōicat deitatē:ꝛ iſta duo ſꝑ
ſil̄ ꝑdicant̄ de eodē.℄ Nec curo diſputare de ſigto hui⁹
vocis,creari,an ꝑ ſe ſignificet reſpectū ad creatorē:ꝛ ꝯno
tet re^9^ ad non eē ꝑcedēs.an eꝯ illū ꝑ ſe ſignificet ꝛ illum
cōnotet ad cām.An vtrūqꝫ ſignificet:ꝛ tūc non ſigt̄ ꝑciſe
cōceptū ꝑ ſe vnū:ſꝫ duos reſpect⁹:ꝛ vn⁹ eſt realis:ꝛ alius
rōnis:qui nō faciūt ꝯceptū per ſe vnū:q2 qͦcūqꝫ iſtorum
triū dēt:hoc ſaltē ſaluat̄ ꝙ vterqꝫ reſpect⁹ aliqualr̄ ipor
tatur,precise tamen propter illum qui eſt rationis nega/
tur idem ſimul creari ꝛ conſeruari.

De tertio ꝑn^li^ dico,ꝙ nō eſt ꝯdictio aliqͦd ens tñ/
mō in vno inſtāti hr̄e eē.ipꝫ eniꝫ inſtās
G raptim trāſit,ita ꝙ non eſt niſi,vt ita loquar,inſtācanee,
vt ſi dicas inſtās ſm ſubāꝫ ſemꝑ manere idē:ſi illͦd dica/
tur eē ſuba mobilis:cū illa ſuba nō ſit ꝑ ſe termin⁹ alicui⁹
ꝯtinui de gn̄e q̄ntitatis:ſequitur ꝙ illͦd qͦd vocas inſtās ſm
ſubāꝫ:nō eſt terminus ꝯtinuās ꝑ ſe ptes tpis.ſaltē inſtās
ſm eē nō manet ſꝫ raptim trāſit:ꝛ ita opꝫ dicere de mu/
tatione:ꝛ ꝑ ꝯñs de inſtāti:qͦd eſt ꝑ ſe meſura mutationis,
nō aūt vī maior ꝯdictio de re ꝑmanēte,ꝙ nō niſi in vno
inſtāti hēat eē:q̄ de ipſo inſtāti vel mutatione:q2 ꝛ ſi res
ꝑmanēs poſſit hr̄e idēꝫ eē,nō ꝑciſe ꝑ inſtās:ſꝫ ꝑmāſiue:ꝛ
inſtās vel mutatio nō poſſit:tñ ꝑmanēs totū eē ſuū hꝫ in
inſtāti vno:q2 in hoc diſtinguit̄ ꝯ ſucceſſiuū.nō eſt ḡ ꝯdi/
ctio ſi illͦd eē vltra h̄ inſtās nō hēat.℄ Cōtra h̄ vī Ariſt. Tex.cō.61.
8.phyſi.vbi ait opponunt̄ inqt gn̄atio ꝛ corruptio:q̄re ſi
ipoſſe eſt ſil̄ mutari ſm oppoſitas,nō erit cōtinua muta a l.oppoſitaſ
tio,ſꝫ erit mediū ipſoꝝ tps.Et in fine.c.penitus inconue/ Tex.cō.62.
niēs vī ſi factū neceſſe eſt mox corrūpi,ꝛ nullo tpe ꝑma/ O
nere.℄ P.Inferi⁹ in eodē.8.vult ꝙ nō eſt accipe vltimū Tex.cō.63.
in eē ipſi⁹ corrūpēdi:ſꝫ ꝑ^m^ in eſſe gn̄andi:ꝛ cuꝫ h̄ eſt ꝑ^m^ in
nō eē corrūpēdi.ſignū inqt vtriqꝫ cōe eſt,ꝛ ꝑꝛ poſterioꝝ: Tex. cō.64.
hui⁹ aūt ſinis:illi⁹ aūt ꝑn^m^.res aūt ſemꝑ poſterioris paſ
ſionis eſt:ꝛ idē paulopoſt,ipſi⁹ tpis in quo fiebat ſcꝫ eſt
in vltio ſigno.℄ P.Si res creata tñ mō hēat eē in inſtā
ti:tūc in illo verū eſt dicere:res iſta incipit eē:q2 tūc ꝑ eſt:
ꝛ ſil̄ verꝫ eſt dicere res iſta deſinit eē:q2 tūc vltio eſt:mōc
aūt repugnātia vī eſſe ꝙ ſil̄ res icipiat eſſe ꝛ deſinat eſſe.
℄ Ad ꝑ^m^ intētio phi eſt ibi ꝙ ſolus motus localis ꝑt eē
ꝯtinuus ꝛ ꝑpetuus ꝛ nullus ali⁹ mot⁹ nec ēt mutatio:ꝛ h̄ H
ꝓbat:q2 oēs alij mot⁹ ꝛ mutationes ſunt ex oppoſitis in
oppoſita:vt gn̄ationis inqt ꝛ corruptionis eē ꝛ nō eē ter/
mini ſunt.Alterationis aūt,ꝯrie paſſiones ꝛc̄.Si igit̄ ali/
quis iſtoꝝ motuū vel mutationū poſſet eē ꝑpetuus ꝛ cōti/
nuus:hoc nō eēt ab eodē termino a quo,ad eūdē termi
nū ad quē:q2 in motu ſic ſimplr̄ vno,vera eſt iſta ꝓpoſi/
tio.6.phy.mutatio aūt neqꝫ vna infinita.eēt ḡ illa conti/ Tex.cō.91.
nua ꝑpetua mō ꝑ ꝯtinuā reflexionē a termio i terminuꝫ.
puta ſi motu finito moueret̄ a calido in frigiduꝫ ceſſaret
alteratio q̄ntū eſt in iſtis termis.niſi ſtatim eēt reflexio a
frigido in calm̄:ſꝫ i tali reflexione mot⁹ prior ꝛ poſterior,
cū ſint oppoſiti,nō pñt ꝯtinuari nec facere vnū motū cō
tinuū.cui⁹ ꝓbatio eſt:q2 tūc mobile ſil̄ moueret̄ motib⁹
vel mutationib⁹ oppoſitis.hec ꝯñia ꝓbat̄:q2 in motu cō
tinuo verꝫ eſt dicere a ꝑn⁹ motus,ꝙ mobile mouet̄ ad vl
timū terminū:ſicut ſi vltim⁹ termin⁹ motus ꝯtinui eſt ca
lor:verꝫ eſt dicē de mobili in ꝑn⁹ mot⁹ ꝙ calefit.ſi igit̄ ca
lefactio poſſet ꝯtinuari frigefactioni,a ꝑn⁹ hui⁹ totalis mo
tus ꝯtinui,eēt verꝫ dicē ꝙ mobile calefit ꝛ frigefit.Et ꝑ ꝑ
ꝯſilēꝫ rōnē ꝓbat ibi ꝙ nō pōt ꝯtinuari corruptio gn̄atio/
ni vt ſit vna mutatio:q2 tūc a ꝑn⁹ mutaret̄ oppoſitis mu
tationibus:ſ.corruptione ꝛ gn̄atione.Nam in quacūqꝫ
vna mutatione ſiue continua verū eſt dicere ꝙ a ꝑncipio

mutať ad vltimū terminū. Jlle aūt eſt termin⁹ gñationis.
igiť a p̄n⁹ mutať mutatione gñationis:ꝛ tamen tunc per
poſitū mutať mutatione corruptionis:q2 illa ponit̄ p̄ce-
dere vt ꝯtinuāda gñationi. iſtud aūt nihil eſt ꝯ hoc qḋ di-
ctū eſt, rē in vnico ſolo inſtāti. ſ. creationis hr̄e eē:q2 nō cō
cedo ꝙ illi creationi poſſit ꝯtinuari annihilatio vt ſit vna
mutatio:q2 tūc ſm arg̃ᵐ p̄hi, qñ creať verū eſt dicere ꝙ
annihilať, ſ3 tm̄mō ꝯcedo ꝙ creationē ꝯſequit̄ annihila-
I tio. ℭ Et ſi arguit̄ ꝙ tā annihilatio q̃ȝ creatio eſt in inſtā-
ti:q2 vtraqȝ eſt a virtute infinita que nō pōt agere in tpē:
Tex.cō.79. vt vl̄ p̄hs ꝓbare .8. phyſi. igiť in ꝓpoſito vel erūt in eo-
ꝛ circiter. dē inſtāti:qḋ eſt incōueniēs p̄hō. ſ. idē ſic mutari oppoſi-
tis mutationib⁹: vel erūt in diuerſis inſtātibus: ꝛ tūc illa
inſtātia erūt imediata:qḋ ēt ē incōueniēs apḋ p̄hȝ. ℭ Ad
hoc dico ꝙ rō p̄hi que tacta eſt. ſ. ꝙ idē nō pōt ſil mutari
mutationib⁹ oppoſitis, ꝓbat corruptionē nō poſſe conti-
nuari gñationi:ſed cū hoc eſt alia ꝯ vera. ſ. ꝙ gnōnē nō p̄t
imediate ſeq corruptio:ſ3 illi⁹ eſt alia rō, hec. ſ. ꝙ vtraqȝ
eſt in inſtāti:ꝛ nō ſil in eodē:vt p3. erūt igiť in alio ꝛ alio
inſtāti:ſ3 nō ſunt duo inſtātia ſibi imediata. ℭ Hec ꝓba
4.ꝛ.6.phy. tio que eſt ſm intētionē p̄hi:ſ3 nō ſibi ponat eam, nō eſt ꝯ
ꝓpoſitū nr̄m:q2 iſta res creata, que nō manet niſi p iſtās
creationis, annihilatio ei⁹ nō eſt in inſtāti:ſ3 in tpe habito
inſtāti creationis:ſiqdē poſt inſtās nō eſt aliqd in tpe idi
uiſibilr̄ imediatū:ſ3 diuiſibilr̄ tali. ſ. imediatione qua ꝯti-
nuū terminatū eſt imediatū ſuo termino:ꝛ hoc mō mot⁹
eſt imediatus vltio gnīs:q2 poſt illud ſtatim eſt motus,
ſicut diuiſibile poſt indiuiſibile, qḋ eſt ei⁹ p̄nᵐ. ℭ Cū igiť
arguit̄ ꝙ annihilatio eſt in inſtāti, negādū eſſet de anni-
hilatione in caſu in quo loqmur:ꝛ h̄ ſp referēdo intētio-
nē ad inſtās tpis:ſiue in illo dicať ꝓpe eē creatio ꝛ anni-
hilatio, ſiue magis cū illo. ℭ Et cū ꝓbať:q2 virt⁹ infinita
nō agit in tpe. Jllā ꝓpōnē p̄hs nō ꝯcederet niſi de v̄tute
infinita nāli neceſſitate agēte:q2 de alia nō eſt incōueniēs
illud ad qḋ ipſe deducit. ſ. ꝙ virtus finita ꝛ infinita agunt
in eq̄li mēſura. Theologi aūt non ꝯcedūt deū agere nāli
neceſſitate circa creaturas. ℭ Sed nunqd tenēdo deum
agere naturali neceſſitate, nō poſſet concedi aliqd poſſe
manere tm̄ per inſtās, cū mutatio ſic tm̄ maneat, etiā ſm
p̄hm. ℭ Quere reſponſionem.
Additio ℭ Ad iſtud ꝯñter rñdeo ad caſum, ꝙ ſi deus produceret
aliqd:aut ꝓduceret illud ſine cauſis ſcḋis, qḋ p̄hi nō ad-
mitteret:ꝛ tūc poſſe eēt illō tm̄ durare p inſtās:ſicut ꝛ dei
actio tm̄ p inſtās duraret. Si aūt ꝓduceret mediātibus
cauſis ſcḋis, ſic nō vr̄ ꝯcedēdū ꝙ illud poſſet tm̄ p inſtās
durare, loquēdo de re ꝑmanēte. ſecus eſt de idiuiſibilib⁹,
vt de mutatōe ꝛ inſtātib⁹ ēt ſm p̄hȝ q̄ tm̄ p inſtās durāt.
ℭ Sed ꝓbabili⁹ eſt ſimplr̄ in tali caſu tenere negatiuā,
Aliorum. loquēdo de ꝑmanētib⁹. quere. 8. di. 1. q. vltima ad finē.
ℭ Ad aliā auctē p̄hi, illa regrit aliuȝ intellm̄ ēt ab vtroqȝ
ꝓdicto:q2. ſ. nā nihil ꝓducit vt ſtatim corrūpať:nec ꝙ
Vide.1.ce.r. neceſſe eſt mox corrūpi:ſicut ipſe dicit:q2 nā ꝓducēs ſic
c.238. inſtuit ad ꝯſeruationē ꝓducti ꝙ poſſit p tpꝰ aliqḋ mane-
K re:ſta ꝙ corruptiua vel nō ſunt approximata, vel nō vin
cūt v̄tutē gñantis ꝛ ꝯſeruātis gñatū:q2 tūc gñans ipediret̄
gñare:nec ex illo pōt hr̄i aliqua ipoſſitas re⁹ potētie dine:
ſ3 tm̄ ipoſſitas ſm cās nāles iter ſe cōparatas. ℭ Ad aliō
dico ꝙ in gnōne ꝛ corruptione nāli, corruptū nō h3 vlti-
mū ſui eē:q2 tūc hr̄et q̄litates ꝯueniētes, ſaltē i tali gradu,
in quo poſſent ſtare cū fo2a ſui⁹:ꝛ ſi ſic nō ſubito abyce-
rent̄:nec igiť corrūpēdo, ſubito corrūperet̄:ꝛ ſicut corru
ptū nō h3 vltimū ſui in eſſe:ſic h3 p̄ᵐ in nō eē:q2 cū eē ge-
niti ꝯcurrit nō eē corrupti. genitū aūt in inſtāti gñationis
h3 eē:q2 tūc fo2a ei⁹ eſt in mā:ꝛ h3 tūc p̄ᵐ eē:q2 tūc forma
imediate ſuccedit ꝑuationi:ꝛ ſicut genitū h3 p̄ᵐ in eſſe:ſic

corruptū h3 p̄ᵐ in nō eē, ſ3 ſi aliq̃ virtute ꝯſeruaret̄ aliqḋ
eius in eē in aliq̃ inſtāti vltio, ibi tūc nō eēt dare p̄ᵐ nō eē:
ſic eēt de illa creatura ꝑmanēte, que nō hr̄et eē niſi p in-
L ſtās. Ulr̄ aūt dico ꝙ in ſuccedētibus ſibi inuicē, ſiue ſint
oppo⁹ priuatiue, ſiue ꝯdictorie, ſiue q̃ſi ꝯrie:q2 ambo ſūt
poſitiua:nunq̃ȝ eſt dare vltimū p̄cedētis ꝛ cū h̄ p̄ᵐ ꝯñtis:
q2 tūc oppoſita eēnt in eodē iſtāti:vel duo iſtātia imedia
ta:ſemp tm̄ alterū eſt dare. ſ. vel vltimuȝ p̄oris vel p̄ᵐ po-
ſterioris:q2 diuiſibile nō eſt imediatuȝ niſi indiuiſibili:ꝛ
ſuccedētia ſibi iuicē, ſunt oppoſita imediata. Cū igiť illa
que accipiūt nō eē poſt eē, q̃dā ſunt raptim tranſeūtia, q̃-
dā ꝑmanētia nāliter genita vel corrupta. q̃dā aūt p̄ñt eē
entia ꝑmanētia virtute diuina ꝓducta vel corrupta. Jn
p̄mis. ſ. raptim trāſeūtib⁹ eſt dare tā vltimū q̃ȝ p̄ᵐ in eſſe:
q2 illud inſtās in quo ſolo hn̄t eē:ꝛ iō nec eſt dare p̄ᵐ nec
vltimū in nō eē:q2 tēȝ in toto tempore terminato ad hoc
inſtās q̃ȝ i toto tpe ſequēte hoc inſtās, hn̄t nō eē. Jn ſcḋis
aūt eſt dare p̄ᵐ in eē, ſ3 nō vltimū:ꝛ ſilr̄ in nō eē eſt dare
p̄ᵐ, ꝛ nō vltimū:ſicut expoſitū eſt ꝑus pro intētione p̄hi.
Jn alijs aūt que p v̄tute diuā ꝓducunt̄, vel deſtruuntur,
pōt eē vterqȝ iſtoꝝ modoꝝ. Et ēt 3ᵐ. ſ. ꝙ ſit ibi dare vlti
mū in eſſe ꝛ nō p̄ᵐ in nō eē:q2 illa v̄tus p̄t in quēcūqȝ mo
dū ſucceſſionis vni⁹ ad alteꝝ qui nō includit ꝯdictionē.
M ℭ Ad aliud dico ꝙ, incipit, duplr̄ exponit̄. vno mō cum
pōne p̄ñtis ꝛ negatione p̄teriti. ſic. ſ. eſt ꝛ nō ꝑus fuit. alio
modo per negationem p̄ñtis ꝛ poſitionē futuri:ſic, nō eſt
ꝛ erit. ℭ Silr̄, deſinit, duplr̄ exponit̄. dico igiť ꝙ ſm vnū
modū exponendi verū eſt ꝙ ſil aliqd incipit ꝛ deſinit:q2
raptim trāſiēs icipit. hoc eſt, eſt ꝛ nō fuit:ꝛ deſinit eē:hoc
eſt, eſt ꝛ nō erit:vbi vtrobiqȝ affirmať eē:ꝛ negatōes iſte
hinc ꝛ inde. ſ. nō fuiſſe ꝛ nō fore, nō ſūt oppoſite. ꝓpſe aūt
repugnātiā importent incipere ꝛ deſinere ſm iſtos intel-
lectus in qbus eſt aliqd idem affirmatum ꝛ negatum:vel
oppoſita aliqua includuntur.

Ad primū arg̃ᵐ p̄n⁹ p3 ex. 2° ar⁹ p̄n⁹:quo mō p̄ᵐ
arīs eſt veꝝ. ſ. ꝙ aliqd p̄t creari ꝛ nūq̃ȝ
ꝯſeruari. h̄ eni eſt tm̄mō ex rōne alteri⁹ ꝛ alteri⁹ reſpect⁹
iportati in hoc ꝙ eſt creari ꝛ ꝯſeruari. ſ. reſpect⁹ ad oppo
ſitū. ſ. ad nō eē p̄cedēs, q̃tū ad creationē, ꝛ ad ipſummet eē
N vt p̄hitū, q̃tū ad ꝯſeruationē:g duo reſpect⁹ ſūt tm̄ reſpe
ctus rōnis. p̄m⁹ eſt reſpect⁹ negatiu⁹:q2 ad nō eē:ꝛ nullus
talis eſt realis. 2⁹ eſt eiuſdē ad idē p̄habitū:ſic p̄m⁹ ad idē
eſſe nō habitū. nō eſt aūt verū rōne reſpect⁹ ad cauſam.
Et cū infert̄, igiť p̄t hr̄e reſpectū ad deū creātē:ꝛ tm̄ nūq̃ȝ
hr̄e reſpectū ad deū ꝯſeruātē, concedi pōt ſi vniformiter
accipiať. h̄ eſt ꝙ de⁹ nūq̃ȝ dicať ꝯſuare illō q̃tū ad totū
qḋ iportať p ꝯſeruare. Si aūt itelligať ꝙ nunq̃ȝ hēbit ad
deū reſpectū illū quē iportat h̄ qḋ eſt ꝯſuari a deo, g eſt
reſpect⁹ depēdentie ad cāȝ i eſſendo, negāda eſt ꝯñtia:q2
ꝛ ſi nunq̃ȝ hēat reſpectū dependentie cū illo alio g eſt q̃ſi
ſucceſſionis ad ſeipm̄:tm̄ illū g eſt dependentie ne tīo ha-
bebit:ꝛ tūc in vltio ꝯñti nō pōt plus ꝯcludi niſi ꝙ totum
qḋ iportať p illū terminū, creari, nō ē idē toti:qḋ iportať
p ꝯſeruari. ſ. duplex reſpect⁹ hic duplici reſpectui ibi. qḋ
veꝝ eſt:q2 l3 ille g cōiter vtrobiqȝ iportať, ſit oīno idē:tm̄
alter g iportať in hoc qḋ eſt creari, ali⁹ eſt ab illo altero,
qui importať per hoc qḋ eſt conſeruari. Qō. XIII.

De creaturis in ſpāli, tm̄mō quere-
bať de creatura viuen
te, ꝛ h̄ vita ſenſitiua, vel itellectiua. Et erat qḋ
cōis oī viuēti hec vita vl̄ illa, ꝛ erat iſta. Utrū
act⁹ cogitādi ꝛ appetēdi ſint eēntialr̄ abſolu-
ti vl̄ eēntialr̄ relatiui: Arguit̄ ꝙ relatiui:q2 talis act⁹ nō p̄t
intelligi niſi cointelligēdo terminū. abſolutuȝ aūt pōt in-
telligi nō cointelligendo aliquid in rōne termini. igiť ꝛc.

pſima ꝓbat᷑:q: nõ põt intelligi ꝙ ſit viſio niſi ſit alicui᷒
5. phyſi. t. 5. t. 10. t. 14. me. t in theme iſto ꝛ hoc ꝑo. viſibilis vel obiecti.minor de ſe eſt manifeſta. ℂ Cõtra.ta
lis actus eſt qualitas.omnis aũt qualitas eſt forma ſim
pliciter abſoluta:q: gña ſunt impermixta.ergo ꝛc̃.

A **Queſtio** iſta nõ queriẗ de actu terminato ad cogni
tionẽ tanq̃ ad terminũ/quo.ſ.actu ꝓducit
vel educiẗ/vel inducit ipſa cognitio:ſ3 queriẗ de actu co
gnoſcẽdi:qui.ſ.eſt ipſa cognitio actualis:ita ꝙ iſte act᷒/ſi
dicat actio/nõ intelligiẗ ꝙ ſit de gñe actionis:q: ipſa eſt
ſemꝑ ad terminũ aliquẽ accipiẽte aliquo mõ eẽ per ipſa3
actionẽ:ſed intelligiẗ ꝙ ſit actio/hoc eſt opatio qua agẽs
tanq̃ actu vltimo ꝑficiẗ.Et breuiter ad cautius loquẽdũ
in tota iſta q̃ne intelligiẗ hoc nomẽ/actio/pro actione de
gñe actionis.que.ſ.eſt actio ꝓductiua:vel ſaltẽ aliq̃ mõ fa
ciẽs ad eẽ termini ꝑ ipſa3 ponẽdi:ꝛ hoc nomẽ/opatio/intel
ligiẗ pro actu intrinſeco/quo ipm opans ꝑficiẗ vltimate.
ℂ Itẽ l3 q̃o gñalr poſſet intelligi de reſpectu ad obm vl
ſubm:tñ argumẽta videnẗ reſtringere eã ad ṗm intellectũ.
ℂ Eſt igiẗ intellꝰ q̃nis ṗ tractãdus iſte.An actualis co
gnitio ſit eſſentialr relatiua ad ob3 cognitũ/ꝛ ſilr de actua
B li appetere.ℂ Ubi tria ſunt vidẽda.ṗ ꝙ in oi intellectio
ne/ꝛ gñalr opõne quacũq3/de qua loqmur/eſt aliq̃ enti
tas abſoluta.2° ũlr illud abſolutũ hẽat aliquã relõnẽ ad
obm ſibi annexã.3° an illa relõ ſit actui iſti eſſentialis.

Oct. ockam q̃libe. 1. q. 18. **Prima cõcluſio** ꝓbaẗ triplr.ṗ ſic.vltia ꝑfe
ctio ſube viue nõ eſt ſola re
C latio:opatio eſt huiꝰ ꝑfectio ſube viue que nata eſt opari.
puta viuẽtis vita ſenſitiua/vel intellectiua.igiẗ opatio nõ
eſt ſola relõ.igiẗ ꝛc̃.maior ꝓbaẗ:q: ſola relõ nõ ſũme ap
petiẗ appetitu nãli ꝛ electiuo nãe ꝑfectiſſime appetẽtis:
ſed vltia ꝑfectio nãe viuentis a tali nã ſũme deſideratur
deſiderio naturali.de quo intelligi poteſt illud Augꝰ.13.
t. 8 de tri.c.4.Bti oẽs eẽ volumꝰ/q̃d ſemꝑ verũ eſt:ſiue de
btitudine actu cogitemus ſiue nõ:ꝛ tñ ſine actuali cogni
tione nõ eſt in nobis actuale velle volũtatis. Ibidẽ etia3
vult ꝙ q̃cq̃d aliud q̃ſq3 latẽter velit/ab hac voluntate cõi
nõ recedit.deſideraẗ etiã ſũmo deſiderio electiuo volun
Cõ. 9. ꝛ inde tatis bñ diſpoſite.Minor ꝓbaẗ ẽt ꝑ ꝓhm. 1. ꝛ. 10. ethiꝰ.
Cõ. 7. ꝛ 8. ꝛ inde. vbi vult ꝙ felicitas que eſt finis vltimꝰ nãe intellualis:ꝛ
ꝑ ꝯñs ſũme deſiderabilis:eſt opatio optia.vel cõſiſtit in
Tex. cõ. 51. opatione optima. Idẽ vult.12.metaᶜᵉ.c.6.vbi de deo lo
quẽs dicit.ꝙ ſi nõ intelligat q̃d vtiq3 eſt inſigne.ꝛ ſtatim
poſt.ſi nõ eſt h̾ q̃d ſua intelligẽtia ſ3 potẽtiamõ eſt vtiq3
optia ſuba.ꝑ intelligẽtiã itelligit actualẽ itellectionẽ.na3
ad ꝓbõnẽ dicte ꝯñie ſtatim ſubdit.ꝑ itelligere eni ei ho
Tex. 13. ꝛ 15. norabile ineſt.ℂ Idẽ hẽt.9.metaᶜᵉ.c.7.vbi vult ꝙ actꝰ eſt
prior potẽtia/nõ ſolũ tpe ꝛ rõne:ſ3 ẽt ſuba:hoc eſt perfe
ctione.vñ i ꝓbõne illiꝰ mẽbri ꝙ actꝰ ṗor eſt ſuba:exẽpli
Tex. cõ. 15. ficat ipſe/vt vir puero ꝛ hõ ſpmate.ꝛ ꝯñe ſic intellectam
ibi ꝓbat:q: gr̃a actus tanq̃ finis ſũt alia ordinata ad actũ:
ſic declarat ibi in mltis exẽplis.ℂ Silr auctes multe de
fine vltꝰ ꝛ ſũme deſiderabili q eſt btitudo ſiue dicãt de co
ſ. tri. c. penul. gnitione/ſicut illa Augꝰ.viſio eſt tota merces.ſiue loquã
tur de dilectione:ſicut de doctrina chr̃iana.ſũma merces
eſt vt ipſo ꝑfruamur:ſaltẽ in hoc oẽs ꝯueniũt ꝙ finẽ vlti
mũ ꝛ maxime deſiderabilẽ dicũt eẽ opationẽ vel in opõ
D ne ꝯſiſtere.ℂ 2° ꝓbaẗ ꝯ̃ ṗnꝰ ſic.Relõ ꝓpe dicta nõ eſt
noua ſine nouitate alicuiꝰ abſoluti ṗoris:ꝛ hoc in ſubto vl
in termino.opatio aũt pt eẽ noua ſine nouitate cuiuſcũq3
alteriꝰ ṗoris abſoluti in ipſo opante.ſine ẽt cuiuſcũq3 al
teriꝰ abſoluti nouitate in termino.igiẗ opatio nõ eſt ꝑciſe
relõ/ꝓpriẽ accipiẽdo relõnẽ.igiẗ ꝛc̃.maior ꝓbaẗ.tũ per
Tex. cõ. 10. ꝓhm.5.phyſi.vbi negat motũ in ad aliq̃d:ꝛ expſſius in
Tex. cõ. 17. ꝛ circiter. 7.vbi vult ꝙ ad virtutẽ ꝛ malitiã nõ eſt alteratio:q: ſunt
Tex. cõ. 17. ad aliq̃d.hec aũt que ad aliq̃d neq3 gñões ſũt:neq3 gñe

tio eſt ipoꝝ neq3 alteratio oino.hec ille. Tum per rõnẽ:
q: relõ ꝓpriẽ dicta nẽcio ſequitur extrema ſimul poſita:ꝛ
ita nõ põt eſſe noua ſine nouitate alicuiꝰ extremi. minor
ꝓbaẗ q̃tũ ad ṗmã ptẽ:q: illud q̃d exit de potẽtia accñta
li ad actũ/nõ recipit aliquã formã nouã ṗorẽ ipſa opõne: E
q: tũc nõ fuiſſet ṗus in potẽtia accñtali ſ3 eſſentiali.2° ps
minoris eſt manifeſta.p3 eni ꝙ nihil abſolutũ aduenit vi
ſibili:q̃ñ vĩ actu.nec itelligibili/q̃ñ itelligiẗ actu:ꝛ ꝯſilr de
alijs.ℂ 3°.Ois relõ realis fundamẽtũ ſuũ ꝓximum vel
rõnẽ fundãdi ꝓximã nẽcio ꝯſequiẗ vel ꝯcomitaẗ:ꝛ h̾ po
ſito termino.nũc aũt ipſa3 potẽtiã opatiuã nõ nẽcio ꝯco
mitaẗ relõ actualis ad obm.igiẗ ipſa potẽtia nõ eſt ꝓxia
rõ fundãdi talẽ relõnem.igiẗ ſi ponaẗ aliq̃ relõ actualis
opantis ad obm/oporteret dare ſibi pro fundamẽto vel
rõne fundãdi ꝓxia aliq̃d poſteriꝰ ipſa poꝰ:ꝛ q̃ſi mediu3
inter ipſa3 potẽtiã ꝛ illã relõnẽ.tale q̃d nõ vĩ poſſe poni ni
ſi ipſa opatio:nũc aũt illõ q̃d eſt ꝓximũ fundamẽtũ relõ
nis vel ꝓxia rõ fundãdi cĩtaut eſt abſolutũ/iuxta illõ.7.
de tri.c.ṗ.Oẽ q̃d relatiue dĩ eſt aliquid excepto relatiuo:
aut ſaltẽ nõ eſt ꝑciſe illa relõ cuiꝰ eſt fundamentũ vel rõ
fundãdi.igiẗ opatio nõ eſt ꝑciſe relõ opantis ad ob3:ꝛ pa
ri rõne opatio nõ eſt ꝑciſe aliq̃ relõ.ℂ Ex hac ꝯ̃ne ſic ꝓ
bata ꝯcludiẗ vlteriꝰ ꝓpoſitũ ſic.ſi hec opatio eẽt ꝑciſe re
ſpectus:tũc eſſet relõ:q: reſpectus quẽ ꝓhs cõcedit aliq̃
modo cõuenire opationi eſt ꝓpriẽ de gñe relõnis:ꝛ perti
net ad 3ᵐ modũ relatiuoꝝ:vt p3 ex.5.metaᶜᵉ.cũ igiẗ opa Tex. cõ. 20.
tio nõ ſit ꝑciſe relõ/vt ꝓbãt rõnes iã poſite:ſeqtur ꝙ nõ
ſit ꝑciſe reſpectus:ꝛ per ꝯñs eſt ibi aliqua entitas abſolu
ta/q̃d eſt ꝓpoſitum in iſto articulo.

De ſecũdo artˡᵒ ṗnˡˡ tria ſunt vidẽda.ṗ arguiẗ ꝙ
in opõne nẽcio eſt aliq̃ relõ realis ad
obm.2° dicẽẗ q̃lr h̾ ſit intelligẽdũ. 3° videbiẗ de rõnibꝰ F
ad iſtud ꝓbãdũ poſitis.ꝓrimũ oñdiẗ triplr:ꝛ hoc corre
ſpõdẽter triplici ꝓbõni poſite in ṗ artˡᵒ.ṗ ex rõne ꝑfectio
nis que fuit mediũ in ṗᵃ rõne.arguiẗ ſic.vltia ꝛ ſũma ꝑfe
ctio nãe opatiue nõ põt eẽ ſine reali relõne ad ob3 perfe
ctiſſimũ circa q̃d ipſa nata eſt opari.opatio aũt eſt ſũma
ꝑfectio talis nãe.igiẗ ꝛc̃.maior ꝓbaẗ:q: ſi ſũma ꝑfectio
nãe viue diceret᷑ aliq̃d/vt eſt ad ſe:ipſa ſuba rei hoc mõ
eẽt ſũma ꝑfectio:q: ſuba eſt ꝑfectior quocũq3 ſuo accñte
ſm Ariſt.7.metaᶜᵉ.Si igiẗ ꝯcedaẗ btitudinẽ creature eẽ Tex. cõ. 4.
accñs illi nãe btificabili:ꝛ cũ h̾/ſũmã eẽ eiꝰ ꝑfectionẽ.hoc
nõ põt poni vt eſt aliq̃d ad ſe:ſ3 ꝑciſe inq̃tũ ꝯnectit ſiue
ꝯiũgit fini vltimo ſimplr.ſ.obto extrinſeco q̃d per ipſu3
attingiẗ.ipſa igiẗ relõ ad ipm ob3 eſt formalis rõ ꝑꝑ quã
btitudo dĩ ſũma ꝑfectio.ℂ Cõfirmaẗ hoc ꝑ illud Augꝰ.
13.de tri.c.5.vl.15.vbi alijs diffõnibꝰ btitudinis reproba
tis ꝯcludit/quaſi pro vera diffõne.Btũs igiẗ non eſt niſi q
h3 oia que vult/ꝛ nihil mali vult.ℂ Ex hoc arguiẗ/q̃ñ in
ꝯcretis eſt ꝑdicatio ꝑ ſe/ṗ mõ/ſeqtur ꝙ abſtractũ ꝑdicaẗ G
de abſtracto.p3 in exẽplo/albu3 eſt coloratũ per ſe ṗ:ꝛ ꝑ Et inqe pbo 4. top. c. 15.
ꝯñs nõ rõne ſubti:ſ3 rõne forẽ:ꝛ idõ hec eſt vera.albedo eſt
color.igiẗ ſi hoc eſt vera ṗ mõ/btũs h3 q̃cq̃d bñ vult:ſeq
tur ꝙ btitudo eſt(vt ita dicã)habitio cuiuſcũq3 bñ voli
ti.nũc aũt habitio vel hẽre vĩ ꝑ ſe iportare relõnes.ℂ 3°.
Iuxta 2ᵐ mediũ.ſ.de nouitate abſoluti arguiẗ ſic.Ad for
mã abſolutam nouã põt eſſe ꝑ ſe mutatio.Ad opationem/
puta intelligere vel huiꝰ/non poteſt eſſe per ſe mutatio.
igiẗ ꝛc̃.maior ꝓbatur:q: forma abſoluta poteſt acquiri
ſubto nõ tñ per accidẽs.ſ.ad acq̃ſitionẽ alterius:ſed per
ſe ꝓpria acq̃ſitione:q: põt ṗ per ſe ſuccedere ſue ꝓprie
priuationi.minor ꝓbatur per ꝓhm.7.phy.dicẽte3.neq3 Tex. cõ. 20.
in intellectiua parte anime eſt alteratio.ſciens eni maxie
ad aliq̃d dicitur:ꝛ multa ibidẽ tã in lr̃a phi q̃ in cõmento/
videnẗ eſſe ad hãc intẽtionẽ. ℂ 3°.Iuxta 3ᵐ mediũ.ſ.de

H diſtinctione relonis ⁊ fundamẽti ei⁹ arguit̃ ſic. In cuius
ſuba eſt relo illud nõ eſt aliqd abſolutũ: ſed in tertio mo-
do relatiuoꝝ in ſuba vni⁹ extremi.ſ.mẽſurati eſt relatio.
opatio eni refert̃ ad obm illo 3° mõ.igit̃ ⁊c.maior ꝓbat̃:
qꝛ abſolutũ nõ includit in ſua rõne eſſentiali relatiuũ:qꝛ
tũc eſſet per ſe ad alterũ/per illũ reſpectũ incluſũ:⁊ eſſet
per ſe nõ ad alterũ ſed ad ſe:qꝛ ponit̃ abſolutũ.minor pꝫ
Cõ.20. per Cõmẽtatorẽ.5.meta^cc.vbi vult ꝙ in 3° mõ relatiuoꝝ
relo eſt in ſuba alteri⁹ extremi tñ:ſicut in rõne intelle ⁊
nõ in rõne intellecti vel intelligibilis:relatio igr non eſt
in ſuba intellecti:ſicut eſt in ſuba intellẽ.igit̃ ⁊c. Ibi etiaꝫ
illud verbũ phĩ/idẽ bis diceret̃.exponit ſic.intelle nõ re-
fert̃ ad intelligẽtẽ:ſed ad intellm:qꝛ ſi ita eſſet tũc intelle
cõſtitueret̃ ꝑ intelligẽtẽ:⁊ vꝫ eſſe ecõuerſo.ex quo ſeque-
ret̃ ꝙ illud qᷘ ↄſtituit̃ ꝑ aliud ↄſtituat illud:ſicut ipſe ar
guit ꝙ intelle ſi diceret̃ ad intelligẽtẽ cõſtitueret̃ ꝑ ipm:
ita intelligit ꝙ ↄſtituit̃ per intelligibile ad qᷘ dꝛ:nõ autẽ
cõſtitueret̃ per illud:ſi eſſet in ſe aliqᷘ abſolutum.

I Circa ſecundũ in iſto arti⁹/diſtinguo de ope-
ratione:⁊ eſt diſtinctio manife-
ſtior in actu cognoſcẽdi.põt tñ poni ſorte in actu appetẽ-
di/aliq̃ ḡ cognitio eſt ꝑ ſe exñtis/ſicut que attingit obꝫ in
ſua ꝓpria exñtia actuali.Exẽplũ de viſione coloris ⁊ cõi-
ter in ſenſatione ſenſus exterioris. Aliqua etiã eſt cogni-
tio obi nõ vt exñtis in ſe:ſed vel obm nõ exñtit:vel ſal-
tem illa cognitio nõ eſt ei⁹ vt actualr̃ exñtis. Exẽpluꝫ.vt
imaginatio coloris:qꝛ ↄtingit imaginari reꝫ qñ nõ exiſtit
ſicut qñ exiſtit.Cõſilis diſtinctio ꝓbari põt in cognitiõe
intellectiua.hoc ꝓbat̃.p̊:qꝛ pꝫ ꝙ aliqua põt eẽ intellectio
nõ exñtis.aliq̃ ẽt põt eẽ obi exñtis vt exñtis:qꝛ talẽ ha-
bebit btũs de obto btificõ:aliogn poſſet aliqs eẽ btũs in
obto.eſto ꝑ impoẽ ꝙ ipꝫ nõ eſſet exñs:de quo dꝫ hr̃e cla
rã viſionẽ ſiue facialẽ:ꝑꝑ hoc ꝙ actus ei⁹ cognoſcẽdi ten
dit in illud vt in ſe pñs in ꝓpria exñtia actuali. 2° ꝓbat̃
idẽ:qꝛ qcqd eſt ꝑfectionis in cognitione/magis põt cõpe
tere cognitioni intellectiue q̃ ſenſitiue.nũc aũt poſſe attin
gere obm in ſe realr̃/ꝑfectionis eſt:vbi nõ vileſceret po⁹
attingẽtis ꝑꝑ imꝑfectionẽ obi.ḡ intelle pt̃ hr̃e actũ quo
ſic attingat obm in ſua reali exñtia:ſaltẽ illud obm qᷘ eſt
nobili⁹ tali intellu/vel eque nobile.Et ſi ↄcedat̃ de intellu
nr̃o ipm.ſ.poſſe hr̃e talẽ actũ cognitionis quo attingat rẽ
vt exñtẽ in ſeꝑari rõne põt h̃ ↄcedi de quocũqꝫ obto:qꝛ
intelle nr̃ eſt potẽtialis reſpectu cuiuſcũqꝫ intelligibilis.
¶ Cõtra iſtã diſtinctionẽ arguit̃ p̊.per hoc ꝙ intelle nr̃
in cognoſcẽdo abſtrahit ab hic ⁊ nũc:⁊ pari rõne ab oi cõ
ditione exñtis vt exñtis.igit̃ nõ cõpetit ſibi aliqd per ſe
intelligẽ vt exñs. ¶ 2°.Si ſint due tales itellectiões poſ
5.meta.t.non habente commentum. ſibiles intellectui nr̃o:tũc pari rõne eiuſdẽ obi poterunt
eſſe due tales.Quero tũc quõ diſtinguerent̃.nõ nũo tñ:
qꝛ duo accñtia eiuſdẽ ſpẽi nõ pñt eẽ in eodẽ ſubto ſil.nec
ſpe:qꝛ ſiue actus cognitionis accipiat ſpẽm a po⁹/ſiue ab
obto/cũ hic ſit eadẽ po⁹ ⁊ idẽ obm:non poterit poni dĩa
ſpecifica. ¶ Ad p̊ᵐ illoꝝ dici põt ꝙ diſtinctio que ponit̃
K cõiter iter cognitionẽ intellectiuã ⁊ ſenſitiuã ex pte obi.
puta ꝙ intelligimus vlẽ:ſentim⁹ ſingulare/⁊ quecũqꝫ di
ſtinctio alia iſti correſpõdẽs/nõ dꝫ itelligi tanq̃ inter potẽ-
tias diſperatas ex equo:ſicut eſt diſtinctio viſus in vidẽ-
do colorẽ:⁊ ab auditu in audiẽdo ſonos:ſꝫ dꝫ itelligi diſti
ctio intelle a ſenſu ſicut potẽtie ſuꝑioris cognitiue ab ali-
qua cognitiua ſubordinata ſibi:⁊ ꝑ ↄñs ꝙ potẽtia ſuꝑior
põt cognoſcere aliqᷘ obm vel ſub aliqua rõne/qᷘ obm/
vel ſub qua rõne/potẽtia inferior nõ põt cognoſcere.nõ
tñ opꝫ eↄ ꝙ inferior poſſit aliqᷘ obm/vel ſub aliq̃ rõne
cognoſcere/qn ſuꝑior poſſit ẽt ꝑfectiori mõ obm illud co
gnoſcere:⁊ ſub eadẽ rõne cognoſcibilitatis ex pte obi.⁊

ſic põt ↄcedi ꝙ intelle põt cogſcere obꝫ nõ vt hic ⁊ nũc:
qꝛ ſub rõne qddtatiua abſolute:ſenſus aũt nõ põt ſic co-
gnoſcere obm qꝛ eſt vtus limitata ad cognoſcẽdũ ipꝫ ſub
rõne exñtie:ſed nõ ꝑꝑ h̃ intelle determinat̃ ad cognoſcẽ
dũ obꝫ ſub mõ oppoſito:qꝛ indifferẽs eſt ad cognoſcẽdũ
ipm ſub vtroqꝫ mõ. ¶ Ad 2ᵐ ↄcedi põt ꝙ ſint due co-
gnitiones eiuſdẽ obi ſil:ſic ꝙ nõ diſtinguat̃ obꝫ ob obto:
ſicut eſſentia ab exñtia:qꝛ lꝫ iter iſta ſit aliqua diſtinctio
obtiua nõ ſufficiẽs ad ꝓpoſitũ:qꝛ ẽt ipſa exñtia põt co- L
gnoſci cognitione abſtractiua.ſicut eni eſſentiã ſic exñtiã
poſſum intelligere:lꝫ nõ ſit realr̃ ex̃ intellm.dicent̃ igit̃
cognitiones diſtincte:⁊ hoc ſm ſpẽs ꝑꝑ rões ſoiales mo
tiuas hincinde:qꝛ in cognitione intuitiua res in ꝓpria exi
ſtẽtia eſt ꝑ ſe motiua obtiue:in cognitiõe aũt abſtractiua
eſt per ſe motiuuꝫ aliqd in quo res hꝫ eẽ cogſcibile:ſiue
ſit cã virtualr̃ ↄtinẽs rẽ vt cognoſcibilẽ:ſiue ſit effect⁹.pu
ta ſpẽs vel ſilitudo repñtatiue ↄtinẽs ipm cui⁹ eſt ſilitu-
do. ¶ Iſta diſtinctione act⁹ cogſcẽdi ſuppoſita põt dici
ꝙ p̊m⁹.ſ.qui eſt rei exñtis in ſe nexio hꝫ annexã relonem
realẽ ⁊ actualẽ ad ipm obm.⁊ rõ eſt:qꝛ nõ põt eẽ talis co
gnitio niſi cognoſcẽs habeat actualr̃ ad obm talẽ habitu
dinẽ que nexio reqrit extrema in actu:⁊ realr̃ diſtincta:⁊
que etiã nãm extremoꝝ nexio ↄſequit̃. ¶ In ſpãli autẽ
vꝫ eſſe duplex relo actualis in iſto actu ad obm. vna põt
dici relo mẽſurati/vel verius/mẽſurabilis ad menſuraꝫ. M
Alia põt dici relo vniẽtis formalr̃ in rõne medij ad ter-
minũ ad quẽ vnit:⁊ iſta relo medij vniẽtis ſpãliori noĩe
põt dici relo attingẽtie alteri⁹ vt termini vel tẽdentie in
alterũ vt in terminũ. ¶ Iſta aũt diſtinctio duaꝝ relonũ:
ſcꝫ mẽſurabilis ad mẽſurã ⁊ attingẽtie ad terminũ:ſatis
vꝫ eſſe manifeſta:qꝛ vtraqꝫ ab altera ſeꝑari põt:ſicut in
eſſentijs/ſuꝑior hꝫ rationẽ mẽſure reſpectu inferioris: 8.t.10.metha.
nec tamen ſemꝑ inferior habet reſpectu ſuperioris relo-
nem attingẽtie de qua loqmur.Act⁹ ẽt volũtatis vel itel-
lectus totalr̃ cãntis obm:vꝫ hr̃e relonẽ tẽdentie reſpectu
eius vt termini intellectionis vel volitionis:ſiue iſta relo
ſit realis ſiue tñ rõnis:modo tñ talis intellectio vel volitio
hꝫ reſpectu talis obi relonẽ mẽſurabilis:ſꝫ magis relo-
nem mẽſure. ¶ De p̊ª relone.ſ.mẽſurabilis loqtur Ari-
ſtoteles.5.meta^cc.ꝙ illa ꝓprie ꝑtinet ad 3ᵐ modũ relati- 11.met.t.c.20
uoꝝ.vbi ſciẽdũ ẽ ꝙ aliqd mẽſurari eſt intellꝫ de ei⁹ q̃ti- N
tate determinata ꝑ aliud certificari:ita ꝙ mẽſurari ipor-
tat reſpectũ ad intellm cui ſit certitudo:⁊ ad mẽſurã per
quã ſit certitudo.p̊ª nõ eſt realis:ſicut nec ſcibilis ad ſciẽ-
tiã.ſciã eſt cãti/nõ in eſſe ſed in cogſci/ad cãm in cogſci:⁊
hec eſt relo realis q̃tũ eſt ex pte dependẽtie cãti ad cãm
que depẽdẽtia eſt rõne extremoꝝ:⁊ nõ tñ ꝑ actũ intelle
cõparãtis h̃ ad illud:tñ qꝛ iſta hitudo depẽdẽtie/nõ qdẽ
ipſi⁹ cognitiõis ad cãꝫ cognitiõis:q̃ hñ eſt realis:ſꝫ depẽ
dẽtie obi vt cogniti ad obm:vt ꝑ qᷘ cogſcit̃/eſt inter ex-
trema nõ vt hñtia eſſe reale ſꝫ tñ vt hñtia eẽ cognituꝫ:iõ
iſta habitudo nõ eſt ſimplr̃ realis:nec tñ eſt ita pure relo
rõnis:ſicut eſt illa que eſt vlis ad ſingulare: vel illa que
eſt ↄdictoꝝ ad ↄdictoriũ:qꝛ Ariſtoteles nõ dicit relonez
in 3ᵐ eẽ mẽſurati ad mẽſurã:ſꝫ eẽ mẽſurabilis h̃ eſt apti
natũ mẽſurare/ad mẽſurã:hoc eſt aptũ natũ mẽſurare:qᷘ
ſic pt̃ itelligi:ſic.n.ex dict pꝫ:mẽſurari actualr̃ eſt actualr̃
pendere in cognoſci:ita menſurabile dicit aptitudinaleꝫ
vel potẽtialeꝫ dependentiã in cognoſci:vel dicit depẽdẽ-
tiã in cognoſcibilitate.vnũqᷘqꝫ aũt ſe hꝫ ad cognoſcibi-
litatem ſicut ſe hꝫ ad entitatẽ.igit̃ per mẽſurabile/intelli- 2.met.t.c.4.
git̃ illud ſubſtractũ rõne cui⁹ hoc eſt mẽſurabile:⁊ illud
eſt entitas cauſata vel participata : vt ſic in tertio modo
relatiuorum per hoc qᷘ eſt aliquid dici vt menſurabile
ad menſuram intelligit̃ dici tanq̃ dependens in entitate

ad illud a quo participat entitatem:vt ſic ſit relo ſimplr realis ex pte mẽſurabilis in hoc tertio mõ:q2 illõ intelligitur ens p participationẽ vel imitationẽ reſpectu alterius. ¶ Ulterius ad ppoſitũ.cũ aliqd poſſit multiplr pticipare pfectionez ab alio/actus cognoſcendi ſic participatiue ſe hz reſpectu obti:ſicut ſilitudo reſpectu cui⁹ eſt.nõ dico ſilitudo p cõicationẽ eiuſdẽ forme:ſicut eſt albi ad albũ: ſ3 ſilitudo p imitationẽ:ſicut eſt ideati ad ideã. ¶ Scdo

O act⁹ cognoſcẽdi:q.ſ.nõ eſt neclo exñtis vt exñtis:non neclo hz relonẽ realẽ actualẽ ad obm:q2 relo realis actualis requirit p ſe terminũ realẽ r actualẽ:tñ iſte 2⁹ act⁹ põt poni hr̃e ad obm relonẽ realẽ potẽtialẽ:r hoc pmaz de qua in pcedẽti mẽbro dictũ eſt.ſ.mẽſurabilis vel depẽdẽtie: nõ aũt 2ᵃᵐ.ſ.vnionis vel attingẽtie.põt etiã iſta cognitio hr̃e ad obm relonẽ rõnis actualẽ:ſ3 illã neclo reqrit ad h q ſit ipſi⁹ obti. ¶ Sũt ergo hic quatuor declarãda.pᵐ q cognitio abſtractiua hz relonẽ realẽ potẽtialẽ r aptitudinalẽ.ſ.mẽſurabilis ad obm/ẽt nõ exñs.hoc pbaẽ:q2 illud qõ hz relonẽ actualẽ ad terminũ exñtẽ:r qñtũ eſt ex pte ſui ſemp vniformiter ſe hz ad illũ/hz realẽ aptitudinalez ad illũ terminũ qñ nõ eſt exñs:opatio eſt hmõi:q2 eſt aliqd mẽſurabile p obz:hoc r eſt aptũ natũ i entitate ſua depẽdere ad obz:hoc in ſpãli tali depẽdẽtia/q̃lis eſt ei⁹ qõ eſt ſilitudo per imitationẽ vel pticipationẽ ad illud cui⁹ eſt ſilitudo.hec oĩa qñtũ eſt ex pte fundamẽti eſſent in actu ſi termin⁹ eſſet in actu. ¶ 2ᵐ.ſ.de relone attingẽtie ad terminũ qui attingiẽ põt dici q cognitioni abſtractiue non puenit talis relo realis potẽtialis vel aptitudinalis. pbatur:q2 nõ puenit fundamẽto qñtũ eſt ex pte ei⁹ nec ſibi cõpeteret in actu ſi termin⁹ poneret in actu:q2 termin⁹ non eſt natus p illũ actũ attingi vt actu exñs. ¶ 3ᵐ.ſ.de relone rõnis in cognitione abſtractiua poteſt duplr intelligi.

P Uno mõ ſic:qñ termin⁹ nõ hz eẽ realẽ:ſ3 tñ eẽ in intellu tũc ad ipz nõ põt eẽ niſi relo rõnis:q2 nõ põt relo veri⁹ hr̃e eẽ q̃3 termin⁹ ad quẽ eſt.nũc aũt obm qõ terminat cognitionẽ abſtractiuã nõ opz hr̃e eẽ niſi in intellu. igiẽ rc. ¶ Aliter põt eẽ intellectus talis:act⁹ intelligẽdi obm abſtractiue põt intelligi actu reflexo.cũ enĩ iſta intellectio ſit ſilitudo nãlis obti/per obm cognitũ:põt illa cognoſci reflectẽdo:r intell's ſic cognoſcẽs iſtã cognitionẽ/põt cõparare ipaz ad obm.ipſa aũt ſic cõparata per actuz intell's referẽ relone rõnis. ¶ Inter iſtas duas relones rõnis/ vna eſt diẽa.nã ſcda/ſicut põt eẽ obti nõ exñtis:ſic põt eẽ cognitionis nõ exñtis:ſi tñ illa cognitio ſit intellecta r per intell'm cõparata.pma aũt relo nõ põt eẽ niſi act⁹ exñtis: r nõ vt obti cogniti per aliquẽ actũ reflexũ/nec p intell'z cõparati.Ex hac diẽa ſequiẽ alia.ſ.q ſcda relo eſt rõnis qñtũ eſt ex pte vtriuſq3 extremi.Pma qñtũ eſt ex parte obti eſt rõnis:qñtũ aũt eſt ex pte actus eſt realis:q2 vi ſeq naturã actus:r nõ tñ cõpetere illi actui vt obiecto intellecto/vel cõparato. ¶ Cõtra h.ens reale non reqrit tanq̃3 ad nãm eius/pña vel cõcomitãs aliqõ nõ reale. igiẽ act⁹ cognoſcẽdi realis nõ hz relonẽ rõnis pñtẽ ipm ex nã ſui. ¶ Rñ: per actũ cognitiõis obctũ hz eẽ cognitũ:r iõ põt nãm actus ſequi aliq̃ hitudo que ſit ad obctũ vt hñs tale eẽ. ¶ Ex h pz 4ᵐ quõ.ſ.relo rõnis neclo pcomitaẽ:q2 h verũ eſt de pma relone ratiõis.nã ſine ſcda poſſet cognitio ipſa eẽ ſicut actus rect⁹ ſine reflexo pñte.r multo magis poſſet obiectũ terminare actũ illũ abſq3 hoc q hẽret relonẽ rõnis ad actũ.ſcda cõtingẽter cãtur poſt actũ intellectionis recte.igitur non fuit in obiecto neceſſaria ratio terminandi illum actum.

Nunc tertio in iſto ar'⁹ rñdendũ eſt ad argumẽta facta in pma pte huius articuli/ pro q̃to videnẽ mi⁹ pcludere. ¶ Ad pᵐ pcedo q opatio que eſt vltima pfectio nãe opantis/neclo hz annexaz relationẽ.puta ſi loquamur de opatione beatifica hoĩs vl' angeli:iſta neclo eſt exñtis vt exñtis:q2 ſi ſit cognitio/eſt intuitiua:ſi ſit volitio/eſt neclo pcomitãs intuitionẽ:ſ3 cũ diciẽ q ipſa eſt vltima pfectio pciſe inq̃tũ cõnectit cum

Q obto.dico q vltima pfectio põt intelligi/vel aliqua ſumma pfectio per ſe vna.vel pfectio integrata ex illa r oĩb⁹ neclo cõcomitãtibus.pᵒ mõ dico q opatio eſt vltima pfectio:r eſt ſimplr pfectior quocũq3 cõcomitãte ipſaz:etiã illa relone quã formalr iportat cõnexio:q2 ſi poſſem hr̃e opationẽ beati ſine illa relone eſſem beatus:nõ aũt eſſez btũs ſi hẽrẽ relonẽ ſine opatione. Iſtud pz de btitudine dei que formalr pſiſtit in opõne ſm illud phi.12.metaᶜ. vbi de eo loquẽs ait.Si nõ intelligat qd eſt inſigne r venerabile:ſ3 ſe hz quẽadmodũ ſi dormiẽs:ſiue intelligit:r nõ eſt hoc qõ ſua intelligẽtia.ſ.actualis intellectio/nõ eſt vtiq3 optima ſuba.r pbat pñtiaz.per intelligere enim ei honorabile ineſt:r tñ btitudo ei⁹ nõ reqrit relonez rõnis inter opationẽ r obm:q2 r ſi poſſit intell's eius cõparare actũ ſuũ ad obm:tñ iſta cõparatio ſiue relo rõnis nõ icludiẽ in ipſa opatione:que opatio/ſm ſe/eſt btifica.nõ eniz videẽ rõnabile q magis de⁹ ſit btũs formalr aliqua operatione includẽte relonẽ rõnis q̃3 btitudo angeli icludat aliquã talẽ relonẽ.btitudo tñ creata neclo reqrit relonẽ ad obm/ſed realẽ:r hoc q2 nõ põt hr̃e maiorẽ vnitatẽ cũ obto q̃3 vnitatẽ relonis.opatio aũt dei hz cũ obto veram vnitatẽ r idẽtitatẽ:r ideo ibi nulla reqriẽ relo ad hoc vt ipſa ſola r abſoluta ſit plene beatifica. ¶ In hoc pz vna excellẽtia beatitudinis diuine ſuper creatã:q2 illa/vt abſoluta/eſt plene vltimũ bonũ ei⁹.btitudo creata nõ eſt vltimũ niſi cũ relone annexa.Qñ igiẽ dĩ q eſt vltia pfectio inq̃tũ pciſe pnectit cũ obto.Reduplicatio iſta pt intelligi fieri/vel rõne relonis/vl' rõne fũdamẽti primi.pᵒ mõ negãdũ eſt:q2 ipa formalis rõ relonis nõ eſt ſibi rõ eſſendi vltimã pfectionẽ.2ᵒ mõ pcedendũ eſt/q inq̃tũ cõnectit/ hoc eſt inq̃tũ eſt fundamẽtũ primũ cõnectẽs:ſic eſt pfectio vltima.Per idẽ pz ad illã pfirmationẽ.Btũs eſt qui hz rc.ſi enim hr̃e/intelligaẽ ibi iportare relonẽ:tũc vl eſt deſcriptio p illud qõ neclo pcomitaẽ opõnẽ beatificã.vl' hoc nomẽ/btitudo/nõ iportat pciſe abſolutũ:ſed cũ reſpectu ad obm. Si aũt p hr̃e intelligaẽ opatio qua obm hz: iuxta illud Augu.83.q.q.35.hr̃e deũ nihil aliud eſt niſi noſce:tũc hr̃e btificũ nõ iportat p ſe relonẽ:ſ3 illa tñmõ cõcomitaẽ. ¶ Cõtra hoc.nõ eſt pdictio abſolutuz ſepari a relone ſicut prius a poſteriori:r maxime qñ non eſt relo depẽdẽtie eſſentialis.igiẽ ſi opatio beatifica ſit abſoluta/ poſſet per potẽtiã diuinã ſeparari a relone illa:r tũc eſſet beatus:nõ tñ pnectus obto. ¶ Pᵗ. Poſteri⁹ gñatione eſt perfectius ſm Phm.9.metaᶜ.ſed relatio/ſi eſt aliud ab operatione abſoluta/eſt poſterior generatione. igitur rc. Tex.c.15.

¶ Ad primum aliter. Additio

¶ Poteſt dici ſicut etiam in.4.di.49.q.doc. dicit.q l3 beatitudo non includat eſſentialiter reſpectum attingẽtie ad obiectũ.neceſſario tamen requirit vt ſit pfecta r cõpleta beatitudo:ideo habens operationem illam ſine tali relatione/non eſſet vere r complete beatus. Quere in.4.diſ. 10.q.finali.r hic.ã.diſtinguendo de vltima perfectione/ ad illud argumentum. Aliomn.

¶ Ad 2ᵐ illa ppoſitio phi debet intelligi pcedẽdo in eodem ordine:q2 ſi in alio ordine vel genere ſit aliqd poſterius gñatione:nõ opz q ſit pfectius.ſic enim accñs eſſet pfectius forma ſubſtãtiali:r tñ iſto modo eſt relo poſterior abſoluto.nõ eni in eodẽ ordine aduenit tanq̃3 ppriũ cõplemẽtum abſoluti:ſed abſoluto in ſe habente pprias R perfectionẽ cõpletam ex illa pfectione conſurgit relatio.

¶ Ad 2ᵐ

Enerc ocleaz vbi supra. ¶ Ad 2m argumētū qđ accipit̃ ex.7.phyſi.ſi diceret̃ ꝙ
t.ċ.20. Ariſt.oīa illa dicit nō ſm opi. ꝓpriā:ſed ſm opi.Pla.vt
7.phyſi. poſſe hīri ex Cōmētatore.vbi in ſine cōmēti Ari.ingt/in-
telligis/in hoc loco/nō ꝙ hec ſit opinio eius:ſ; intēdit de-
clarare vim opiniōis hui⁹.Hec ille.Sn̄ia ēt in ſe vī illa
Ca.viii. quā imponit Aug⁹ Pla.in.12.de tri.ꝛ Ariſt.ꝑ poſte².ſ.ꝙ
T.c.4.ꝛ tū. addiſcere nō ſit niſi reminiſci/ait enī ſic.Acqrere cogni-
7.ph.t.c.20. tionē in pn⁹/nō eſt generatio neq; alteratio.hō enim ſit
ſciēs ꝛ itelligēs qñ aīa eius qeſcit ꝛ firmat̃:quēadmodū
In tranſlatio qñ ſurgit a ſomno.Et Cōmen^{us} exponit:ꝛ in alia trāſla-
ne arabica. tiōe appet illa eadē ſn̄ia ꝙ nō mutat̃ aīa in prima acce-
ptiōe ſcie:ſicut nec mutat̃ qñ poſt īpedimētū ſomni vel
ebrietatis pōt vti ſcia qua pri⁹ nō potuit vti.¶ Tn̄ pōt
alr̄ dici ꝙ ſi Ariſt.iſta dixerit ſm ꝓpriā opinionē/hoc fuit
ꝙ motū ꝛ mutationē nō dixit per ſe eē ad aliquā formā
S niſi que pōt ꝓpria acqſitiōe acqri:ꝛ iō ad nullā formaz
dixit eē motū:que tn̄ acqrit̃ alia acqſita:ſicut eſt de re-
T.c.15. latiōe.vn̄ vult ibi ꝙ in q̄litatib⁹ illis nō eſt alteratio que
ſiūt cū q̄dā alterant̃/hoc eſt cū alteratio ſit in aliqa: denſa-
ta eniz aut rarefacta ꝛc̄.ꝛ poſt.Sicut ſanitas frigidoꝝ ꝛ
T.c.17. calidoꝝ cōmēſuratio q̄dā eſt.ꝛ iō ſanitas nō eſt ꝓprius
termin⁹ alicui⁹ alteratiōis:ſed aliq̄ alia alteratio termi-
nat̃ ad aliquē gradū calidi vel frigidi.ꝛ tūc ipſuz eſt cō-
mēſuratū aliqs q̄litatibus corpis.ꝛ ſic eſt ſanitas.Si aūt
hoc eēt manifeſtū.ſ.ꝙ ſcia vl̄ actu ꝯſiderat̃ eēt ſola relo ſa-
tis pateret ꝙ ſm intētionē Ariſt.ad illā nō eēt mutatio
vel alteratio:ſ; ꝓbatū eſt in ꝑ ar^{lo} ꝙ operatio nō eſt ſo-
la relo/ꝛ pari rōne vel maiori/nec habitus ſcie.Un̄ vī
aliqd vltra addēdū.ſ.ꝙ Ariſt.nō ꝯcedit alterationē eē
ad aliquā qualitatē:niſi que pōt ꝑ acqri ſic ꝙ ipſa nō tn̄
cōſequat̃ per accñs ad formā inductā ſicut relo:ſed nec
ei⁹ inductio neĉio ſequat̃ idnctionē alicui⁹ forme ꝑoris.
ꝛ tūc iſta concluſio ei⁹ nō eſt vera niſi de alteratiōe im-
mediata ꝑ alterāti in illo ordie:ꝛ ſic ad ſciaz vel ꝯſidera
tionē nō ē aliq̄ alteratio immediata ꝑ alterāti i illo ordie:
qꝛ ꝑ^m tale eſt obm̄ extra.cognitio aūt in intellectu nō im-
mediate cāuſ ab obto:vt ex̄:ſ; ab aliquo intra:qꝛ intelli-
T.cō.55.ꝛ gim⁹ cū volumus:nō aūt ſentim⁹ cū volumus 2° de aīa:
60.vīd.3.de qꝛ ad intelligēdū hēm⁹ obiectū intra.ad ſentiēdū reqrit̃
aīa.t.c.8.ꝛ obtū ex̄.ꝙ aūt intelligat de tali alteratiōe de qua dictuz
alibi. eſt ꝓbat̃:qꝛ parū an̄ cōcedit ſenſuz alterari dicēs:ꝛ ipſi
ſenſus alterant̃.patiunt̃ eniz.actio eniz ipſoꝝ mot⁹ eſt ꝑ
T.c.12. corpus patiēte aliqd ſenſu:hic aūt negat ptē intellectiuā
alterari:ꝛ vī aſſignare pro rōne:qꝛ noticia intellectiua ac-
cipit̃ non immediate ab obto ex̄:qđ eſt ꝑ^m alterās in iſto
ordie:ſed mediāte cognitiōe ſenſitiua.vn̄ ad ꝓbādū ꝙ
nulla mutatio eſt ad ſciaz.ait.ex ea enim que eſt ſm ptē
experiētia vlem accepim⁹ ſciaz.Et ſic illud verbū ibidē/
T.c.20. ſciēs maxie ad aliqd dī.dꝫ itelligi ſic.ad aliqd.ſ.ad obtū
intra:ꝛ nō immediate ad obtū extra:qđ eſt ꝑ^m alterās.ꝛ
T.c.10. iſta cōcluſio ſic ꝑticulariter intellecta de alteratiōe ꝑ^a/ſuf-
ficit ad ꝓpoſitū ſuū ibi:qꝛ ꝯnē illā.ſ.ꝙ mouēs ꝛ motū ſit
T.c.ſi.ꝛ cir- ſimul.intēdit ꝓbare inductiue in ſingulis motib⁹/ꝛ ſpāli-
citer. ter in alteratiōib⁹/vī hēc inſtātiā de illis q̄litatibus que
nō immediate inducant̃ a ꝑ alterāte:qꝛ ibi alteratū ꝛ ſi ſi-
mul ſit cū ꝓximo alterāte:nō tn̄ cū ꝑ in illo ordine de quo
manifeſtū⁹ eſt ꝙ ipſ; ſit alterās.¶ 3° mō poſſet dici ꝙ di-
ctū Ariſto.eſt intelligēdū de alteratiōe que eſt mot⁹.vel
ſi eſt idiuiſibilis eſt mutatio terminatiua vel cōtinuatiua
T mot⁹:vel ſaltē que eſt ſubti mobilis vel mutabilis:ꝛ ab
aliquo agēte nāli.nullū iſtoꝝ inuenit̃ in pte intellectiua:
qꝛ ipſa eſt indiuiſibilis:ꝛ ita nō ſuſceptiua mot⁹ qui req-
rit ſubm diuiſibile.ipſa ēt:qꝛ indiuiſibilis:ꝛ iō nō eſt loca-
liter pn̄s alicui agēti nāli:qꝛ nō replet locum.agēs autē
phyſicū nō eſt actiuū niſi in paſſuz ſibi localr̄ pn̄s.ſen-

ſus aūt/per oppoſitū pōt dici alterari.ꝛ qꝛ ibi cōpoſitū
q̄ntū recipit:ꝛ qꝛ ab agēte nāli/cui eſt localr̄ pn̄s.¶ Iſtō
3^m dictū vī ſatis verū:ſ; nō vī poſſe hīri ex textu Ariſt.
ibi.¶ Ad 3^m pōt dici ꝙ in tertio mō relatiuorū ſic cō-
cedit relonē eē in ſuba alterius extremi tm̄:ſicut in duo-
bus ꝑmis modis ꝯcedit relonē eē in ſuba vtriuſq; extre-
mi.vn̄ dic ibi Cōmētator:relo eſt duob⁹ modis.aut rela-
tio eſt in ſuba vtriuſq; extremi relati:aut in ſuba alteri⁹
tm̄.nūc aūt in duob⁹ ꝑmis modis nō icludit̃ relo eēntia-
liter in vtroq; extremo:imo vtrūq; ſm ſe eſt abſolutū:
V ſed dī ibi relo eē in ſuba vtriuſq; extremi:vt in funda-
mēto ꝓximo ſiue rōne fundādi.ꝛ ſic in tertio mō eſt tm̄
in ſuba alterius extremi.hoc planius hētur in alia trāſla-
ſ.noua. tiōe:vbi ſic hētur:ſm numerū ꝛ po^{as} dicta ad aliqd/hoc
eſt ꝑ ꝛ ſcđo modis/oīa ſunt ad aliqd:eo ꝙ ipſum qđ eſt
alterius dī ipſuz qdē:ſed nō eo ꝙ aliud ad illō.mēſura-
bile vō ꝛ ſenſibile ꝛ intellectuale eo ꝙ aliud ad ipm dī/
ad aliud dicunt̃.vult dicere ꝙ relatiuū primis duobus
modis per ſe dī ad aliud:ꝛ nō tm̄ eo ꝙ aliō refertur ad
ipm.In 3°mō tm̄ vnū extremū eſt ꝑ ſe fundamētū relo-
nis.reliquū vō dī ad aliud ſolū:qꝛ aliud eſt eius.¶ Dic
breuiter dici pōt ꝙ hec eſt dīa iſtoꝝ modoꝝ:qꝛ in pri-
mis duobus eſt relo mutua:ita ꝙ in vtroq; extremo eſt
rō fundandi relonē vnā:ꝛ rō terminādi relonē aliā.In
tertio mō eſt relo nō mutua:ſ; rō fundādi relonē eſt tm̄
in vno extremo ꝛ in alio rō terminādi eādē.¶ Qđ aūt
addit̃ ibi de illo/ꝙ bis diceret̃ idē ꝛc̄.pt Cōmen^{us} ibi ſic
intelligi:ꝙ aliqd dicat̃ ꝯſtitui per illud ad qđ eēntialr̄ de-
pēdet:ſ; illud nō ſit intrinſecū illi:ꝛ ſic cōſtituit̃ per illō
qđ eſt mēſura ei⁹.ſi igit̃ intellect⁹ diceret̃ ad intelligētē
vt ad mēſurā:cōſtitueret̃ hoc mō per ipm:ſ; intelligēs
cōſtituit̃ per intellectū vt per formam ſuā.igit̃ erit cir-
X culus in cōſtitutiōib⁹:ſ; nō eodē mō ꝯſtituēdi.ꝛ hoc eſt
īpoſſ:dū tn̄ vtrūq; conſtitutum dependeat per ſe a con-
ſtituente:qꝛ non poteſt eſſe circulus in per ſe dependen-
tiis:ꝛ hoc pōt intelligi per illud dictū Cōmētatoris:ibi.
Idē diceret̃ bis.ꝛ tūc idē erit cā ꝛ cātū eiuſdē:ſ; facili⁹
exponit̃ lr̄a Ariſto.ibidē ſm aliā trāſlationē:qꝛ ſi itelle-
ct⁹ diceret̃ ad intelligentē vt ad mēſurā:ꝛ cū dī ad intel
ligibile vt ad menſurā idē vt mēſurabile erit bis dictū:
hoc eſt ad vtrūq; duoꝝ vt ad mēſurā:qđ eſt icōueniēs/
de duob⁹ diſparatis.ſ.ꝙ vtrūq; ſit cōplete mēſura eiuſdē.

Y De tertio articulo ꝑncipali/dico ꝙ relo pōt tri-
plr̄ ſe hīe ad abſolutū.Uno mō cōtin-
gēter ꝛ ꝑ accñs:vt ſilitudo ad albedinē.Alio mō nečio
vt relo creature ad deū.Tertio mō ſm verā idētitatē:
ſicut in diuinis relo ꝑſonalis ſe hꝫ ad eēntiā:ſed nō vī ꝙ
e.ſ.poſſibile īpoſſibile ſit amplior idētitas/que ꝓprie dicat̃ idētitas
eēntialis:qꝛ nec relo pōt eēntialr̄ includi in abſoluto:qꝛ
idē eēt eēntialr̄ ad ſe ꝛ eēntialr̄ ad alterū:nec abſolutū
ꝛ relo pn̄t includi in aliquo per ſe vno:ſic per ſe vno ꝙ
ſit vni⁹ generis:ꝛ ipſi⁹ ſit ꝓpri⁹ cōcept⁹ per ſe vnus:ꝛ ꝙ
ipm ſit per ſe in vno gn̄e:qa ſic in rebus nō pōt fieri vnū
per ſe ex diſtinctis niſi illa ſe hēant ſicut ꝓpri⁹ act⁹ ꝛ ꝓ-
T.c.15.ꝛ cir- pria po⁹ in eodē gn̄e:vt pꝫ per phm.8.meta^{ce}.ſic nō pt
citer. aliqd eē hīs per ſe ꝯceptum vnū:ꝛ cū hoc per ſe icludēs
diſtincta/niſi cōcept⁹ vni⁹ ſit per ſe potētialis ꝛ alterius
actualis per ſe determinās illū potētialē.relatio ꝛ abſo-
lutū nō pn̄t hīe tales cōceptus/quoꝝ vn⁹ ſit per ſe de-
terminabilis:ꝛ alius per ſe determinās:qꝛ ſi aliqs cōce-
ptus abſtractus ſit indifferēs pōt ꝯhi per cōceptū abſo-
lutū quouſq; ſit determinatiſſimus ſub genere abſolu-
to:cōſimiliter de ꝯceptu relati ſub genere relatiuo:neu-
Vide.6.tho- ter igit̃ eſt per ſe ꝯtractiuus vel determinatiuus alterius:qꝛ
picoꝝ.c.10. vterq; ſine altero natus eſt habere ꝯceptū determina-

tiſſimũ in ꝓpria coordinatiõe. ❡ Ex his ad ꝓpoſitũ/in
actu cognoſcendi de quo querit/eſt aliqua entitas abſo-
luta: vt ꝓbatũ eſt in p̄ articulo. ibi et eſt aliq̃ relõ/vt ꝓ-
batũ eſt in 2° articulo. Et ex iſto vltimo habet ꝙ abſo-
lutũ ⁊ relatiuũ nõ pñt cõſtituere aliquid per ſe vnũ: nec
ſaltẽ vni' gñis: qđ. ſ. habeat ↄceptũ per ſe vnũ. ❡ Ex his
Aa ſequit ꝙ actus cognoſcẽdi/vel nõ eſt aliquid per ſe vnũ
vnius generis: vel nõ per ſe includit illa duo/que ꝓbata
ſunt ibi cõcurrere. vt autẽ ꝓbatum in primo articulo. ꝙ
eſſentialr̃ includat abſolutũ: ⁊ ꝑcipue in prima ratione.
igit videt ꝙ actus talis nõ ſit eẽntialiter relatiuus/ſicut
per ſe includẽs relationẽ. vel ſi dicat ꝙ eſt quoddã totũ
includẽs ambo illa: tũc nõ eſt aliqđ per ſe vnũ eſſentialr̃
relatiuũ: ſʒ vnũ per accñs eẽntialr̃ includẽs alterã ptem:
ſicut diceret iproprie ꝙ hõ albus eſt eẽntialr̃ albus. hoc
enim iproprie dr: qa nihil eẽntialiter ꝓprie dr de eo qđ
nõ eſt in ſe aliqđ vnũ eẽntialiter: ſicut nihil põt eẽ verũ
de eo qđ eſt in ſe ſolũ: ſicut eſt illud cui' rõ icludit repu
gnãciã: qđ qr nõ eſt in ſe poſſe: iđ nihil dr de ipſo poſſe. vl'
ſibi eẽ poſſibile: ſic in ꝓpoſito: qđ nõ eſt per ſe vnũ/nihil
põt ei eſſe vẽ vel per ſe idem. ❡ Si querat ſupponẽdo
opationẽ eẽ per ſe vnã: ⁊ per ↄñs vni' gñis/ad qđ gen'
pertinebit. ❡ Põt dici ꝙ per ſe eſt in gñe q̃litatis. hoc ꝓ-
bat diſcurrẽdo per gña. pʒ ꝙ nõ eſt in gñe ſubſe. ⁊ ſilr̃ de
oĩb' alijs gñib' ꝑter q̃ʒ de q̃litate: relatiõe: actiõe ⁊ paſ-
ſione. nõ eſt aũt relõ: vt ꝓbatũ eſt in p̄ arl°. nec actio nec
paſſio. ꝓbo p̄ per mediũ cõe: illud. ſ. qđ poſitum eſt in p̄
arl°: qr ſicut nulla relõ ita nec vlla actio de gñe actiõis:
nec paſſio de gñe paſſiõis eſt ꝑfectio vltia agẽtis vl' ope-
rãtis. hec opatio eſt ꝑfectio ⁊c. ❡ P̃. Actio eſt trãſmuta
T.c.17. tio alteri' inq̃tũ alterũ: ſic po' actiua ſʒ phm. 5. meta.
eſt pn̄ trãſmutãdi aliđ inq̃tũ aliud. paſſio ẽt eſt trãſmu
tatio ab altero inq̃tũ alterũ. opatio aũt cognoſcẽdi vl' ap
petẽdi/nec eſt trãſmutatio alteri' nec trãſmutatio ab al-
tero. qđ lʒ videat eẽ manifeſtũ: tñ ꝓbari põt: qr trãſmu-
tatio tã actiua q̃ʒ paſſiua eſt nexio ad aliquẽ terminũ ac-
cipiẽtẽ eẽ illa trãſmutatiõe. qr ſʒ terminũ formalẽ paſ-
Bb ſuʒ ſe hʒ alr̃ nũc q̃ʒ prius. opatio aũt nõ eſt ad aliquẽ ter-
minũ accipiẽtẽ eẽ per ipſaʒ: imo eo mõ quo hʒ terminũ
ad queʒ: nec eſt productiua termini ad quẽ: nec eductiua
de potentia paſſi: nec inductiua in paſſiuʒ/ſed preſuppo-
nit terminum. omnis autem actio de genere actionis: vl'
eſt productiua termini/vel eductiua/vel inductiua. Im-
mo eo ipſo quo actio talis ponit in diuinis: puta gñatio
vel ſpiratio/per ipʒ aliquis termin' accipit eẽ. ſ. ſuppo-
ſitũ genitũ vel ſpiratũ. ❡ Tertio ſic. agẽs actiõe de gñe
actiõis nunq̃ʒ eſt ſimplr̃ ꝑfect' per illã: imo ex ꝑfectiõe
ſua cõplete agit cõicãdo alteri ꝑfectionẽ: nũc aũt opatio
eſt ꝑfectio ſimplr̃ opantis. relinqt igit tãdẽ ꝙ illđ ab-
ſolutũ qđ eſt in opatiõe ſit aliqđ de gñe q̃litatis. ❡ Et ſi
querat in qua ſpecie. Uno mõ põt dici ꝙ diſcurrendo
per ſpẽs illi' gñis rõnabili' vr ponẽdũ ꝙ ſit in p̄ma ſpẽ:
Cc qr in nulla alia põt poni: pʒ de ſcđa ⁊ de q̃rta: de tertia ẽt
pʒ/ſi in illa nõ ſit niſi q̃litas ſenſibilis. ſicut vr hĩ in p̄di-
T.c.20. camentis/⁊ ẽt qđ vr inui. 7. phyſi. In illa ẽt p̄ma ſpecie
videnť poni oẽs q̃litates ſpũales: ſiue ſint in eſſe q̃eto/ſi-
cut ſunt hĩtus: ſiue in fieri/ſicut ſunt opationes: niſi forte
diceret ꝙ opatiões ptinent ad tertiã ſpẽm q̃litatis: ⁊ ꝙ
ſint paſſiones ſpũales: ⁊ ꝙ phs mẽtiones ibi fecit expſſe
de paſſiõib' corpalib' tanq̃ʒ manifeſtiorib'. Et per illas
debẽt itelligi paſſiões ſpũales: lʒ aũt in aĩa ſit diſtingue-
re opationẽ ꝓprie dictã a paſſiõe cuiuſmodi eſt delecta
tio vel triſtitia in volũtate: qr opatio tendit quaſi in ter-
minũ opatiõis. paſſio aũt q̃ſi a termio cauſat in ſubto/
ſic triſtitia a triſtabili in volũtate. tñ in hoc ↄueniũt ſpũa-
lis opatio ⁊ paſſio: qr vtraq; eſt in fieri in ſubto: ⁊ pro tã-
to vtraq; poſſet dici paſſio pertinẽs ad tertiã ſpẽm. q̃c-
qđ aũt dicat circa hoc de p̄ma ſpe vl' tertia: hoc ſaltẽ vr pro-
babile/ꝙ opatio ſit in gñe q̃litatis. ❡ Contra hoc vr illud T.c.16.
phi. 9. meta. quoꝝ: inqt nõ eſt aliqđ aliđ op' ꝑter actio-
nẽ: in iſtis exiſtit actio: vt viſio in vidẽte: ⁊ ſpeculatio in
ſpeculãte. hec ille. Intẽtio ſua eſt diſtinguere inter actio-
nẽ trãſeuntẽ ⁊ imanentẽ. vult igit ibi ꝙ aliqua actio ſit
imanẽs ſicut exẽplificat de viſiõe ⁊ ſpeculatiõe. tñ ↄſtat
ꝙ iſte ſunt opatiões. igit opatio eſt actio ſʒ eũ. ❡ Item
phs. 3. de aĩa. Intelligẽ quoddã pati eſt. ❡ Itẽ. 10. ethi. T.c.2.&.12.&
c. 2. dicit ſic: nõ tñ ſi nõ q̃litatũ eſt delectatio: ꝑꝑ hoc neq; 18. vlõ cõmẽ.
bonoꝝ. neq; eni virtutis opatiões ſunt q̃litates/neq; feli 123. ⁊ deĩn.
citas. hec ibi. ❡ Itẽ. 7. phy. ſciẽs ⁊ cognoſcẽs dicunt ad T.c.20.
aliqđ. vbi Cõmẽtator: digni' eſtimat eẽ de. c. ad aliqđ q̃ʒ
de q̃litate. ❡ P̃. Per rõnẽ: abſolutũ nõ diſtinguit ſpe-
cifice per aliqđ extrinſecũ ſed per ꝓpriã diãʒ intrinſe-
cã ſibi ⁊ abſolutã: nũc aũt opatiões diſtiguunt ſpecifice ꝑ
obiecta diſtincta ſpecie: qr opatiões circa diſtincta ſpe-
cie magis diſtinguũtur q̃ʒ opatiões que ſunt circa obie-
cta eiuſdẽ ſpeciei. iſte aũt diſtinguunt numero. igit ille
habẽt maiorẽ diãm q̃ʒ numeralẽ: ⁊ ita ſpecificã. ❡ P̃.
Operatio hʒ ꝓpriã ꝑfectionẽ ⁊ nobilitatem ab obto: vt
vr ſatis manifeſtũ. Et probat per illud. 10. ethi. c. 4. ſʒm
vnũqđq; optia eſt opatio optie diſpoſiti ad potẽtiſſimũ
eoꝝ q̃ ſunt ſub ipa: hoc ẽ circa obm optimũ talis opatiõis.

Ad iſta. Ad p̄m: opatio hʒ duas cõditiões in qb' cõ-
ueniť cũ actiõe. pria eſt ꝙ ſemꝑ eſt in fieri: Dd
non dico ſucceſſiuo: qr opatio eſt indiuiſibilis: ſed ſic in
fieri ꝙ in cõtinua depẽdẽtia ad cãʒ eãdẽ ⁊ ſʒm idẽ: ſicut
depẽdẽtia rei cõſeruate ad cãʒ cõſeruãtẽ: de qua dictuʒ
eſt prius in q̃dã q̃one hita de iſta mã. ſcđa cõditio eſt: ꝙ .ſ.12.
opatio trãſit in obm ſicut in terminũ: lʒ nõ accipiat eẽ ꝑ
ipſaʒ: qr ꝑſuppoſitũ in ſuo eẽ: ⁊ ꝑꝑ iſtas duas cõditiões
põt opatio dici actio: ſicut ꝑꝑ iſtas ſignificat grãmatice
per vbũ actiuũ: ⁊ ꝑꝑ eaſdẽ dr opatio actus ſcđs: ⁊ ita iſta
diſtinctio actiõis ſic intellecta in trãſeũtẽ ⁊ imanẽtẽ non
eſt gñis in ſpecies: ſed vocis in ſignificatiões: nã actio trã
ſiens eſt vera actio de gñe actiõis: actio imanẽs eſt q̃li-
tas: ſʒ equoce dr actio ꝑꝑ cõditiões p̄dictas. ❡ Alio mõ Ee
põt actio de gñe actiõis diuidi in actionẽ imanẽtẽ ⁊ trã-
ſeuntẽ ſicut ſupius in inferiora. nã nõ ſolũ ad formã in-
ductã per motũ in paſſiuʒ aliud ab agẽte eſt actio de ge-
nere actionis: ſʒ ẽt ad formã inductã per mutationeʒ in
ipſomet agẽte. illa eniʒ forma abſoluta cũ ſit noua eſt ter
min' alicuius actiõis ꝓprie dicte per quã accipit eẽ. q̃n
igit forma terminãs actionẽ eſt extra ipʒ agẽs: tũc actio
illa trãſit: q̃n xo forma illa eſt in ipſo agente: tũc actio eſt
imanẽs. Diſtictio iſtoꝝ duoꝝ modoꝝ intelligẽdi actio-
nẽ imanẽtẽ pʒ: qr illđ qđ ſʒ p̄m intellm̃ dr actio imanẽs:
hic dr termin' actiõis imanẽt ſʒ aliũ itellm̃: ⁊ qđ in alio
ſcđo itellu dr actio: cõiter intelligim' ꝑ hoc qđ eſt/elicit: q̃n
dicim' ꝙ po' elicit operationẽ: ⁊ per hoc qđ eſt/dicere/
q̃n dicim' ꝙ memoria ſiue ſuppoſitũ per memoriã di-
cit verbũ: ⁊ per ſpirare/q̃n dicimus ꝙ per volũtatẽ ſpi-
rat q̃ſ amorẽ. ❡ Iſte ſecũdus intellectus de iſta diſtin-
ctione actiõis imanẽtis ⁊ trãſeũtis: lʒ ſit verus: nõ tñ eſt
de itẽtiõe phi ſicut p̄mus. vt pʒ ex eo qđ dicit. 9. meta. T.c.16.
nõ eſt aliud opus ꝑter actionẽ: opus vocat operatũ. pre-
ter aũt illã actionẽ qua inducit vl' educit opatio eſt ali-
qđ opus: hoc eſt termin' operãtis: puta ipſamet opatio:
⁊ ſequit ibi. In iſtis exiſtit actio vt viſio in vidẽte. vbi
ſatis exprimit ꝙ viſionẽ vocat actionẽ imanẽtẽ: nõ aũt
aliquã aliã cuius viſio ſit termin'. ❡ Ad 2m põt dici ꝙ
ſicut eẽ albũ eſt hẽre albedinẽ tanq̃ʒ formam: ſic ſentire
vel eſſe

vel eē ſentiētē/eſt hīe ſenſationē ſicut formā. vñ ſi obm
vel de⁹ cāret effectiue ſenſationē nō diceret̄ ſentire/ ſed
ipſe ſenſus in quo ſubiectiue recipit̄ ſenſatio.eſt igit̄ ſen/
tire recipe vel hīe ſenſationē:ꝛ ſic itelligere recipe itelle/
ctionē:qꝛ lꝫ itellect⁹ ſm aliquā opationē cāret in ſe intel/
lectionē:tñ nō diceret̄ intelligēs in h̄ φ cauſat.ſꝫ bñ de/
noiaret̄ aliq̄ mō a vbo ſignificāte talē actionē vel cātio/
nez:vtpote ſi eēt ipoſitū tale verbū/intelligiſico:qō igit̄
dī itelligere eſt pati/nō ꝓbat φ ſit per ſe de genere paſ/
Ff ſionis:ſed φ formalr̄ denoiat per h̄ φ recipit̄ in aliquo
2.topicoꝝ c.24. ſubiectiue:vt ſit ſenſus:itelligere eſt recipe intellectionē:ꝛ
recipe eſt q̄ddā pati.⸿ Ad aliud.10.ethi͡ᶜ/dici pōt vno
mō/φ opatiōes virtutis dicunt̄ actiōes elicitiue opatio/
nū ꝓprie dictarū:ꝛ ille actiones bone ſunt:qꝛ gñatio bo/
ni eſt bona.ille aūt opatiōes actiōes/nō ſunt q̄litates.ſꝫ
ꝓprie ſūt de gñe actiōis. Iſte itellc̄s vr̄ poſſe hīi a Cōmē
tatore/qui ad ꝓbōnē illi⁹:neq̄ȝ virtutis opationes q̄lita
tes ſunt.dicit ſic:ſiqdez opatio motio eſt opatiua:motio
aūt nō eſt q̄litas:hec ille. Opatiua motio pōt dici motio
ad opationē.⸿ Et ſi obijciat̄ per h̄ φ dicit neqȝ ſelici/
tas/pōt dici φ ſicut nomē opationis ſumit̄ hic min⁹ ꝓ/
prie pro actiōe terminata ad opationē proprie dictā:ſic
felicitas pōt iproprie ſumi pro actiōe terminata ad ip/
ſam/ꝛ ſufficit Ariſt.accipe opatiōes virtutis/ꝛ felicitatē/
pro illis pro qb⁹ ſufficiēter pōt inſtare ꝯ hāc ꝓpōnē:oē
Gg bonū eſt q̄litas/ꝯ quā itēdit facere iſtātiā. ⸿ Alr̄ pōt di
ci ad illā auc̄tē φ intēdit ibi tm̄ de q̄litatibus in eē geto/
cuȝ dicit:neqȝ virtutis opationes q̄litates ſunt:qō appa/
ret per h̄ qō negat ibi iſtā ꝯñiā:delectatio nō eſt q̄litas:
igit̄ nō eſt bona:ꝛ ꝓbat̄ φ nō ſequitur per illā inſtātiam.
neqȝ enim virtutis ꝛc̄.añs eniȝ in iſta cōſequentia nō eſt
verū niſi de q̄litate ꝑmanēte.nā delectatio vere eſt q̄li/
tas:ſed in fieri.igit̄ ſufficit ſibi inſtare de illis que h̄ mō
nō ſunt q̄litates:ſicē nec delectatio eſt q̄litas.ſ. nō in fieri.
Qꝫ aūt delectatio vere ſit q̄litas ꝓbat̄ ex dictis ibidē.nā
vide.6.t.3. phyſi. intēdit ꝓbare φ delectatio nō eſt motio.oīum inqt mo/
tionū ꝓprie vr̄ eē velocitas ꝛ tarditas/vl̄ in ſe vel in cō/
paratiōe ad aliud.delectatiōi aūt nullū hoꝝ exiſtit trāſ/
ponē in delectationē velociter vel tarde eſt:non eſt aūt
velociter delectari.vult dicē φ delectatio nō eſt velox:
ꝛ iō nō eſt motus:ſed ꝯtingit velociter trāſponi vel trāſ/
mutari ad eā.igit̄ pōt eē terminus trāſmutatiōis velo/
T.c.10. cis.igit̄ pōt eē termin⁹ mot⁹:ſꝫ ſm phm̄.5.phyſi.motus
nō pōt eē per ſe ad actionē ꝛ paſſionē.igit̄ ipſa delecta/
tio nō eſt actio nec paſſio:ꝛ tūc diſcurrēdo per gña relin
quit̄ tādē φ eſt q̄litas. Illi igit̄ qui fecerunt iſtam ꝯñiā
ſuppoſuerūt tanq̄ȝ verū:oē bonū eſt q̄litas hñs eē getū.
delectatio nō eſt talis.igit̄ ꝛc̄.⸿ Et ad iſtā maiorē tactā
in enthymemate rñdet phs per inſtātiā de opatiōe vir/
tutis. Qꝫ aūt nō oīs opatio ſit actio ꝓprie dicta/ ꝓbat̄ ꝑ
illud ibidē.c.5. Appetere inqt delectationez exiſtimabit
ḡs vtiqȝ oēs:qō ꝓbat ſubdēs. Quī ꝛ viuē oēs appetunt:
vita aūt opatio q̄dā eſt:hec ibī:quō vita vel viuē poſſet
Hh dici actio de gñe actiōis.⸿ Ad aliud de.7.phyſi.lrā phī/
ſm ea que dicta ſunt in 2° ar̄l°/intelligēda eſt ſic:qꝛ ſcie
nc̄tio annexa eſt relo ad obm̄ itrīs:ꝛ ita nō eſt a ꝑ alterā/
te īmediate:nec per ꝯñs ad ſpāz eſt ꝑma alteratio:ſꝫ illō
qō Cōmētator addit exponēdo/φ digni⁹ eſt φ ſit de.c.
ad aliqd q̄ȝ de q̄litate:pōt hīe aliū itellm̄:de quo dicet̄
rñdēdo ad argumētū ꝑncipale.⸿ Ad ꝑᵐᵃᵐ rōnē diceret̄
φ act⁹ diſtingūnt̄ per obiecta q̄ntū ad manifeſtationē:qꝛ
manifeſtior eſt diſtīctio obiectorū q̄ȝ actuū/ꝛ ex illa tanq̄ȝ
T.c.33.t.36 vide. ex manifeſtiori innoteſcit iſta. ⸿ Et ꝯfirmat̄ h̄:qꝛ 2° de
aīa/ſic vult phs φ act⁹ diſtiguūt̄ per obiecta:imo magis
φ obiecta ſunt ꝑoia ipſis actib⁹.ꝓꝑ qō opꝫ ꝑus tractat̄ de

diſtinctiōe obiectoꝝ q̄ȝ actuū:ita ēt vult φ po⁹ diſtiguūt̄
per actus. hoc aūt nō eſt eēntialr̄:qꝛ act⁹ eſt eēntialr̄ po/
ſterior po⁹:ꝛ poſterius nō eſt per ſe rō diſtinguēdi ꝑus.
igit̄ nec ibi illud aliud.ſ.de obiectis in cōparatiōe ad act⁹
dꝫ itelligi de diſtīctiōe eēntiali. ⸿ Alr̄ pōt dici φ a quo
aliqd hꝫ entitatē/ab eo hꝫ vnitatē/ꝛ per ꝯñs diſtinctionē/
eēntiā/igit̄ ſic hꝫ entitatē a q̄cūqȝ eā per ſeita vnitatē ꝛ di
ſtinctionem/ꝛ ēt qbcūqȝ depēdēs ab illo a quo depēdet
eēntialr̄.ꝛ maxie verꝫ eſt h̄/qñ depēdet ab aliquo tanq̄ȝ
a cā ꝓpria ſiue termio ꝓprio ſue depēdētie:qꝛ qñ cōiter
terminat depēdētiā ei⁹ ꝛ alteri⁹/nō/ita accipit̄ vnitas ei⁹
ꝛ diſtinctio ſm vnitatē ꝛ diſtinctionē talis termini depē
dētie:nūc aūt act⁹ depēdet ab obiecto tāq̄ȝ a termio ꝓprio
ſue depēdētie. Cōcedi igit̄ pōt φ act⁹ diſtiguūt̄ ꝑ obiecta Ii
ſicē per aliq̄ extriſeca a qb⁹ act⁹ depēdēt depēdētia eēn/
tiali ꝛ ꝓpria.nō tñ diſtinguūt̄ per illa ſicē per foꝛalia di/
ſtictiua:nec ēt qō eſt ad ꝓpoſitū/ſicē per termios relonis
incluſe in actib⁹. Et cū dī φ abſoluta diſtiguūt̄ per in/
triſeca. Verꝫ eſt tāq̄ȝ ꝑ foꝛalia diſtictiua. Si aūt accipet̄
φ nō diſtinguūt̄ per extriſeca:ꝯcedēdū eēt ſic itelligē/
do ſicē per correlatiua ꝛ per ſe termios relonis:qꝛ abſolu
tū nō reqrit extrinſecū vt per ſe correlatiuū:nec ꝑ ſe ter/
minū relonis:pñt tñ abſoluta diſtingui per aliq̄ extriſe/
ca ſicē cāta per cās ꝓprias ſiue per illa ad q̄ hñt ꝓpriā de/
pēdētiaȝ in entitate ꝛ vnitate:ꝛ talia ſunt obiecta reſpectu
opationū.⸿ Ad aliā rōnē pꝫ per idē:qꝛ actus:ꝛ ſi nō ſit
eēntialr̄ relatiuus:eū tñ ſit per ſe mediū vniōis po⁹ᵉᵘ tali
obiecto:dī ꝑfectio/ex maiori ꝑfectiōe obiecti:ſꝫ iſtā ꝑfectio/
nem non hꝫ ab illo tanq̄ȝ a principio intrinſeco:ſed ſicut
a cauſa extrinſeca/vel ſaltē ab aliquo extrinſeco qō ter/
minat dependentiam eius eſſentialem. Kk

De quarto ꝑncipali dici pōt.φ illa q̄litas:q̄/vel
eſt opatio/vel icludit̄ in opatiōe/nō
hꝫ relonē ad ſubm̄ magis eēntialē q̄ȝ alie q̄litates:ꝛ iō ſi Vide.7.me.
ponet̄ alꝭ nō eē eēntialr̄ relatas ad ſubm̄/de quo nō eſt t.11.diſt.4.
mō qō:nec iſta ponet̄ eſſentialr̄ relata ad ſubm̄.⸿ Qꝫ ſi
dicat̄ iſtā eē in fieri:ꝛ per h̄ eēntiali⁹ depēdē a ſubiecto q̄ȝ
alias que ſunt in facto eē vl̄ in geto eē.⸿ Rñ: iſtud nō
variat depēdētiā ad ſubm̄:ſꝫ tñ variat modū eēndi ipſi⁹
forme in ſe vel ſaltez in cōparatione ad cām dantē eſſe.

Ad argumētū ꝑncipale/dici pꝫ φ ſi aliq̄ vox
iponeret̄ ad ꝑciſe ſignificādū
entitatē abſolutā/q̄ eſt opatio/vel in opatione:ꝛ per ſe in Ll
gñe q̄litatis:ſignificatū illi⁹ vocis poſſet itelligi nō coin/
telligēdo obm̄ in rōne termini:ſꝫ cōiter voces ipoſite ad
ſignificādū opationē iportāt relonē/vel ꝑncipalr̄/vl̄ cō/
notādo:ꝛ rō eſt/qꝛ opatio cōiter itelligit̄ ſub reſpectu tē/
dēte ad obm̄.ꝛ ſub mō quo itelligit̄ ſub eo cōiter ſignifi/ a.1.vndecie.
cat̄.⸿ Exēplū ſpēs intelligibilis eſt q̄litas abſoluta: qō
ſaltē opꝫ eos ꝯcedē qui ponūt ſpēm eē formalē rōnē in/
telligēdi.ſ.ꝑ ſe ꝑncipiatiuā act⁹:ꝛ tñ cōiter vocat̄ ſiliтudo
obiecti:nō φ illa ſit relo quā per ſe iportat h̄ nomē ſilitu/
do:ſꝫ qꝛ ipa ex nā ſua eſt q̄dā foꝛa imitatiua ꝛ repñtati/
ua obiecti,iō dī ſilitudo talis.ſ.ꝑ imitationē:ꝛ ēt cū ſignifi
cat̄ per h̄ nomē/ſpēs/adhuc nō ſignificat̄ ſub rōne ab/
ſoluti ꝑciſe:ſꝫ icludēdo illā relonē ſub qua cōiter itelligi/
tur.vñ ēt ſpēs dī alicui⁹ obiecti ſpēs.ꝯſilr̄ eſt de vocib⁹ ſi/
gnificātib⁹ opationē.⸿ Et ſi arguas/aliq̄ opatio:puta il/
la q̄ nō eſt obiecti/vt exiſtis/nō hꝫ ad obm̄ niſi relonē po/
tētialē:nūc aūt opꝫ coītelligē obm̄ tāq̄ȝ terminū actualis
relonis:qꝛ qui itelligit actū cognoſcēdi/opꝫ vt cointelli/
gat obm̄ non tm̄ vt cognoſcibile ſꝫ vt actu cognitum.igit̄
cognoſcē iportat relonē actualē. ⸿ Rñ: relo que/q̄ntū Mm
eſt ex ꝑte fundamēti/eēt actualis/ꝛ ꝓꝑ nō entitatē termi
ni/eſt potis/ipſa denoiat frequēter fundamētū vel ſubm

quaſi actualr ineēt.¶ Exēplū.cōcedit̄ ꝙ aīa ſeparata nō eſt tñ inclinabilis ad corpus:ſʒ ꝙ inclinat̄ ad corpus/ꝛ tñ nō eſt ibi actualis inclinatio:qꝛ termin⁹ nō eſt in actu: ſed pro tāto actualr̄ denoiat:qꝛ ꝙtū eſt ex pte aīe actualiter ineſſet.¶ Cōſilr̄ dī ꝙ ſcia practica dirigit/lʒ nō ſit actualis directio ſm eā.puta qñ nulla alia po⁹ ab intellectu opat̄ nec dirigit̄ ſm eā.¶ Cōſilr̄ dī ꝙ albedo eſt

10.me.t.c.7 mēſura oiuʒ coloꝝ:ꝛ ſic de ṗ in q̄libet gn̄e reſpectu poſterioꝝ:lʒ qñqʒ nō ſit actualis mēſuratio/pp defectum termini.¶ Cōſilr̄ pōt dici hic ꝙ qꝛ relō operatiōis ad obm ſemꝑ ꝙtū eſt ex pte ei⁹ ineēt actu:iō ſub rōne eius q̄ſi actualr̄ inherētis/opatio intelligit̄.ꝛ ſic ſignificat̄:ꝛ ſic obm cointelligit̄ vt terminās actualē dependētiam.

¶ Iſtud qḋ dcm̄ eſt verū eēt ſi coitelligeret̄ ſemꝑ obm ſub rōne mēſuꝛ:nūqꝫ relō mēſurabilis eſt ibi potētialis.vt ṗus dictū eſt:nūc aūt intelligēdo opationē opʒ cointelligere obm tanq̄ illud qḋ attingit̄ per opationem.¶ Ue-

Nn riꝰ igit̄ vī eē dicēdū ꝙ opʒ obm coītelligi tali actui vt terminū attingētie vniōis in actu q̄ vt terminū depēdētie vel mēſurabilis:iſta autē attingētia eſt relō rōnis in actu abſtractiuo:ſʒ qꝛ ſub rōne illi⁹ relōnis attingentie cōiter itelligit̄.ꝛ h̄ attigētie actualis:lʒ illa nō ſit actualitas realis:ſʒ actualitas relōnis rōnis.ꝛ iō cōiter opatio

Ca. de q̄lita/te ad finē. ſignificat̄ ſub tali relōne actuali.ꝛ opʒ obm cointelligi vt terminās talē relōnē actualē.¶ Hic pʒ ꝙ illḋ Ariſt.

a.i.enumerari. in p̄dicamētis/nihil ꝓhibet idē in pluribꝰ generibꝰ enūerari. qḋ nō eſt verū de aliquo per ſe vno:ſʒ de aliq̄ vno per accñs:qḋ ēt qñqʒ vno noie ſignificatur:ſicut forte h̄

T.c.13. nomē ſcia:ſʒ nō pp h̄ eſt vnū ꝓprie/qḋ eſt vnū ſm diffinitionē/ſm illud.7.meta͠.c.3. Diffinitio vō eſt non ſi nomē rōni idē ſignificet:oēs enī rōnes eēnt termini:h̄ eſt diffinitiōes.ꝛ ꝓbādo ꝯñiā ſubdit.Erit eniʒ nomen qḋ cuilibet rōni ideʒ. Quare ꝛ ilias diffinitio erit.Et ex

Cō.20. h̄ poſſet itelligi dictū Auerrois.7.phyſi.dignus eſt ingt qḋ ſit de ca.ad aliqḋ q̄ de q̄litate.qḋ forte verū eſt ꝙtū ad illud qḋ formali⁹ eſt in ſignificato nois īpoſiti ambobus/vel ſili toti per accñs:qḋ eſt abſolutū ſub reſpectu.

T.c.20. Ideʒ in p̄n/pio de qualitate ad fineʒ. ¶ Ex hoc etiā forte pōt intelligi illud.5. meta͠.ꝙ aliq̄ dicunt̄ ad aliqḋ ſʒ genus/vt medicina ingt eoꝝ eſt que ad aliqḋ/qꝛ ipſius genus ſcia vī eē eorum que ad aliqḋ. nomē forte ſpēi īponit̄ p̄ciſe ad ſignificādū q̄litatē.ꝛ pp h̄ nō dī ad ꝓpriū correlatiuū.nomē aūt generis nō imponit̄ p̄ciſe ad ſignificādum genus ſiue qualitatē:ſed ad ſignificandum ipſam ſub reſpectu. Qō.XIIII.

Onſequēter querit̄ de his que ptinēt ſpālīter ad creaturā hn̄tē vitā intellectualē.Et ṗmo de his que ſunt cōia homini ꝛ angelo. Deinde de his que ſunt homini propria. Cōia ſunt iſta intellect⁹ ꝛ volūtas.de itellectu fuerūt q̄ſita duo.vnū de obiecto.aliud de cā actiua actus intelligēdi.Primū fuit. Utrū aīa/ſiue nāli pfectiōi relicta/poſſit cog̃ſcere trinitatē pſonaꝝ in diuinis.Et idē pōt q̄ri de angelo.Uī ꝙ ſic: qꝛ qui pōt cognoſcere aliquē actū cognoſcēdi pōt ēt cognoſcere obm vt eſt obm illi⁹ act⁹:nūc aūt aīa vel angelus ex ſua pfectiōe nāli/pōt cog̃ſcere actū btificū alteri⁹ aīe vel angeli:ꝛ obm illi⁹ act⁹ eſt de⁹ trinus.igit̄ ꝛc̄.ꝓbō maioris.act⁹ eſt nālis ſimilitudo obti.act⁹ ēt per ſe tēdit in obm.igit̄ qui cognoſcit illū actū pp vtrāqʒ cōditionē p̄dictā/ſequit̄ ꝙ cog̃ſcat obm. ꝓbatio minoris:po⁹ non īpedita:ſʒ ſue nāli pfectiōi relicta pōt cog̃ſcere qḋcūqʒ cōtētū ſub ſuo obiecto ṗmo ſiue adeq̄to:aliogn nō eſſet ſibi adequatū:ſʒ obm adequatū cōe/tā angelici intellectus/q̄ nr̄i/eſt ens in cōi.vel ſaltē ens līmitatū:actus aūt beatific⁹ creature ꝯtinet̄ ſub iſto obto ṗ.¶ Cōtra obm ſupnāle nō pōt creatura cog̃ſcere ex pfectiōe ſue nālis: qꝛ tūc nō eēt ſibi ſupnāle:nūc autē trinitas eſt obiectuʒ ſupernaturale:immo obiectum beatificum:igitur ꝛc̄.

Ad intellectū qōnis aliqua p̄mittenē.ṗ de pfectiōe nāli aīe vel angeli.Aīa humana/ꝛ ſi in q̄cunqʒ ſtatu:ſiue.ſ.nāe inſtitute/ſiue deſtitute/ſiue reſtitute/hēat eādē pfectionē nālē intelligendo de illa quā ex neceſſitate nāe reqrit:tñ ad pfectionē nālez ſupremam in ſolo tertio ſtatu attingit/in quo nō tm̄

A habebit ſupnālē pfectionē glīe:ſʒ ēt pfectionē ſupremā ipſi⁹ nature.Poſſet igit̄ itelligi qḋ/vel de illa pfectione nāli que ſemꝑ hētur:vel de iſta ſuprema.ꝛ tūc in ṗ intellectu/hn̄ ꝓprie dī/aīa relicta ꝛc̄.ſʒ in iſto 2⁹ itellectu/magis ꝓprie q̄rit̄ h̄ mō.An aīa ad pfectionē nālē ſupremā reducta/ex iſta pfectiōe poſſit ſic cognoſcere trinitatem.

¶ 2⁹ p̄mitto ꝙ aīam poſſe cog̃ſcere aliqḋ obm.vno mō pōt itelligi ipſaʒ poſſe recipere illā cognitionē. Alio mō ipſaʒ poſſe attingere in illā cognitionē:ꝛ h̄ vel ex ſe ſola vel ſaltē ex ꝯcurſu cāꝝ que nate ſunt cōcurrere nāliter ad illū effectū.Iſtoꝝ mēbroꝝ 2ᵐ īfert ṗᵐ:ſʒ nō ecōuerſo:qꝛ ad ṗᵐ ſufficit nuda capacitas:quō lapis per oppoſitū nō pōt cog̃ſcere:qꝛ repugnat ſibi recipe illū actum. Ad 2ᵐ aūt reqrit̄ ꝙ tali capacitati correſpondeat aliq̄ cā actiua nāliter/q. de 2⁹ difficultas eſt p̄ncipalr̄ in 2⁹ mēbro qōnis.iō de ṗ breuiter expediēdo poſſet cōcedi ꝙ ſi intellectus poſſibilis eſt ꝓpria po⁹ receptiua cuiuſcūqʒ intellectiōis:ita ꝙ lʒ reqrat̄ aliqḋ p̄uiū intellectiōi:nō tñ tanq̄

B po⁹ receptiua vel rō recipiendi:ſicut ſupficies ponit̄ rō recipiēdi coloꝝ:tūc qḋcunqʒ ens qḋ hʒ in nā ſua intellectū poſſem/pōt ex nā ſua cognoſcē qḋcūqʒ cognoſcibile/hoc ē recipē cognitionē ei⁹/q̄tū eſt ex pte ſui.¶ Tertio p̄mitto ꝙ cognitio intellectiua/de qua eſt qō,pōt itelligi pfecta aut iperfecta:ꝛ itelligo ad ꝓpoſitū/nō de perfectiōe inteſiua:ſʒ de pfectione ex pte obiecti:ꝙ.ſ.illa intelligat̄ pfecta qua attingit̄ obm ſub pfecta rōne ſue cognoſcibilitatis.h̄ eſt per ſe ꝓpria ꝛ diſtincta:ꝛ per oppoſitū/iperfecta dicat̄ illa qua attingit̄ tm̄ per accñs/vel

C tm̄ in aliq̄ cōceptu cōi vl̄ cōfuſo.¶ Itē cognitio diſtincta/vel eſt mediata/vl̄ imediata.dico imediatā/qñ obm nō mediāte aliq̄ alio obto itelligit̄ ꝑ qḋ vel in quo itelligat̄: ita ꝙ hic excludit̄ mediū cognitū:nō aūt mediū qḋ eēt p̄ciſe rō cognoſcēdi vel intelligēdi.¶ Ex iſtis ſeqt̄ ꝙ ad ſolutionē qōnis tria ſunt vidēda.ṗ de cognitiōe imꝑfecta.ſcḋo de cognitiōe pfecta imediata.ꝛ 3⁹ de cognitione mediata.ꝛ in qnolibet iſtoꝝ ad quā p̄t aīa vl̄ angelus attingere ex perfectione nāli vno mō vel alio intellecta.

T.c.11. De primo Intellect⁹ ſʒ phm̄ 3⁹ de aīa hʒ duplicē opationē.ſ.intelligētiā ſimpliciū/ꝛ intelligētiā cōpoſitoꝝ.ſ.cōponere ꝛ diuidere intellecta. ꝛ ṗª pōt eē ſine 2ª ꝛ non ſic econuerſo ꝛc̄.¶ Prio igit̄

D vidēdū eſt de ṗª cognitiōe/dico ꝙ aīa ex pfectiōe nāli/ēt quā hʒ in iſto ſtatu/ꝑ eſt inter tres ſtat⁹ īſim⁹:pōt hēre intellectionē iꝑfectā iſtoꝝ terminorum/deus ꝛ trinus: nō aūt pfectā.pōt eniʒ ex cognitiōe hui⁹ entis abſtrahēdo cog̃ſcere ens ſm ſe:ꝛ ſic de bono.ꝛ h̄ iſto mō quē tangit Aug⁹.8.de tri.c.3.Bonū h̄ ꝛ bonū illud/tolle h̄ ꝛ illḋ/ꝛ vide ipm bonū ſi potes.ita deū videbis:ꝛ ibidē inferi⁹ ſatis pʒ quō nō ſolū pōt cognoſci deus in iſto q̄ſi cōfuſo cōceptu boni:ſʒ in ꝯceptu quodāmō ꝓprio:ſi intelligit̄ bonū per eēntiā/vel bonū ſummū.vñ ait inferi⁹:ſi poteris ſine illis que pticipatiue bona ſunt pſpicē ipſuʒ bonū cui⁹ pticipatiōe ſunt bona:pſpexeris deū.¶ Cōſimilr̄ ꝑ h̄ verū pōt itelligi ipm verū.ꝛ ſʒ Auguſtinū ibidē.c.2. Deus vitas eſt.cū dī vitas mane ſi potes in intellectiōe veritatis:ꝛ ſi intelligas vitatē nō tm̄ in cōi:ſed per eēntiā/iam

niſ/ſʒ hēs ꝯceptū quodāmō ꝓpꝛiū deo. ℂ Secūdo dico ꝙ qḋcūqʒ trāſcendēs per abſtractionē a creatura cognita/pōt in ſua ındīa intelligi:⁊ tūc cōcipit de⁹ q̄ſi cōfuſe/ſicut alali intellecto hō intelligit. Sed ſi tale trāſcēdēs in cōi intelligit ſub rōne alicui⁹ ſpāliōꝛis perfectionis ꝑpura ſūmaʒ vel pmū vel infimū:iā hētur cōceptus ſic deo ꝓprius ꝙ nulli alij cōuenit. ℂ Cōſilr abſtrahēdo a numero ꝓpꝛie accepto:qui.ſ.eſt q̄ntitas diſcreta:rōnē ꝓpꝛie diſcretiōis/hīi pōt cōcept⁹ ei⁹ qḋ eſt trinitas. Et ad iſtū modū acq̄rēdi cognitionē ſimplicē iſtoꝝ terminoꝝ/deus ⁊ trin⁹ ſufficit nā aīe ēt in hoc ſtatu. ℂ Qḋ ꝓbat̄ ꝑ.q: fidelis ⁊ īfidelis ꝯdicētes ſibi de hac ꝓpoſitione. de⁹ eſt trin⁹ ⁊ vnus. nō tm̄ ꝯdicūt ſibi de noībus: ſed de cōceptibus:qḋ nō eēt niſi vterqʒ in intellectu ſuo hēret cōceptū terminoꝝ. ℂ Hoc z⁹ ꝓbat̄:q: fides/que diſtinguit iſtū ab illo/cū nō ſit hītus inclināns ad aſſentiēdū ex notitia terminoꝝ/nō eſt rō noſcendi terminos: ſʒ ꝑſupponit eoꝝ notitiā. ℂ 3⁹ pōt idē oñdi.q: abſtractio entis ab h ente:⁊ ſummi ab h ſūmo in ſenſibilib⁹ eſt nālis:⁊ iſta duo ſibi ꝯiūcta nō hñt repugnātiā:ꝓꝑ qḋ rō iſta ens ſummū/nō eſt rō in ſe falſa:ſicut logt̄ phs.5.metaph̄. c. de falſo:ꝙ illa rō eſt in ſe falſa cui⁹ ptes includūt repugnātiā:⁊ illa nō pōt cōcipi aliq̄ actu ſimplici intellect⁹:⁊ per oppoſitum/iſta/ens ſummū/pōt vno actu cōcipi:q: alterū iſtoꝝ nō repugnat alteri. ℂ Reſtat vlteri⁹ videre q̄liter aīa hñs notitiā de p̄dictis termis.ſ. de⁹ ⁊ trin⁹/poſſit ex nā ſua cog̃ſcere v̄itatē hui⁹ ꝓpoſitiōis. deus eſt trinus:⁊ cū poſſit intelligi de cōplexiōe hēri notitia credulitatis vel ſcie:⁊ hoc vel ſcie ꝓꝑ qd. vel qa. vidēdū eſt que iſtarū poſſit hīi de iſto cōplexo. deus eſt trinus. Dico ꝙ pꝛima.ſ. notitia credulitatis:ſalē acq̄ſite/pōt haberi ēt mō ex nālibus:hoc ꝓbat̄:q: ſm̄ Augu.ii. de ci.c.z. Ea que remota ſunt a nr̄is ſenſibus/qm̄ nr̄o teſtimonio ſcire nō poſſum⁹/de his alios teſtes reqrim⁹/eiſqʒ credimus a quoꝝ ſenſibus remota eē vel fuiſſe nō credim⁹. ⁊ idē.15. de tri.c.12. vl.23. Abſit vt ſcire nos negemus que teſtimonio didicim⁹ alioꝝ. Alioqn neſcim⁹ eē occeanū: neſcim⁹ eē terras atqʒ vrbes que celeberrima fama cōmēdat. ℂ Ex his ⁊ ſimilib⁹ auctoritatibus eius hēmus ꝙ credere poſſumus teſtimonio alioꝝ ēt tā firmiter vt illud credere dicat̄ apud eū/ſcire:igit̄ magis poſſumus ⁊ magis debem⁹ credē teſti magis veraci:⁊ adhuc magis cōitati q̄ꝫ ꝑſone ſingulari:nūc aūt eccl'ia catholica eſt cōitas maxime verax.q: illa maxie veritatē cōmēdat ⁊ mēdaciū repꝛhēdit.igit̄ eius teſtimonio certiſſime credi pōt.⁊ p̄cipue in illis in qbus illa plus dānat mēdacium: puta de his que ſunt fidei ⁊ moꝝ. ℂ Pōt igit̄ viator ex nā ſua/audita ⁊ intellecta cōi doctrina eccl'ie firma credulitate aſſentire his que ipſa docet de fide ⁊ moribus, inter que pꝛincipale eſt de trinitate in diuinis. De iſta credulitate acq̄ſita vʒ accipi:illud ad Ro.10. Fides ex auditu.ſ. ſane doctrine chꝛiſti:de qua ſubdit: Auditus aūt per ꝟbū chꝛiſti. de iſta ēt pōt accipi illud Augu. ꝯ epl'aʒ fundamēti.h. Ego inqt euāgelio nō crederē niſi me eccleſie catholice auctoritas cōpelleret. ℂ Sʒ vltra iſtā fidē acq̄ſitā habem⁹ fidē infuſam.⁊ ad illā habēdā:lʒ poſſit hō ex nālibus ſe diſponere:nō tn̄ ex nā intrinſeca: nec ēt ꝯcurrentib⁹ q̄buſcūqʒ cāis nāliter motiuis/intellectus ad eā pōt attigere:q: illā ſolus deus infundit qui nō eſt cā nāliter motiua alicuius intellectus cāti. ℂ Cōparādo fidē infuſam ⁊ fidē acq̄ſitā ad actū credendi/in hoc cōueniūt/ꝙ qñ inſunt eidē aīe/actus vnus ⁊ idē credendi elicit̄ ſm̄ inclinationē vtriuſqʒ:q: qñ ſunt due foꝛme que naturalr̄ iclināt ad actū in eodē operāte, vtraqʒ q̄ntum eſt de ſe neceſſario ⁊ ſemꝑ inclinat ad actū:⁊ ideo q̄ntūcūqʒ actus elicit̄. elicit̄ ſm̄ inclinationē vtriuſqʒ. Et ſi per h qḋ eſt actū credēdi inniti fidei iſti/itelligat̄ actū elici ſm̄ inclinationē eius:tūc cōcedēdū eſt ꝙ actus credēdi initit̄ vtriqʒ fidei. ℂ Eſt tn̄ dr̄ia vna q̄ntū ad h qḋ eſt actū elicere. iſta.ſ. ꝙ ex fide acq̄ſita ēt ſi ſola inſit/pōt elici actus credēdi. ſicut credimus certis articulis teſtimonio fidedigno aſſerentis:ad que tn̄ nō inclinat aliqua fides infuſa. Hereticus ēt in vno articulo diſſentiēs:alijs articulis credēdo:nō ex fide īfuſa:cū illa nō poſſit ſtare cū hereſi in quocūqʒ articulo. Sed ex fide ſolum infuſa nō pōt qs elicere actū credēdi/⁊ hoc de lege cōi:lʒ deus fidei infuſe aſſiſtēdo poſſet mouere intellectū ad aſſentiēdū actualr̄ illi/ad qḋ fides illa inclinat. ſʒ tūc forte nō ex ſola inclinatione fidei iſtius eliceret̄ actus ille:ſed ex motione diuina:⁊ multo magis de lege cōi ex ſola fide īfuſa nō pōt hēri act⁹ credēdi:hoc pʒ de puero baptizato:q: ſi poſtea nutriret̄ in deſerto/vel inter infideles/⁊ nullā hēret doctrinā de credēdis/nunq̄ꝫ actū rectū credēdi eliceret. Et rō eſt:q: fides infuſa inclinat ad credēdū ea que nō hʒ euidētiā ex terminis:nec icludūt aliquā euidētiā cōnexiōis terminoꝝ/ſi termini ſint apprehēſi ex ſenſibus. ℂ Contra. nec fides acquiſita includit taleʒ euidentiam. ℂ Reſponſionem quere alibi.

ℂ Rñdeo ſicut hīi pōt in.3.di.23.⁊.24. Fidē infuſam nobis ineſſe:eſt tm̄ creditū.iō nullo mō euidentiā facit. Acq̄ſitā experimur nobis ineſſe:qua mediāte obta credibilia/ſunt per auditū p̄ttia.⁊ ſic aliquo mō euidentia:lʒ ꝓpꝛie neutra ſit ex obecto euidens. Per īfuſaʒ ſine acq̄ſita nō pōt qs exire in actū. vt pʒ ſtatim ſupius. Euidētiā hʒ acq̄ſita ex teſtimonio reuelantis ſiue pꝛedicantis. — Additio. aliorum.

ℂ Alia dr̄ia eſt/q̄ntū ad hoc ꝙ eſt actū initi fidei:q: fides infuſa nō pōt inclinare ad aliqḋ falſuʒ. inclinat autē virtute luminis diuini cui⁹ eſt pticipatio:⁊ ita nō niſi ad illud qḋ eſt cōfoꝛme illi lumini diuino. Actus igit̄ credēdi in q̄ntū innitit̄ iſti fidei nō pōt cēdere in aliqḋ falſum. Sʒ fides acq̄ſita/cōiter initit̄ aſſertioni alicui⁹ teſtis qui poſſet deficere. ⁊ iō illa fides nō tribuit actui credēdi:inq̄ntū ſibi initit̄/qḋ nō poſſit ſibi ſubeſſe falſuʒ:frequēter tn̄ nō ſibi ſubeſt falſum:qñ.ſ. teſtis cuius teſtimonio innitit̄ in teſtificādo illud ſit verax. Et dixi cōiter/q: deo immediate reuelādi poſſet quis credere credulitate acq̄ſita. ſi aliud nō ſit verū reuelari a deo/q̄ꝫ actū credēdi vl̄ noſcēdi cāri imediate a deo in eo cui ſit reuelatio. Et qñcūqʒ ad idē inclinat fides īfuſa ⁊ acq̄ſita:tūc necē̄o acq̄ſite nō ſubeſt falſum:nō ꝙ hec neceſſitas ſit ex ipſa fide acq̄ſita:ſʒ ex īfuſa ꝯcurrēte cū ipſa ad eūdē actū. Innitit̄ igit̄ actus credēdi fidei infuſe tanq̄ꝫ regule certe ⁊ oīno infallibili a q̄ act⁹ habeat ꝙ nō poſſit eē falſus:ſʒ initit̄ acq̄ſite tanq̄ꝫ regule minus certe:q: nō per illā repugnaret actui ꝙ eēt falſus vel circa falſum obm̄. ℂ Cōtra iſtam dr̄iaʒ pōt argui ſic:qñ ad eūdē actū ꝯcurrit regl'a fallibilis:lʒ cū regl'a infallibili/ille actus nō eſt infallibilis. ꝓbat̄ ꝑ ſile:q: ex duab⁹ p̄miſſis q̄rū vna eſt necīa ⁊ alia cōtingēs/nō ſeqtur ꝯcluſio necīa. ⁊ rō eſt:q: qḋ depēdet ex plurib⁹/nō pōt eē ꝑfectioꝛis cōditiōis quocūqʒ illoꝝ: nūc aūt qcūqʒ actus credēdi ad hoc ꝙ eliciat̄ depēdet a fide acq̄ſita mouēte. igit̄ ſi illa ſit fallibilis: nunq̄ꝫ act⁹ elicitus erit ex p̄ncipio taliqn ſibi poſſet ſubeſſe falſum. ℂ Rñ. ad qḋcūqʒ inclinat lumē fidei infuſe/illḋ eſt determiate verū. ſi aūt ad idē incliner ſil̄ aliud qḋ q̄ntū eſt de ſe poſſet iclinare in falſuʒ nō ab illo alio:vt tale. ſʒ ab iſto lumie hēret̄ ꝙ i illo actu nō ſit deceptio. ℂ 3⁹ dr̄ia poſſet poni/que cōuenit cū pꝛima:que.ſ. eſt ꝙ nō ꝑcipio me inclinari in actū per fidē infuſaʒ/ſiue ſm̄ illā elicere actū:ſed tn̄ ꝑcipio me aſſentire ſʒ fidē acq̄ſitā vel eius

E

T.c.34.

F

G

H

I

Quē ad hoc in glo. repoꝛtanonū. ⁊ infra h dīſta.3.

K

pꝛincipiū.ſ.teſtimoniū cui credo:qꝛ ſi ꝑciperē me babe-
re actū ſm fidē infuſaȝ:ꝛ cū boc ſcirē ꝙ ſm fidē infuſaȝ
nō pōt bēri act⁹ niſi determiate verus:ꝑciperē ꝙ actus
me⁹ nō poſſet eē falſus:qꝛ ex b ſequiť ꝙ ꝑciperē ꝙ ob-
iectum actus non poſſet eē falſum: ꝛ tunc ſcirem illud.ſ.
infallibiliter cogſcerē illud eſſe verū:qd nullus expitur
in ſe vt credo/quātūcunqȝ aliquis bēat vtrāqȝ fidē:ꝛ ſm
vtrāqȝ aſſentiat.īmmō igiť credimus in vľi ꝙ tēdēs in
alqd cōplexū ſȝ inclinationē fidei infuſe/in boc nō poſ-
Aug. i fonte. ſet errare.qs aūt ꝛ qñ ſȝ/eā tēdit:nec ipſemet tēdēs ſcit/
nec alius:nec aliqs certitudinalr experiť. ℭ Cōtra boc
13.de tri.c.1. Nō ſicvť fides in corde in quo eſt ab eo cu-
ius eſt:ſȝ eā tȝ certiſſima ſcia clamatqȝ ꝯſcia.ꝛ poſt Illō
qd credere iubemur videre non poſſumus:ipſam tñ fi-
dē qñ eſt in nobis videmus in nobis. ℭ Rñ⁹: intelligit
ſic fidē videri/quō concedit aiam ſemꝑ ſe noſcere:nō ꝙ
ſemꝑ ſit act⁹ elicitus:ſed qꝛ ſemꝑ eſt ꝑfecta pñtia obti
actu intelligibilis.vñ ſubdit ibi rerū abſentiū pñs eſt fi-
des ꝛc.ita ꝙ gñaliter illud ad qd bȝ aia po³ accidētalē
ꝓpinquā noſcēdi:b Aug⁹ dicit eā noſcere. ℭ Alr dice-
reť ꝙ accipit fidē pro actu credēdi/de qua ibidē paruȝ
poſt dicit.Aliqñ rebus falſis accōmodať fides.boc eſt
L aliqs act⁹credēdi. ℭ De ſcia aūt qꝛ:dico ꝙ nō pōt aliqs
mō ex nālibus attigere ad ſic intelligēdū trinitatē in di-
uinis:qa nō pōt ſcire illud de cā per effectū demōſtratio
ne qꝛ:quo circūſcripto remanet in cā qcqd eſt neceſſariū
ad cāndū.ſed.circūſcripta/per ipoſſibile/trinitate/babe-
reť qcqd neceſſariū ē in deo ad cauſandū creaturā:qꝛ ꝛ
pncipiū formale cauſandi ꝑfectū ꝛ cōpletū/ꝛ ſuppoſitū
babēs illud pꝛincipiū formale ꝑfectū:vt pȝ in q̄dā qō-
Habet.ſ.q. ne pꝛebabita de boc mota.vñ aūt ad cauſationē ſufficere
8.ꝛ in.2.q.1. ſuppoſitū ꝑfectū babēs pncipiū formale ꝑfectū. ℭ De
ſcia ꝙo ꝓꝑ qd: dico ꝙ nō pōt aia mō ex nālib⁹ attigē ad
ſciēdū ꝓꝑ qd deū eē trinū:qꝛ notitia eius qd eſt ꝓpꝛijſſi-
M mū ſubiecto nō ꝯtineť virtualr pmo ꝛ euidēter niſi in ꝑ
ſe ꝛ ꝓpꝛio cōceptu ſubiecti/vel in ipſo ſubiecto ſic con-
cepto.eē trinū eſt buiuſmodi reſpectu dei.igiť non pōt
ſciri ꝓꝑ qd de deo niſi babito tali cōceptu dei:ſȝ talis nō
babeť pro ſtatu iſto de lege cōi.ſicut pȝ in pma ꝯcluſiōe
que fuit de ſimplici notitia terminoꝝ.pꝛobatio maioris:
qꝛ tale ꝓpꝛiū/aut ſcireť de ſubiecto ꝓpꝛio ꝛ per ſe ꝯce-
pto.ꝛ tūc pȝ ꝙitas illi⁹ maioris.aut ſcireť de ſubto cōce-
pto in vniuerſali vel indiſtīcte:ꝛ de ipo ſic cōcepto non
pōt ſciri ꝓꝑ qd niſi per cōceptū illius ꝓpꝛiū ꝛ diſtinctū.
Exēplū/eē primā figurarū nō pōt ſciri ꝓꝑ qd de aliqua
a.1.triāguli. figura in cōi niſi ꝑ mediū ꝓpꝛiū.ſ.per rōnē circuli.nec
pꝛio poſterio mirū:qꝛ pdicatū ꝓpꝛiū ad b ꝙ ſciať ꝓꝑ qd/regrit mediū
rū.1.c.13. ꝓpꝛiū. De iſto ſciri ꝓꝑ qd vere eēnt due pme cōcluſio-
nes/que poſite ſunt ſupꝛa in q̄ſtiōe de oipotētia.ſed non
q.7. ſunt bic ad ꝓpoſitū.qꝛ bic tñ queriť de notitia poſſibili
modo ſic baberi ex naturalibus.

De ſcdo pꝛīcipali lȝ notitia per ſe ꝛ ꝓpꝛia
N ꝛ imediata poſſit diſtin-
q.6.ꝛ.13.ꝛ i gui in intuitiuā ꝛ abſtractiuā/de qua diſtinctiōe prius eſt
2.di.3.q.9.ꝛ babitū.tñ de vtraqȝ vñ iſta ꝯcluſio tūc tenēda ꝙ aia nō
in.3.di.14.q. pōt attingere ad notitiā dei ꝓpꝛiā ꝛ imediatā ex ꝑfectio
3.ꝛ ſuper.7. ne ſua nāli/ēt pro quocūqȝ ſtatu nāe:ꝯcurrētib⁹ ēt qui-
meta.q.15.ꝛ buſcūqȝ cauſis nāliter motiuis ipſi⁹ aie ad cognoſcēdū.
18. ꝛ idē diceret de angelo.Et rō eſt:qꝛ omnis talis intelle-
ctio.ſ.per ſe ꝛ ꝓpꝛia ꝛ imediata regrit ipſuȝ obiectū ſub
ꝓpꝛia rōne obiecti pñs/ꝛ b vel in ꝓpꝛia exiſtētia.pu-
ta ſi eſt intuitiua.vel in aliquo ꝑfecto repñtāte ipſum
ſub ꝓpꝛia ꝛ per ſe rōne cognoſcibilis/ſi fuerit abſtracti-
ua.deus aūt ſub ꝓpꝛia rōne diuinitatis nō eſt pñs ali-
cui intellectui creato niſi mere volūtarie.de pñtia reali

pȝ per illō Ambꝛ.ſuꝑ lucā.in eius pñte ſitis eſt videri
cu⁹ nāe nō eſt videri/ſi vult vi:ſi nō vult nō vi.optime Idem babe
diť/ꝙ ei⁹ nāe nō eſt videri.ſupple a creatura:qꝛ eius nā Aug⁹ de vi
nō eſt cā nāliter actiua bui⁹ viſionis:nec ēt aliq̄ nā crea- dendo deū.
ta/que eſt nāliter actiua/pōt eē cā bui⁹ viſiōis vel ꝑfecte
pñtie obti:qꝛ nō pōt cōtinere in ſe ꝑfecte eēntiā illā ſm
entitatē ſuā.igiť nec ſm ſuā itelligibilitatē. ℭ Per ideȝ
etiā pȝ:ꝙ nibil creatū pōt eē cā ei⁹ pñtie ēt abſtractiue
apud intellectū:qꝛ nō pōt cāre aliqd qd ſit repñtatiuuȝ
ꝓpꝛiū ꝛ ꝑ ſe diuinitatis ſub ꝓpꝛia rōne cogſcibilis:qꝛ tale
repñtatiuū nō pōt cāri niſi/vel ab ipſomet cogſcibili:vľ
ab aliq̄ ꝑfecte cōtinēte ipȝ ſub rōne ſue cogſcibilitatis.
ℭ Et ſi igiť de⁹ poſſit cogſci per aliqd repñtatiuū:illud
tñ nō poſſet cāri niſi imediate ab ipo deo illud volunta-
rie cauſante. ℭ Cōtra iſtud.qcqd per ſe ꝯtineť ſub pmo
obto nāli alicuius po²:ad illud po⁹ pōt nāliter attingere:
aliogn obm pᵐ nō eēt adeq̄tū po²:ſed trāſcēdēs in rōne
obti.nūc aūt ens/qd eſt pmum obm nāle intell's/vlſime
cōuenit ipſi deo.igiť ꝛc. ℭ Diceret ꝙ obm primū nāle Uide vv.1.1.
pōt dupľr intelligi.vno mō ad qd po⁹ inclinať.Alio mō q.2.ꝛ bic.q.
ad qd po⁹ pōt nāliter attingere.ſ.ex cōcurſu cāru nāliū. 1.ꝛ alibi ſepe.
Ens in ſua cōitate/ſiue ſit vniuocatiōis ſiue analogie.nō O
curo mō.ꝛ ſi ponať obm adeq̄tū cuiuſcūqȝ intell's crea-
ti/loquēdo de obto adeq̄to pᵒ mō:nō tñ de obto adeq̄to
2⁹ mō:imo ſic pro quocūqȝ ſtatu/cuiuſcūqȝ itell's creati
pciſe eius limitatū eſt obm adeq̄tū:qꝛ pciſe illō pōt atti-
gi virtute cāe nāliter motiue intell's. ℭ Sȝ nec ens ad-
buc in tāta cōitate acceptū eſt obm nāle intell's bumani/
vt videnť aliq dicē: ſȝ ſpecialr q̄dditas rei mālis.Ad qd
ponit talis rō:po⁹.n.ꝓportionať obto.Triplex āt poniť
po⁹ cognitiua.q̄dā oīno ſepata a mā ꝛ in eēndo ꝛ in cog-
ſcēdo/vt intell's ſube ſepate.Alia cōiūcta mā:ꝛ in eēn-
do:ꝛ in opando/vt po⁹ organica: ſicut ſenſus. 3⁹ que eſt
forme bñtis eſſe in mā:ſed ipſa nō vtiť mā ſiue organo
māli in opando.talis eſt itell's nr̄.Iſti triplici po² correſ-
det triplex obm ꝓportionatū.pᵒ q̄dditas ſepata oīno a
mā.ſcđe ſingulare oīno māle.tertie igiť correſdet q̄dditas
rei mālis:que lȝ ſit in mā:tñ nō cogſciť vt in mā ſinglari.
ℭ Sȝ ꝯ arguiť:qꝛ ſi illud intelligereť de ꝓpꝛio obto in- Tho.1.p.ſ.
tell's būani vt eſt talis po²:ſeq̄reť ꝙ itell's bri bēret q̄ddi q.12.ar.4.ꝛ
tatē rei mālis ꝑ obto adeq̄to:vel ſi nō:nō maneret eadē q.85.art.1.
po⁹ que mō:quoꝝ vtrūqȝ eſt falſuȝ. ℭ Nec valet dice-
re ꝙ eleuať ꝑ lumē glie.nullus enȝ babit⁹ eleuās po³
pōt bře obm qd trāſcēdat pᵐ obm po²:qꝛ tūc ille bitus
nō eēt illius po²:ſȝ vľ eēt in ſe po²:vľ faceret po³ eē aliā
ab iſta:ſic bēret aliud obm pmū. ℭ Dico igiť ꝙ obm nā-
le:boc eſt nāliter attingibile adeq̄tū itellectui nr̄o.ꝛ ſi ꝑ
ſtatu iſto ſit q̄dditas rei mālis:vľ forte adbuc ſpāli⁹/q̄d- P
ditas rei ſenſibilis/itelligēdo/nō de ſenſibili ꝓpꝛie ſolū:
ſȝ ēt de incluſo eētialr vel virtualr in ſenſibili:tñ obm
adeq̄tū intellectui nr̄o ex nā po²/nō eſt aliqd ſpāli⁹obto
intell's angelici:qꝛ qcqd pōt intelligi ab vno ꝛ ab alio:ꝛ
b ſaltē cōcedere dȝ theologus qui ponit iſtū ſtatū nō eē
nālē/nec iſtā ipo³ itelligēdi/reſpectu multoꝝ itelligibi-
liū/eē nālē ſȝ penalē.Iuxta illō.15.de tri.27.vel.82.cer-
ta ingt oculis tuis interioꝛibus lux illa mōſtrauit.illa.ſ.
eterna de qua ibi locut⁹ eſt:ꝛ ſubdit.q̄ igiť cā eſt cur acie
fixa lucē ipaȝ videē nō poſſis:niſi vtiqȝ īfirmitas:ꝛ qs cā
tibi fecit:niſi iniqtas.ꝛ de boc ſupꝛa ibidē.O tu aia mea
vbi te ſentis eſſe:vbi iaces:ſequit.agſcis recte te eē in b Luce.10.
ſtabulo/quo ſamaritan⁹ille pduxit illū quē reperit mul-
tis a latronib⁹īflictis vulnerib⁹ ſemiuiuū relictū. ℭ Tñ
pbs qui ſtatū iſtū diceret ſimpľr nālē boī: nec aliū exp-
tus erat:nec rōne cogēte cōcluſit.diceret forte illud eſſe
obiectū adequatū intellectus bumani ſimpľr ex natura
talis

taliſ potētie/qḋ percepit ſibi eē adequatū pro ſtatu iſto.

Contra iſta arguit̄. ꝙ ens nō tm̄ limitatū: ſꝫ illimitatū ſit obm̄ nāliter motiuū intellectus creati: ita ens vt eſt indifferēs ad vtrūqꝫ erit obm̄ adequatū nāle.ſ.per actionē cāe nāliter agētis attigibile. ℂ Et arguit̄ ꝓ ſic. eiuſdē obti ꝑmi accepti ſm̄ ſuā totā indr̄iam: ad poᵃˢ quā ꝓ reſpicit acceptā ſm̄ ſuā totā indr̄iaꝫ: eſt idē modus ſe habēdi in mouēdo.ſ.nāliter vl̄ nō nāliter. nūc aūt ens illimitatū mouet nāliter aliquē intellm̄ vt diuinū. igit̄ ſili mō mouet quēlibet itellectū. Alia eſt minor iſta. aliqḋ ens mouet nāliter itellectū cātū. ꝛ ſequit̄. igit̄ qḋlibet ſili mō mouebit. Maior iſta ꝓbat̄/ꝓ inducendo de potētijs ꝛ obtis eaꝝ ꝑmis: ꝛ per ſe obtis cōtētis ſub illis ꝑmis. ꝓbat̄ 2ᵒ/qꝛ obm̄ ꝓpriū ſm̄ totā ſuā indr̄iam eſt adeq̄tū obm̄ ꝛ reſpicit poᵃˢ ſuā ſm̄ totū genus ſuū vt ꝓprius extremū. Aliqs igit̄ eſt modus ꝓpriꝰ ſꝫ quē h̄ extremū reſpicit illḋ. Ille igit̄ idē modus ſaluabit̄ inter q̄cūqꝫ extrema p̄ticulr̄ cōtenta ſub iſtis ꝑmis extremis: qꝛ p̄ticularia extrema. ꝛ ſe reſpiciūt ſꝫ h̄ ꝙ icludūt ꝑᵃ extrema: ꝛ ita ſe reſpiciūt eodē mō quo illa ꝑma. ℂ ꝓ. Oīs actꝰ ꝓcedēs actū volūtatis eſt mere nālis. nūc aūt actio eēntie diuine etiā vt eſt obm̄ mouēs intellectū creatū ꝓcedit actū volūtatis. igit̄ ꝛc. ꝓbatio minoris: qꝛ eēntia vt eēntia eſt obm̄ beatificū: nō aūt eēntia vt volūtas: vel vt volēs. igit̄ mouere ad actū btificū cōuenit eēntie rōne qua eēntia eſt: ꝛ per ꝯñs illa erit ꝓor actiōe volūtatis. ℂ Cōfirmat̄. qꝛ ſi per ipoſē deꝰ nō eēt volēs eēntia ſua naturalr̄ moueret intellectū ad videndū ipſaꝫ. igit̄ ꝛ mō ſimilr̄ mouebit: cū nō moueat inq̄tū volēs. ſicut nec eſt ꝑᵐ obiectū inq̄tuꝫ volens. ℂ ꝓ. Obiectum oē gignit notitiā actualē ſui. ꝛ iſta gignitio eſt nālis/ꝓp qḋ genitū dr̄ ꝓles ſm̄ Augu. 9. de tri. c. vlti. igit̄ iſta viſio eēntie in intellectu bti naturalr̄ gignet̄ ab illa eēntia. ℂ ꝓ. Si voluntas neceſſario cōcurrit cū eēntia in rōne ꝑncipij motiui ad actū beatificum intellēs creati: quero q̄s eſt ordo eēntie ꝛ volūtatis in mouēdo: voluntas.n. nō pōt dici rō motiua ꝑᵃ: ꝛ eēntia ſcḋa/q̄ſi virtute eius mouēs. opꝫ igit̄ dare ecōuerſo.ſ. ꝙ eēntia ſit prima rō motiua: ſꝫ pᵃ rō motiua in mouēdo tenet ſuuꝫ ꝓpriū modū mouēdi. nō eniꝫ determinat̄ ad mouēdū per illḋ qḋ ſcḋm eſt. ſꝫ determinat ipſum ad mouendū. ſicut videmus ꝙ actiuū nāliter quantū eſt de ſe neceſſario agit: in illa tm̄ actione in qua ſubiacet voluntati nō neceſſario agit: ſꝫ pōt cōtingenter agere ꝛ nō agere: nō quidē ex ſe: ſed ꝓp cōtingentiā in volūtate ad agēdū. ℂ Similiter ſi volūtas in agēdo ſubiaceret ꝑncipio nāliter actio determinaretur ab illo ad determinate agendum.

Hic intelligēdū eſt ꝙ motio omnino prima in entibus eſt neċio nālis: qꝛ omni motioni voluntatis eſt alia ꝓſuppoſita. Et ſi aliq̄ motio in entibus eſt nō nālis: maxīe motio volūtatis eſt nō nālis. ℂ Itē aliq̄ motio pt̄ itelligi eē ad terminū ſimplr̄ infinitū. aliqua aūt ad terminū finitū vel ad infinitū includēte finitū: ꝛ illa que eſt ad terminū ifinitū ſimplr̄ eſt ꝓor: qꝛ nō pōt infinitū ꝓexigere finitū. Sicut igit̄ loq̄ poſſumus: ſꝫ iꝓꝓprie/accipiēdo motionē extenſiue: aſſignari pōt ordo motionū in entibus: ꝛ ſic loquendo/oino ꝑmū mobile motiōe nāli/extēſiue loquēdo eſt intellectꝰ diuinus. ꝛ iō ꝑmū motiuū motione nāli/eſt eēntia diuina/vt eſt ꝑmū obm̄ intellectus ſui. igit̄ oino ꝑma motio eſt nālis motio intellectus diuini a ſuo obiecto: ꝛ cū nāle mouēs moueat mobile inq̄tū pōt. illud aūt obiectū pōt mouere ad intellectionē actualē ſui: ꝛ h̄ in intelligētia ingenita illiꝰ ꝑſone in qua ꝓ eſt eēntia: ꝛ ad actualē notitiā ſui genitā: ad vtrūqꝫ nāliter mouebit: ſꝫ ordie q̄dā: qꝛ qḋ eſt alicui ꝑnᵐ opandi opatione imanēte: ꝛ ꝓducēdi ꝓductū diſtictū/quodāmō eſt priꝰ ꝑnᵐ opandi. ℂ Si dicas ꝙ ꝓductio imanet in diuinis ſicut opatio. ℂ Rñ. ꝓductio nō imanet q̄tū ad terminū. opatio aūt oino imanet. ℂ Silr̄ eēntia eſt nāle motiuū ad itelligēdū qḋcūqꝫ intelligibile ſimplex: ſꝫ nō niſi prius illa eēntia ſit in oibus ſuis ſuppoſitis: nō q̄dē ꝙ ſine h̄ eēt defectꝰ ꝑncipij actiui: ſed ex parte termini reqrit̄ ordo. Sic igit̄ cōpleta eſt actio mere nālis: ꝛ ad terminū oino ꝑmū.ſ. infinitū vbi motio oino ꝑma eſt elicere vel q̄ſi elicere intellectionē in intelligētia ꝑna: ꝛ huic ꝓxia eſt gignere ꝟbū. ℂ Hāc ſeqtur actio que nata eſt eē ad terminū oino ꝑmū: puta ad eēntiā ꝑmā cōicandā: que lꝫ non ſit nālis: tn̄ eſt oino neceſſaria. ꝛ hec eſt motio volūtatis: ꝛ hec q̄ſi ē duplex.ſ. ad amare ſimplex/ꝛ ēt ad amorē ꝓcedētē. ꝛ hec duplex motio voluntatis corrñdet duplici motioni nāli/que dicta eſt eē in intellectu ad intelligere ꝛ dicere. ℂ Cōtra. actio nālis in eodē ꝓcedit actionē nō nālē. nūc aūt/per te actiōe nāli intellēs diuinꝰ intelligit creabilē: igit̄ iſta actio precedit oēm actionē volūtatis. ꝛ ita ſpirationē ſpiritus ſancti. ℂ Rñdeo. maior eſt ꝟa/loqnēdo in eodē ordine ex parte termini. hic aūt eſt alius ordo ex p̄te primi termini ꝛ ſecūdi. ꝛ iō nālis in vno ordine ſeqtur nō nālem in alio ordine. prima eniꝫ diſtinctio ordinuꝫ attendit̄ ex p̄te terminoꝝ. 2ᵒ ex p̄te ꝑncipioꝝ q̄tū ad modū ꝑncipiādi. ℂ Cōtra. ordo ꝑncipioꝝ eſt ꝓor ordine terminoꝝ. ſicut ꝛ ꝑncipiū termino. nā per ꝑnᵐ terminus ꝓducit̄ vel cōicat̄. ℂ Rñ. ꝯñs verū eſt de termino totali qui ſimplr̄ capit eſſe. nō aūt de termino formali qui ſolūmō capit eē ſꝫ qd. ℂ Cōpleto aūt toto iſto ꝓceſſu origis reſpectu ꝑmi termini.ſ. eēntie diuine cōicāde: ſeqtur ordo aliꝰ reſpectu termini ſcḋi eēntie.ſ. creabilis. ꝛ q̄dē eēntia ipa diuina in iſto ſcḋo ordine mouet ꝓ ad intellectionē ſimplicē oīs intelligibilis. ꝛ hec intelligētia vt iā eſt in tribꝰ ſuppoſitis. non aūt mouet ad diſtinctā notitiā veritatis cuiuſcūqꝫ cōplexionis: qꝛ ſi moueret determinate ad cognoſcēdā alterā p̄tē in futuris cōtingētibus: cū nāle mouens neċio moueat: ſequit̄ ꝙ intellectus diuinus neċio intelligeret hāc p̄tē ꝯdictionis fore verā: ꝛ ita vel poſſet errare: vel oppoſitū nō poſſet euenire: ꝛ tūc nō eēt contingens ſꝫ neċiū: illud qḋ ponit̄ eē contingēs. ℂ Si q̄rat̄/cū idē videat̄ eē ordo cuiuſcūqꝫ intelligibilis ad ꝑmum intelligibile/quare ꝑmū nō eque neċio mouet ad cognitionē cuiuſcunqꝫ. ℂ Rñ. naturaliter mouet: ꝛ per ꝯñs neceſſario ad cognitionē cuiuſcūqꝫ qḋ eſt poſē naturalr̄ ꝛ neċio cognoſci. huiꝰ eſt quodcūqꝫ obm̄ ſimplex. ꝛ etiā qḋcūqꝫ cōplexū verū neċium. non aūt tale eſt aliqḋ cōplexū de exn̄tia cōtingētium: qꝛ nō eſt natū eē determinatum ad veritatē. ℂ Et ſi queras q̄re nō neċio mouet ad talē cognitionē de cōplexo habēdā q̄lis poſſet hri de eo. ℂ Rñ. aut moueret ad cognoſcēdum ſub diſiunctione hoc fore vel non fore: ꝛ hec cognitio nō eſt determinata de altera p̄te. Aut ſi moueret determinate ad cognoſcēdū alterā p̄tē/illa neceſſario eēt determinata. ℂ Cōpleto igit̄ toto ordie motiōis neċie ſequit̄ motio ꝯtigēs. illa nō pōt eē per ꝑncipiū nālis motiōis: qꝛ illius nō eſt niſi neċio mouere. igit̄ opꝫ illius motionis principiū ponere volūtatē. Et ſit huiꝰ motio cōtingēs ordinate. ꝓ ad intra: qꝛ niſi ipa volūtas determiet̄ in ſe ad volēdū alterā p̄tē/nūq̄ determiabit aliqd ad ex̄. ꝓ igit̄ determiat ſe ad volendū hoc fore determinate. 2ᵒ ex hoc intellectus vidēs iſtā determinationē volūtatis ifallibilē/nouit hoc eē futurum. ecōuerſo igit̄ eſt in motione neceſſaria ꝛ contingente: qꝛ in neċia primuꝫ ꝑnᵐ eſt nāle. ꝛ iō ꝓ nāliter determinat̄ ad ꝓpriaꝫ actionē. In contingente aūt/primū

Difficultates notabiles.

Digreſſio ꝓfundiſſima theologica fundamētalis vbiqꝫ notanda.

Nō pcāt: ꝙ intelligit alitiona.

Cā notabilis paucis manifeſta ꝓbantibꝰ atqꝫ theologis.

a.l. ꝛ nō mouet. a.l. ſi aūt mouere.

Q R S T

principiū eſt liberū:cuius actionē in p̄mo ordine ſequitur
nālis. Cōpleta ∂o motōe ꝯtīgēte ad itra ſequit̄ motio ad
extra. Jlla igit̄ tota eſt cōtingens:ꝛ per ꝯñs immediate
ipſius volūtatis vt p̄cipij.nullū igit̄ intellectū creatuꝫ
mouet eēntia vt eēntia tanq̄ȝ motiuū per modū nāe:ſed
oēm intellectionē illius eēntie,q̄ꝫ nō cauſat aliqd̄ crea/
tum,cauſat imediate volūtas diuina. ¶ Per hoc pꝫ ad
V argumēta iam facta in ꝯriuꝫ. Maior eniꝫ p̄mi argumēti
dꝫ ſic intelligi,quācunqꝫ po^{t} immediate mobilē a tali
obiecto ipſuꝫ obiectū vniformiter mouet. ¶ Nunc aūt
quātuꝫ ad p̄mā minorē,eēntia diuina eſt motiua imme/
diate ſui intellectus:ſꝫ nō intellectus creati:q2 itellectus
diuinus eſt primū mobile oīno,ꝛ iō p̄ mouet̄ a p̄ma for/
ma motiua.ꝛ nihil aliud eſt imediate mobile a p̄ma for/
ma motiua:q2 nō pōt immediate mouere niſi p̄ mō mo/
tionis:ꝛ nihil aliud natū eſt ſic moueri. Si igit̄ cōcludas
ꝙ eēntia diuina eodē mō mouet oēm itellectū:ꝯcedat̄,
quē imediate mouet:ſꝫ ille eſt ſolus intellectus diuinus:
vt pꝫ ex dictis. ¶ Alia aūt mior.ſ.ꝙ obm creatū nāliter
mouet:vera eſt de intellectu quē imediate mouet.falſa aūt
eēt,ſi aliquē intellectū moueret mediāte actu volūtatis:
q2 illū nō nāliter moueret:ſicut ſi volūtas mea poſſit li/
bere cāre intellectionē eēntie mee in te. Sꝫ iſto mō for/
te nō eſt de aliqua eēntia ꝛ volūtate creata:q2 quelibet
eēntia eſt imediate motiua intell's creat̄:ꝛ iō motiōe nā/
X li.nulla aūt volūtas creata eſt motiua ad intellectioneꝫ
perfectā alicuius eēntie vꝛ eſſentia eſt:q2 nec perfecte eā
cōtinet eminēter vel virtute:ꝛ q̄liter cūqꝫ ſit de obiecto
creato mouente intellectū nāliter:pꝫ p̄us ꝙ nō eſt eadē
rō de eēntia diuina:q2 ipſa nō eſt imediate motiua alicu
ius intellectus niſi p̄mi. ¶ Ad aliud dico ꝙ mouere ad
Z actū beatificū nō eſt ꝓpri^{9} actus illi^{9} eēntie diuine:neqꝫ
eſt p̄us actu volūtatis:imo eſt ꝓprie act^{9} illi^{9} volūtatis.
eēntie eni vt quodāmō p̄or volūtate:lꝫ ſit obm p̄^{m} ꝛ ime
diatū illi^{9} viſiōis in rōne terminātis:tn̄ nō eſt obm ime/
diatū in rōne mouētis:ſꝫ tn̄ mouēs remotū,ꝑ q̄to mo
uet intellectū diuinū ad viſionē p̄cedētē illō velle,quo mo
uet̄ itell's michaelis ad viſionē. ¶ Et ꝑ h̄ pꝫ ad ꝯfirma
tionē ibi poſitā:q2 ſi illa eēntia nō eēt formal'r volēs,ni/
hil oīno poſſet cāre ad extra nihil poſſet cāre niſi natu/
ral'r:ꝛ q̄cūqꝫ extriſeca:cū ſit formal'r poſſibile nō poſ/
ſet eē a neceſſario,niſi ꝯtigēter. ¶ Ad 3^{m} dici pōt:ꝙ eēn/
tia nō hꝫ rōnē motiui ad viſionē ſui in intellectu creato:
niſi inquātuꝫ p̄ſupponit̄ ipſaꝫ,mouiſſe itellectū diuinū
ad viſionē,que p̄ſupponit̄ ipſi velle diuino motiuo in/
Y tellectus creati:nō igit̄ ſe hn̄t eēntia ꝛ volūtas vt mouēs
ſup^{9}ius ꝛ inferi^{9},ꝓprie loquēdo,ſic itelligēdo ꝙ vtrūqꝫ
attigat ipſuꝫ motū:ſꝫ tn̄ volūtas attingit intellectū crea
tum:tn̄ p̄ſupponit motionē intellectus diuini ab ipſa eſ/
ſentia,ſine qua ipſa volūtas nō haberet illud velle quo
Arg^{m} ſubti/liſſimum. mouet. ¶ Si arguit̄ cōtra hoc:q2 volūtas vt voluntas
nō pōt mouere niſi ad vidēdū volūtatē vt volūtas eſt.
nō aūt ad vidēdū eēntiā vt eēntiā:nūc aūt videre volū/
tateꝫ vt voluntas eſt:ꝛ nō eēntia vt eēntia eſt:nō eſt vi/
dere obiectū beatificū.ꝓbatio minoris:q2 ideꝫ eſt obie/
ctū beatificū intellectus creati ꝛ intellect^{9} diuini. Jntel/
T lect^{9} aūt diuin^{9} nō beatificat̄ in vidēdo volūtatē vt vo/
lūtas eſt:q2 volūtas nō eſt primū obm intell's ſui:ꝛ non
beatificat̄ niſi attingēdo primuꝫ obm.ꝓbatio maioris:
q2 cū volūtas ſit quaſi poſterior ipſa nā:q2 ꝓprietas nō
pōt eē p̄ncipiū cauſandi ꝑfectā viſionē eēntie vt eēntia
eſt:q̄ quodāmō eſt p̄or ꝛ perfectior. Juxta illud Dam.c.
Aa 12.totū in ſe in ſeipſo cōprehēdens hꝫ eē velut quoddaꝫ
pelagus ſubſtātie infinitū ꝛc. ¶ Ad iſtud dico.ꝙ q2 vo/
luntas eſt ꝑfecte idē cū eēntia:ideo pōt eſſe principium

motiuū ad videndū eēntiā vt eēntia eſt.negāda eſt igit̄
illa maior.verū q̄dem eſt qd̄ ibi affirmat̄.ſ.ꝙ voluntas
pōt eſſe p̄ncipiuꝫ motiuū ad videndū voluntatē vt vo/
luntas eſt.falſum aūt eſt qd̄ ibi negat̄.ſ.ꝙ nō pōt eē p̄n/
cipiū ad videndū eēntiā vt eēntia eſt. ¶ Ad ꝓbationē
maioris dico:ꝙ prioritas illa eſt quaſi p̄oritas funda/
mēti:ſꝫ illud fundamētū nō ſolū eſt perfecte idē cū illo
qd̄ intelligit̄ fundari in eo:ſed ēt illud hꝫ ꝑfectionē for/
malē formal'r infinitaꝫ.ꝑꝑ qd̄ perfecte idētice ꝛ vnitiue
cōtinet perfectionē fundamēti:ꝛ ꝓpter iſtā rationē pōt
voluntas eē principiū cōicādi eēntiaꝫ:q2 ipſa eſt idētice
oīno eiuſdē ꝑfectiōis cū eēntia. ¶ Ad aliud poſſet dici:
ꝙ Aug^{9} loquit̄ ibi de notitia que eſt verbū.vn̄ cuꝫ dixiſ/
ſet.naſcit̄ proles ipſa notitia. ſubdit in fine capituli. Eſt
quedam imago trinitatis ipſa mēs ꝛ notitia eius que eſt
ꝓles eius:ac de ſeipſa verbū eius ꝛ amor tertius.hec ille.
Nō igit̄ quecūqꝫ notitia actualis obti eſt verbū eius:ſꝫ
illa ſolū que de ipſo naſcit̄ tanq̄ȝ ꝓles:hoc eſt nō tn̄ eſt Bb
nālis ſimilitudo eius ſed nāliter gignit̄ ab ipſo naſcēdo.
notitia igit̄ actualis que ꝓducit̄ imediate per volūtatē
nō eſt verbū obiecti:q2 ꝛ ſi ſit ſil'itudo naturalis obti:nō
tn̄ eſt nāliter genita. ¶ Et ꝑꝑ iſtud poſſet dici:ꝙ beatus
nō hꝫ ∂bū de deo:q2 ꝛ ſi illa viſio ſit imago diuine eēn/
tie ipſam nāliter repreſentans:nō tn̄ eſt imago nālis nā/
liter ab ipſa ꝓcedens:ſꝫ illius eēntie eſt tn̄ vnicum ver/
bū:ꝛ hoc in ſolo intellectu increato:in quo ſolo pōt eſſe
notitia ipſius obiecti nāliter genita. ¶ Al'r poſſet dici
ad illud.9.de tri.cū dicit Aug^{9} ꝙ oīs res quācūqꝫ cogno Cap. vii.
ſcimus cōgenerat in nobis notitiā ſui:qd̄ vel intelligitur
de re quā nāliter cognoſcimus:hoc eſt ex cauſis nāliter
motiuis intellectus noſtri.illa quidē in ſeipſa vel in cau/
ſis ſuis congenerat:hoc eſt naturali fecunditate ꝛ neceſ/
ſitate cāt in nobis tanq̄ȝ nālem ſimilitudinē notitiā ſui.ꝛ
ſic verbū nō gignit̄ niſi de memoria.nūc aūt obm qd̄ ſit
cognitū per actū volūtatis nō opꝫ preeſſe in memoria:
vl' ſaltē nō agit vt preexiſtens in memoria. Sic igit̄ mō
dicto ſaluat̄ ꝓprie rō ∂bi. ¶ Uel ſi hoc qd̄ ait.oīs res
extendat̄ ēt ad eēntiā diuinā:tūc illud qd̄ ſeqtur.ſ.cōge/
nerat notitiā ſui,dꝫ intelligi,vel formal'r pro obiecto nā/
liter motiuo,vel equalēter pro obiecto increato:q2 ipſum
vel per ſe,vel per aliquid ſibi idē:cauſat in nobis noti/
tiā ſui:que equalet in ꝑficiēdo intellectū:ac ſi eſſet ꝓles
nāliter genita:q2 eſt ſimilitudo nāliter ducēs in obm:ſi/
cut ſi eēt ab obto nāliter expſſa. ¶ Dic vī ſeq ꝙ eēntia Cc
nō eſt repſentatiua ſui michaeli p̄us nā q̄ȝ viſio eius cau
ſat̄ in michaele:igit̄ multo magis nō eſt repreſentatiua
alicuius alterius:ſꝫ taꝫ ipſa q̄ȝ alia ꝯtingēter repſentant̄
per actū volūtatis:ita ꝙ ipſuꝫ repſentare nō eſt p̄cedēs
q̄uocūqꝫ ipaꝫ itellectionē obti,qd̄ dꝫ repſentari. ¶ Sꝫ
ſi querat̄ hic repſentatio quodāmō prior actuali intelle/
ctione illa tn̄ mō inuenit̄ in memoria.ꝛ in memoria di/
uina nihil ꝓprie eſt niſi obm qd̄ quaſi tribuit actū p̄mū
ſiue imediatū actui 2°.ſ.intellectioni actuali.illud aūt ſic
actuās eſt p̄titia cōpleta p̄mi obti.ſ.eēntie diuine. ¶ Cō/
tra:q̄uo igit̄ beat^{9} videt obm ſcd̄ariū in ipſa eēntia,ſi nō
eſt aliquo mō ibi repſītatū.ꝛ nō repſītat̄ ſibi in volūta/
te:q2 volūtas nō eſt ſpeculū in quo videat̄,ſꝫ per volūta
Speculū in gloria. teꝫ manifeſtet̄. ¶ Rn̄deo. lapis vī in eēntia diuina.nō
vt in ſpeculo in quo relucea vt obm p̄ſens:ſꝫ ipſa eſſen/
tia ſe ſolā ꝛ ſoli ſuo intellectui ſe repſentat an̄ actū intel/
ligēdi:ſꝫ lapis vī in eēntia diuina:vt obiectū ſecūdariuꝫ
in p̄mo obiecto:nō q̄dē motiuo ad intellectionē ſecundi:
ſicut mouet intellectū ꝓpriū:ꝛ ſicut intellectū noſtrum
mouet p̄ncipiū ad cōcluſionē:ſed ordine primi obiecti ꝛ
ſcd̄i terminātis quodā alio.ſ.voluntate mouente ad iſta

duo

duo obiecta ordine quodam actū intellectus terminātia.

Da **De tertio** ꝓcipali dico: ꝙ aīa ex nālibus in quocūqꝫ ſtatu: vel angelus nō pōt cognoſcē eſſentiā diuinā ſub rōne ꝓpa mediate. ſic intelligēdo ꝙ ꝑ obm cognitū mediū: vel in obto cognito medio cognoſcat rō eiꝰ: qꝛ nihil pōt ꝑ ſe diſtincte intelligi hoc mō mediate: niſi in illo medio ꝯtineat̃ eſſentialr̄ vl̃ virtualr̄: ꝛ ꝓ ꝑfecte. ſ. ſm totā rōnē cognoſcibilitatis ſue. eſſentia diuina in nullo alio ſic ꝯtinet̃. igit̃ ꝛc̃. minor ꝓbatur: qꝛ nihil aliō

1. met. c. 4. a diuinitate ꝯtinet eam ꝑfecte ſub rōne entitatis. igit̃ nec ſub rōne cognoſcibilitatis. maior ꝓbat̃: qꝛ obm qōcūqꝫ ſi mouet ad aliquā notitiā: tūc ſm vltimū virtutis motiue mouet ad ꝓpriā ꝛ ꝑfectā notitiā ſui. igit̃ nec pōt mouere ad notitiā ſimplr̄ ꝑfectiorē illa: nec ꝑ ꝯñs ad notitiam ꝓpriā ꝑfectioris obti. ℭ Cōtra iſtud inſtat̃ ꝓ ꝫ rōnē ſic. Sufficit ꝙ cā virtualr̄ ꝯtineat illud cuiꝰ eſt cā: ita ꝙ ad ꝓ ꝙ ſit cā nō opꝫ ꝙ ꝯtineat illud cuius nō eſt cā. nūc autē ꝗcqd moueret ad diſtinctā ꝛ ꝑfectā notitiā eēntie diuine: nō ꝓpter hoc opꝫ ꝙ eſſet cauſa illiꝰ eſſentie: ſꝫ tm̄ cā illiꝰ notitie. igit̃ lꝫ nō cōtineat illā eſſentiā: vt ꝓbat̃. ſi tn̄ cōtineat illā notitiā: vtputa ꝙ ſit ꝑfectiꝰ eā: ſicut ſuba eſt ꝑfectior accñte, hoc ſufficit ad hoc ꝙ moueat intellꝫ ad talē notitiā. videt̃ aūt ꝙ illa notitia poſſit eminēter ꝯtineri in ſuba angeli vel aīe: cū illa ſuba ſit multo ꝑfectior ꝗ̄ notitia: ꝛ multo immediatior ipi obto, in ordine eēntiali. ℭ Pꝫ. Inſtat̃ ꝫ ꝯñē illā ꝓbatā. ꝓ ſic. Per illō qō eſt imago ꝓpa alicuius obti vr̄ poſſe diſtincte cognoſci illō cuiꝰ eſt imago. ſic eni ſenſus viſus diſtincte cognoſcit obꝫ in ſpeculo. nūc aūt nō ſolū angelus: ſꝫ ēt aīa eſt imago dei ſm Augꝰ 14. tri. c. 8. vterqꝫ aūt pōt diſtincte cognoſcere ſeipſꝫ: etiā ex nālibus: ſicut de ipſa aīa, de qua minus vr̄. vult Augꝰ 14. de tri. c. viii. qm̄ ſemꝑ ſe noſce: ſemꝑqꝫ ſeipſam velle cōpꝛehēdebat̃. ſimul etiā ſemꝑ ſui meminiſſe: ſemꝑqꝫ ſeipſaꝫ intelligere ꝛ amare cōpꝛehēderet̃: ꝗ̄uis nō ſemꝑ ſe cogitare diſcretā ꝛc̃. ꝛ eodē lib. 14. c. 4. vel. 9. diximus mētē noſcere ſemetipſaꝫ. nihil eni tā nouit mens ꝗ̄ illud qō ſibi ꝑſto eſt. nec mēti magis ꝗcq̄ ꝑſto eſt ꝗ̄ ipſa ſibi:

Vide. 10. tri. c. 10. ꝛ 8. tri. c. 8. ꝛ de hoc ibidē multū. c. 6. ꝛ. 7. ℭ Scđo inſtat̃ ad idē per hoc ꝙ intellꝰ creatus beatus pōt nāliter cognoſcere ſuū actū beatificū. igit̃ per illū pōt nāliter cognoſcere obm. ꝯñtia iſta ꝓbat̃: tum qꝛ actus eſt nālis ſilitudo obti: imo videt̃ eē expꝛeſſior ſimilitudo ꝗ̄ eſſet ſpēs intelligibilis ipſius obti, ſi poneret̃. igit̃ obm diſtincte pōt cognoſci ꝑ ipſum vt per nālē ſimilitudinē ſui. Tum quia nō videtur ꝙ actus poſſit cognoſci vt eſt huius obti, niſi cognoſceretur hoc obm ſub ea rōne ſub qua ipſius eſt actus.

Ad iſta. ad ꝓmū dico: ꝙ nihil ſufficiēter ꝯtinet cōtinētia virtuali, ipſaꝫ notitiā, niſi ꝯtineat obm cognoſcibile, tanꝗ̄ ꝓpꝛiū repn̄tatiuū eiꝰ. ſ. formale, vl̃ eiꝰ

Ee repn̄tatiuū virtuale. ſpēs aūt ꝓpꝛia obti: ꝛ ſi ſit reſpectu eius diminuta in entitate: tn̄ ꝯtinet ipm ꝓ mō, tanꝗ̄. ſ. repꝛeſentatiuū per ipſaꝫ formalr̄: ſꝫ qđ nō eſt repꝛeſentatiuū formale obti, opꝫ ꝙ virtualr̄ cōtineat tale repn̄tatiuum ꝓpꝛiū: ꝛ qđ eſt repꝛeſentatiuū, ſicut obm cognitū: tūc opꝫ ꝙ cōtineat aliud obiectū: qō per ipſum debet cognoſci. ℭ Ad duo alia argumēta, negaret̃ forte ꝙ aīa vel angelus ex nālibus poſſet cognoſcere ſeipſm, ꝛ etiā actum ſuū beatificū. Sed qꝛ vtrūqꝫ videt̃ contineri ſub ꝓpꝛio obto intellꝰ huiꝰ ꝛ illiꝰ: ꝛ hoc ſub ꝓmo nāliter attingibili. ſ. ſub ente limitato. Ideo dici poſſet alr̄: ꝙ taꝫ aīa ꝗ̄ angelus, lꝫ poſſit nāliter noſcere ſe ꝗ̄tū ad illud abſolutū qō ipſum eſt: nō tn̄ pōt naturalr̄ noſcere ſe inꝗ̄tum eſt imago dei, ſiue ſe eſſe imaginē dei: qꝛ nō pōt nāliter cognoſci relōni ſi naturalr̄ poſſet cognoſci vtrūqꝫ extremū. ℭ Pro iſta rñſione videt̃ eſſe illud Augꝰ. 15. de tri. c. 24. vel. 70. Qui

videt ingt ſuā mētē: ꝛ in ea trinitatē iſtā. ſ. memoriā intelligētiā ꝛ volūtatē: nec tn̄ credūt ea que intelligūt eē imaginē dei, ſpeculū qdē vidēt: ſed vſqꝫ adeo nō vidēt ꝑ ſpeculū: vt. ſ. ipſuꝫ ſpeculū qō vidēt ſciāt eſſe ſpeculū. ſ. imaginē. ℭ Cōtra iſtā rñſionē dupl'r argui pt. ꝓ ſic. relō imaginis, vel eſt idē cū eſſentia aīe vel angeli: vel ſaltē nečio ꝯñs nāꝫ eiꝰ: igit̃ per ipſaꝫ cognitā pōt ipſa relō cognoſci. Añs ꝓbat̃ ſicqꝛ relō depēdentie eſſentialis, vel eſt ideꝫ nature depēdenti, vel nečio ꝯſequit̃: qꝛ ſi ꝯtingēter adueniret nāe, natura poſſet eē ſine illa depēdentia: ꝛ ita non eſſentialr̄ depēderet. relō aūt imaginis videt̃ eē relō depēdētie imitātis ad illud qō imitat̃. ℭ 2ᵒ ſic. Potētia poteſt nāliter cognoſcere qōcūqꝫ contentū ſub ſuo ꝓmo obiecto nāli: nunc aūt ſub ente limitato, qō eſt ꝓmum obiectū nāle intellectus creati, cōtinet̃ illa relō imaginis: qꝛ ipſa nō eſt infinita: cū ſit in fundamēto finito. ℭ Ad primuꝫ. Ff relatio nō pōt cognoſci niſi cognoſcat̃ vtrūqꝫ extremuꝫ: qđ igit̃ fundamētū non includit terminū in rōne cognoſcibilitatis, ipſum nō eſt cauſa ſufficiens ad cognoſcendū relōnē: ita eſt hic. ℭ Et cū arguit̃ ꝙ neceſſario ꝯſequitur fundamentū. ex hoc nō ſequit̃ ꝙ per ipſum poſſet perfecte cognoſci: niſi eſſet entitas abſoluta: ad cuius cognitionem nō requirit̃ aliud cognoſci in rōne termini. ℭ Contra hoc, qō includit aliud in entitate: ꝛ in cognoſcibilitate, fundamētū aūt illud icludit in entitate relōnē iſtaꝫ, ſi neceſſario cōſequat̃ ipſum. igit̃ ꝛ includit ipſum in cognoſcibilitate. ℭ Rñ: non includit eam in entitate vt totalis cauſa eius: ſꝫ vt ꝓxima cauſa, ſuppoſita tn̄ alia cauſa. ſ. termino: qꝛ ꝛ ipſum fundamētū illā aliā cauſam ſupponit. ℭ Cōſimilr̄ ꝯcedo: ꝙ icludit eā in cognoſcibilitate ꝑſuppoſita alia cā eius in cognoſcibilitate: ꝛ hoc ſi ſimplr̄, ſimplr̄: ſi alicui, alicui: ſꝫ iſti cognoſcēti. ſ. angelo vel aīe ꝛ hoc nālr̄: ſiue ex cauſis nālr̄ motiuis, nō ꝑſupponit̃ obm ſiue terminus eē nālr̄ cognoſcibile: ꝛ ideo fundamētū, lꝫ ſit huic nālr̄ cognoſcibile: nō ſequit̃ relōnē huic eſſe nāliter cognoſcibilem. ℭ Ad 2ᵐ. ens limitatum ꝛ ad ſe. vel ſi etiam eſt limitatum ꝛ ad alterū: tamen limitatuꝫ, eſt naturale obm intellectus creati: ſꝫ entitas limitata in ſe que Gg eſt eſſentialiter ad alterū illimitatū. nō eſt naturaliter intelligibilis ab intellꝰ creato: ſicut nec terminus ſine quo nec ipſa intelligi pōt. ℭ Lꝫ iſte rñſiones ꝓbabilr̄ videantur ſaluare, ꝙ abſoluta entitas aīe vel acꝰ beatifici poſſet nālr̄ intelligi ab aīa: lꝫ nō nālr̄ poſſit itelligi ab ea relō ad terminū. nec ꝑ ꝯñs oporteat deū intelligi in rōne termini illius relōnis. Tn̄ rōnes ille de aīa ꝛ de actu videnť hēe Dubia ſubtiliſſima. aliā difficultatē: vnā cōēꝫ: qꝛ per illud qō eſt nālis imago obti pōt ipſuꝫ obm cognoſci: lꝫ per hoc qō eſt imago nō cognoſcat̃ relō imaginis. ℭ Exēpliū. per ſpēꝫ albi in oculo videt̃ albū: lꝫ nō cognoſcat̃ relō illius ſpēi ad albuꝫ: ꝛ ita eſt de intellectu, ponēdo ſpēm intelligibilē. ꝛ ratio eſt: qꝛ illa relō fundata in ſpecie ſenſibili vel intelligibili nō eſt formalis rō cognoſcēdi obm: ſꝫ illa forma in qua fundat̃ relō. igit̃ in ꝓpoſito: lꝫ non nāliter intelligat̃ relō aīe vel actus beatifici ad deū: tn̄ qꝛ eſt tale fundamētū, ꝙ ex ſe eſt ſilitudo obti, per ipſum poterit cognoſci obiectum. ℭ Videt̃ etiā ſtare ratio prius facta de actu: qꝛ actus videt̃ eſſe formalis ſimilitudo obti: ꝛ actualior ꝗ̄ ſpēs intelligibilis, ſi poneret̃. igit̃ ſi per ſpēm poſſit obm diſtincte intelligi vel cognoſci, magis, vl̃ eque poterit intelligi per actū. ℭ Videt̃ etiā ſtare aliud qō fuit ibi tactum: quia ꝙ actus intelligatur vt eſt obiecti: ꝛ non intelligatur obiectum ſub illa ratione ſub qua terminat actum: videtur eſſe contradictio. nunc autem, ex naturalibus anima, que beata eſt, poteſt cognoſcere ex natura ſua actum beatificum vt eſt beatificus: ꝛ per conſequens vt eſt obiecti

beatifici:qꝛ etiã nõ habeat actum illum ex natura ſua:ta/
men ſup illum actũ iam exiſtẽtẽ poteſt reflecti:ꝛ hoc vir/
tute ſua nãli:qđ ꝓbo/p̄mo per illud.15.de tri.c.ii. vbi dici/
tur. Qui dicit ſcio me viuere. vnũ aliqd ſe ſcire dicit. ꝓin/
de ſi dicat. ſcio me ſcire me viuere/duo ſunt. ꝛ ſequitur. ſic
põt addere tertiũ ꝛ quartũ: ꝛ innumerabilia ſi ſufficiat:
poteſt inquã ex virtute nãli. ſi tñ ſufficiat ad ꝯtinuandũ
iſtos actus reflexos. ℭ Hoc ꝓbaẽ 2°:qꝛ ſi ad actũ refle/
xionis requirit aliqđ ſupnãle:pari rõne ad nouũ actum
nouũ ſupnãle:ꝛ tunc ſicut in infinitũ põt ꝓcedi in actib⁹
reflexionis. ſic in infinitũ requirit aliud ꝛ aliud ſupernã/
le quo reflectet. ℭ Cõfirmaẽ:qꝛ actus tertius haberet ſe
ad 2ᵐ ſicut reflexus ad rectũ. ſi igiẽ poſito actu recto non
põt anima reflecti ſuper illũ:niſi virtute alicuius ſuper/
naturalis/ad hoc eleuãtis:pari rõne nec per tertiũ refle/
cti põt ſuper 2ᵐ niſi per aliud ſupnaturale. ℭ Hoc ꝓba/
tur tertio:qꝛ intellectus actũ quẽ hꝫ põt percipere ꝛ expe/
riri. ꝛ hoc ſm ꝓpriã ꝑfectionẽ illius actus: ꝛ ex nã ipſius
potẽtie:ſicut quãdo video/ex virtute potẽtie nãlis/perci/
pio me videre:ꝛ poſſem illud ex rõne virtutis viſiue ꝑci/
pere/ſi eſſet reflexiua ſicut intellectus.

Ad iſta. aliqd eſſe mediũ cognoſcẽdi:vel in cogno/
ſcendo põt intelligi dupl'r. vno modo ꝙ ſit
Hb mediũ cognitũ/ſic ꝙ per ipſum cognitũ/cognoſcaẽ aliud:
ſicut cognoſcit ꝯclo per principiũ. alio modo ꝙ non ſit
mediũ cognitum ſed ratio cognoſcẽdi ſolũ:ſicut ſpecies
ſenſibilis in ſenſu eſt ratio ſentiẽdi. p̄mo modo nihil põt
eſſe mediũ cognoſcẽdi obm̃ aliud niſi contineat in ſe co/
gnoſcibilitatẽ illius obiecti ſm quã illud cognoſcaẽ per
illud:qꝛ ſi iſtud excedat illud in cognoſcibilitate: tunc il/
lud qualitercũqꝫ perfecte cognitũ deficiet ab iſto cogni/
to in cognoſcibilitate. 2° modo bene poteſt aliqd eẽ me/
dium cognoſcẽdi aliud:lꝫ cognoſcibilitas ſua ꝓpria defi/
ciat a cognoſcibilitate illius:dum tamen ſit natũ ducere:
in illud vt cognoſcibile. Per hoc pꝫ ad p̄mũ:qꝛ lꝫ anima
ſit imago dei:tamẽ nõ eſt nata eẽ mediũ cognoſcẽdi deũ
2° modo: ſed tñ p̄mo modo. vt haberi põt ex auctoritate
Auguſtini prius addacta. Qui videt ſuã mentẽ ꝛč. Me/
diũ aũt cognoſcẽdi 2° modo reſpectu iſtius medij vt co/
gniti/eſt aliqđ ꝓpriũ formale repreſentatiuũ ipſius aie.
ꝛ per illud cognoſcit anima ſub ꝓpria rõne tanq̃ perfe/
ctiſſimũ repreſentabile per illud:ꝛ per ꝯñs per illud nõ
Ii põt intelligi deus ſub rõne ſue intelligibilitatis:ſed tñ in
aliquo diminuto intelligibili imitãte ꝛ participãte intelli/
gibilitatẽ eius. ℭ Et per idẽ ad 2ᵐ:qꝛ actus eſt ſimilitu/
do cognita:ꝛ talis nõ ſufficit ad cognoſcẽdũ illud cui⁹ eſt
act⁹:ſicut ſpẽs itelligibilis in vno intellu viſa:alij intellu/
videnti eã nõ ſufficeret ad ꝑfecte cognoſcẽdum obm̃ cu/
Hic ſignatur quedã additio infra ad ſinem huius li. ius eſt. ℭ Contra. actus in illo intellectu cui ineſt/eſt ra/
tio perfecte attingendi obm̃ tanq̃ preſens per illũ actũ.
igiẽ ei cui ille actus eſt preſential'r notus/ille per illũ actũ
notũ poterit attingere illud obm̃:qꝛ per illũ actũ:ꝛ in il/
lo/habet idẽ obiectũ ſibi preſens. ℭ Rñdeo. intellectus
cui actus ineſt/per illũ/vt rõnem ꝓximã attingẽdi/attin/
git obm̃:ſuppoſita tñ p̄ſentia obi ꝓpria. cui aũt ille actus
eſt cognitus/nõ habet illũ vt ſibi ꝓpriã rõnem attingen/
di:lꝫ ad hoc ꝙ haberet actũ quo formal'r attingeret/opꝫ
habere aliũ actum/ꝛ cum hoc ꝓpriam preſentiam obi.
ℭ Ad aliud cũ arguit ꝙ aĩa ex nã ſua poteſt reflecti ſup
actum beatificũ vt beatificus eſt. hoc poſſet negari. verũ
quidẽ eſt ꝙ reflecti põt:ſed nõ niſi virtute illius:virtute
cuius habet actũ rectũ. Nec plus ꝓbat auctoritas Augu/
Kk ſtini/qꝛ nõ dicit ꝙ poſſit ſemper ex ſola nã:ſed ſi hꝫ actũ
rectũ/poteſt reflecti ſup illum/vel ex virtute nature/vel
ex virtute illius per qđ hꝫ actũ illũ. ꝛ nõ ſequit illud in/
conueniens de ꝓceſſu in infinitũ:qꝛ idẽ ſupnaturale ſuffi/
cit ad actum rectum:ꝛ ad omnes reflexos. ℭ Ad illud Arg^m^ ꝑꝛ pe le qꝛ ſolum cuiuſ et aliter ex aliena. ideo om̃ſit doct. ipſi ſolone hic.
etiam de ſenſu pꝫ:qꝛ qđ percipio me videre/eſto qđ hoc
non ſit per potentiã viſiuam:tñ non eſt per potentiã ali/
quam inferiorem:ſed forte per aliquam ſuperiorẽ cuius
eſt cognoſcere actum viſus. Queſtio. XV.

Onſequenter querit de mõ quo intellectus exit in
actũ/ſiue de cã intellectionis. Et eſt queſtio.
poſito ꝙ beatus in patria habeat verbum de
creatura viſa in eſſentia diuina. Utrũ reſpe/
ctu illius verbi creature/intellectus poſſibilis habeat ſe
pure paſſiue? Arguit ꝙ ſic:qꝛ intellectus poſſibilis reci/ 3.de aia.t.c. 12.17.ꝛ.18.
pit illã intellectionẽ:ſed idẽ reſpectu eiuſdẽ nõ hꝫ rõnem 5.9.ꝛ.10.me
receptiui ꝛ actiui:qđ enim recipit eſt in potẽtia:qđ autẽ taphyſice.
agit eſt in actu. Idẽ aũt nõ põt eſſe ſimul in potentia ꝛ in
actu:cum iſte ſint p̄me differentie entis. igitur intellectus
poſſibilis nullo modo actiue ſe habet reſpectu verbi:ꝛ ꝑ
ꝯñs pure paſſiue. ℭ Cõtra. ſi verbũ ſibi formaẽ quero/a
quo formaẽ. nõ põt dici ꝙ formaẽ ab obiecto:qꝛ intelle/
ctio eſt actio imanens ſm Phm̃.9.meta^ce^. ſi aũt eẽt actio Tex.c.16.
obti in intellectũ/illa eſſet actio tranſiens:nec põt dici for/
mari ab intellectu agente:qꝛ intellectus agẽs facit de po/
tẽtia intelligibili actu intelligibile ſm Phm̃.3.de aia. igiẽ Tex.c.18.
tota actio eius cõpleta eſt ante intellectionem actualẽ:ꝛ
per ꝯñs ante verbũ:nec põt dici ꝙ memoria formet acti/
ue verbum:qꝛ verbũ formatur per actũ intelligẽdi. me/
moria nõ intelligit:ſed omne intelligere eſt ipſius intelli/
gẽtie.15.de trini. igitur relinquitur tandem ꝙ nihil in aia. Cap.7. Idẽ.14.tri. c.7.
actiue format verbum:niſi intellectus poſſibilis.

Hic nõ querit ſi de obto beatifico poſſit habe/
ri verbum:nec de obiecto ſecun
dario viſo in illo obiecto p̄mo:nec ſi aliud ſit verbũ obie/
cti primi ꝛ ſecũdi:ſed ſupponit de obiecto ſecũdario ha/
beri verbum:ꝛ queritur qualiter intellectus poſſibilis ſe
habeat in eius formatione. Incipiendo igiẽ a manifeſtio/
ribus primo/inquireretur de formatione verbi ſm modũ
intelligendi quem nunc experimur. ꝛ ſcđo explicabiẽ ad
intellectionem in patria.

De primo ſuppoſito ꝙ intellectio perfecta:puta A
diffinitiua de obcto diffinibili/ſiue ſit
verbũ illius/ſiue non:ſaltẽ nõ eſt ſine verbo ipſius:ꝛ per
ꝯñs ſi quid actiue ſe habeat ad intellectionem illã perfe/
ctam/ipſum quodãmodo actiue ſe habebit in formatione
verbi. de cauſa igiẽ intellectionis in nobis pro ſtatu iſto
tria ſunt videnda. ℭ Primo:ꝙ in parte intellectiua eſt ali/
quod p̄ncipium actiuũ reſpectu intellectionis. ℭ Scđo
verũ illud actiuũ ſit aliqd anime itellectiue vel tñmodo
ſit obm̃:vel repreſentatiuũ obiecti:qđ dicaẽ eẽ in anima.
pro tanto ꝙ ſit in ipſa ſicut accidens eius vel repreſenta/
tiuum. non aũt ſicut aliquid nature eius. ℭ Tertio. dato 3.de aia.t.c. 38.
ꝙ ſit aliquid anime/inquireẽ ſi eſt intellectus agens/vel
poſſibilis. Prima ꝯclo ꝓbaẽ ſic. intellectio aliqua in no/
bis eſt noua:vt experit quilibet:ꝛ eſt forma abſoluta/vt
dictũ eſt in queſtione de hoc habita. omnis autem forma q.13.
abſoluta/cum ſit terminus actionis/habet aliqđ p̄ncipiũ
actiuũ per qđ accipit eſſe. igiẽ reſpectu intellectionis no/
ſtre noue eſt aliqđ actiuũ principiũ. ſiud eſt intrinſecum
ſuppoſito intelligenti:vt patet per Phm̃.2.de aia.c.6. dif Tex.c.59.
fert aũt/ſupple in intellectu ꝛ ſenſu:qm̃ hec quidẽ actiua
operationis extra ſunt vt viſibile ꝛč. ꝛ ſequit. cauſa autẽ Tex.c.60.
quoniam ſingularium ſm actum eſt ſenſus. ſcientia autẽ
vniuerſaliũ. hec autẽ in ipſa quodãmodo ſunt aia. vnde
intelligere in ipſa quidem eſt cum velit. ſentire autẽ non
eſt in ipſa:neceſſariũ aũt eſt eſſe ſenſibile: hec ille. habeẽ:

igiť hec cõcluſio tanq̄ certa φ alicuius intellectionis no/ ue principiũ actiuum ſufficiens eſt intrinſecum ſuppoſi/ to intelligenti. ¶ Tunc arguiť vltra per diuiſionem. vel illud principium pertinebit ad voluntatẽ: vel ad partem ſenſitiuam: vel ad partẽ intellectiuã vt diſtinguitur con/ tra voluntatem ⁊ ſenſum: nõ poteſt dari primũ: ſaltem in prima intellectione: qꝛ ipſa precedit oẽm actũ volũtatis: nec eſt dare ſcdm. ſ. φ illud pncipiũ ſit ꝑcise in parte ſen/ ſitiua: relinquiť igiť φ ſit in parte intellectiua. ¶ Scdz. ſ. φ nõ ſit in parte ſenſitiua. pbať tripl'r. p̊ ſic. effectus eq/ uocus ſemꝑ eſt minus nobilis totali cauſa ſua equoca: vt

B

Cap.19. habeť. 12. ſup Gen. ſed intellectio eſt ſimpl'r ꝑfectioꝛ phã/ taſmate ⁊ quacũqz tali ꝑfectione que eſt in parte ſenſiti/ ua: qꝛ intellectio eſt ꝓprie ꝑfectio nature intellectualis vt intellectualis eſt: que inq̄tum talis nobilioꝛ eſt tota aia ſenſitiua: ⁊ ita perfectio ꝑfectione. ¶ 2° pbať ſic. angelus nõ ſemper hꝫ oẽm intellectionẽ quã põt hr̃e: qꝛ cũ poſſit intelligere qdcũqz intelligibile: vel hr̃et vnicaz que eſſet ſimul oĩum intelligibiliũ: vel haberet tot diſtinctas quot correſpõderẽt omnib' intelligibilibus: quoꝝ vtrũqz vi/ deť eſſe impoſſibile: qꝛ p̊mũ poneret nimiã perfectionẽ illius intellectionis: imo videť φ infinitaz: qꝛ nec intelle/ ctio diuina excederet eã quantũ ad multitudinẽ obiectoꝝ. 2m videť ponere nimiã ꝑfectionẽ intell'e: φ ita diſtincte cognoſceret oĩa per diſtinctos actus ſimul: ſicut vnũ obꝫ per vnũ actũ. ſequiť igiť φ cũ poſſit qdcũqz intelligibile intelligere: φ poſſit hr̃e aliquã intellectionẽ nouã. igiť vi/ deatur ſibi attribuẽdũ qcqd ꝑfectionis eſt in intellectu po/ tente hr̃e aliquã nouã intellectionez: ſed in tali ꝑfectionis

a.ſ. angelus vel habens. Tex.co.8. eſt habere notitiã habitualẽ perfectaz per quã intell'ꝰ ſit in potẽtia accidẽtali tñ ad intelligẽdũ ſm phm. 3. de aia. qui loquẽs de itell'u poſſibili dicit. Cũ aũt ſic ſingula ſiat vt ſciẽs diciť q ſm actũ. hoc aũt ꝯfeſtim accidit cũ poſſit operari per ſeipz. Eſt qdem igiť ⁊ tunc potẽtia quodam/ modo: nõ tamẽ ſil'r ⁊ ante addiſcere. vult dicere φ quã/ do habet habitũ per quez põt ex ſe operari: tz tunc ſit in potẽtia aliqua: nõ tñ eſſentiali que eſt ad formaz ſiue ad p̊ncipiũ operãdi: ſed tm̃mõ accidẽtali ad operationẽ: ⁊ hec eſt diſpoſitio ꝑfectioꝛ eius qȝ de potẽtia operãdi exit in

Gotfre. quo/ libe. 6. q. 7. actũ operãdi. ¶ Hic diciť φ angelũ poſſe hr̃e nouã intel lectionẽ eſt mere creditũ: qꝛ phi ꝑcipui hoc non viderũt. ¶ P̄. Hic etiã diceret φ angelus ad q̄libet intellectio/

3. de aia. t. 12. metaphyſice. nez quã hꝫ moueret imediate a deo. ¶ Cõtra hoc: tz for te phs qui poſuit intellectionẽ angeli idẽ cũ ſubã angeli: diceret ꝯñter intellectionem eſſe ab eo a quo eſt ſuba: ⁊ tz catholicus dicẽs intellectionez illã qua angelus intelligit ſe/ eſſe coeuam angelo: ⁊ quaſi ꝓpriã perfectionẽ/ neceſſa rio cõſequentẽ naturã eius: poſſet aliquo modo poſſibil'r dicere illã imediate a deo/ iuxta illã ꝓpõnez pbabilem.

C accidens ꝓpriũ coeuũ ſubſtãtie cuius eſt: eſt a generan te illam ſubſtantiã: tñ de accidẽte per accidens/ qȝ cõtin/ genter ineſt/ nõ videť pbabile dicere: φ illud ſit a gene/ rante. ¶ Et cõfirmať: qꝛ tz deus poſſit imediate cauſare quãcũqz intellectionẽ in angelo: tñ ſi aliquã nõ cauſet: vt/ pote huius obi: ſed derelinquat angelũ ſibi ⁊ ordini cau/ ſarum nãliter actiuarũ: nõ videť pbabile φ angelus nõ poſſit attingere ad intellectionẽ huius obiecti: cũ anima ſic ſibi ⁊ cauſis nãlibus relicta: ad eius intellectionẽ poſ/ ſit attingere nãliter: tz mediãte ſenſu. Nõ enim videť φ aĩa poſſit attingere ad intellectionẽ alicui' obiecti mediã/ te ſenſu: qn ad intelligẽdũ idem obm poſſit angelus attin gere ſine ſenſu. ¶ Iſtud aũt qȝ dĩ ex pho videť facẽ ad ꝓpoſitũ noſtrũ: qꝛ ſi phs vidiſſet aliquã intellectionẽ no/ uam poſſe cõpetere angelo dixiſſet ipſuz aliqñ eſſe in po/ tentia accidẽtali ad intellectionẽ: qꝛ hec eſt diſpoſitio ꝑfe

ctioꝛ ei' qȝ aliqñ eſt in potẽtia ad intelligẽdũ. igiť ille qui tenet/ ſiue per rõnẽ: ſiue per fidẽ aliquã eſſe intellectionẽ nouam in angelo/ ꝯñter dicat angelũ qñqz ad illã eſſe in potentia accidẽtali. ſicut phs ꝯſequenter diceret ad illud quod ipſe tenet. magis aũt concordat cum pho: qui tenẽs aliqȝ añs: cõcedit ꝯñs: qȝ phs etiã ꝯcederet/ ſi illud añs teneret: q̄ ille qui tenẽdo illud añs negat illud ꝯñs: quia Ariſtoteles illud negaret ꝯcedendo illud añs. ¶ Tertio ꝓpoſitũ pbať per auctoritates. 15. de tri. 7. vel. 14. dicit Auguſtinus. Nõ excellit in aia mens vocať: ⁊ poſt. homo nõ ſm oĩa que ad nãm eius ꝑtinent: ſz ſm ſolez mentem imago diciť. Et li. 14. c. 8. Imago ibi inueniẽda in nobis eſt: quo etiã nã nr̃a nihil hꝫ melius. ¶ Ex iſtis auctorita/ tibus ⁊ alijs ſimilib' habeť φ tota imago eſt in parte in/ tellectiua/ accipiẽdo intellectiuã pro ea que trãſcẽdit ſen/ ſitiuam. Sed imago includit parentẽ ⁊ ꝓlem: vt pꝫ. 9. de tri. c. viii. ⁊ alibi multotiẽs. igiť in parte intellectiua eſt pa rens gignens illã notitiã que eſt ꝓles: ⁊ per ꝯñs p̊ncipiuz actiuũ reſpectu intellectionis. Qui igiť poneret phantaſ/ ma vel aliquã formã talẽ in parte ſenſitiua eſſe rationem imediate gignẽdi notitiã actualem: nõ ſaluaret: vt vi?rõ/ nem parentis in mẽte ꝓprie accepta. ¶ Preterea Augu ſtinus. 15. de tri. c. 23. Memoria hoĩs/ ⁊ maxime illa quã pecora nõ habent. ſ. qua res intelligibiles: ita cõtineť vt nõ in eã per corporis ſenſus venerint/ hꝫ in hac imaginez trinitatis/ imparẽ quidẽ: ſed tñ qualẽcũqz ſimilitudinez pa/ tris. hoc exponit. c. 13. in fi. ſic. Hoc verbũ noſtrũ de ſcien tia noſtra naſciť/ quẽadmodũ ⁊ illud de ſciẽtia pris natũ eſt. ⁊. c. 21. vel. 63. Memoria inquit tribuens omne qȝ ſci mus. ¶ Ex iſtis habeť φ illa memoria quã pecora non habẽt: hoc eſt ꝓprie intellectiua: pro tãto hꝫ ſimilitudinem patris: qꝛ de ipſa vel de ſciẽtia que eſt in ea/ naſciť vbuz noſtrũ ſicut vbũ eternũ naſciť de ſciẽtia pris. ſatis expſſe videť in iſtis auctoritatibus velle φ in parte intellectiua ꝓprie accepta ſit p̊rm actiuũ reſpectu intellectionis.

Notabile do/ cumentum.

D

Videtur quid incitage pu/ tant.

De ſecundo

primi articuli p̊ncipalis certũ eſt φ ad actualẽ intellectionẽ cauſandaz cõcurrũt aliqd ipſius aĩe intellectiue: ⁊ obm aliquo mo/ do preſens. ſ. vel in ſe vel in aliquo repreſentãte: ſz quod iſtoꝝ debet poni per ſe actiuũ: reſpectu intellectionis/ au/ ctoritates videnť varie loqui. Aug'. 12. ſuper Gen. c. 29. Nõ putãdũ inqt eſt corpus aliqȝ agere in ſpiritum quaſi ſpũs corpori facienti/ mãe vice ſubdať. omni eniz modo preſtãtioꝛ eſt res que facit illa de qua faciet: nec vllo mo/ do corpus preſtãtius ſpiritu: imo ſpũs ꝑſtantioꝛ corpore: q̄uis igitur imago eſſe incipiat in ſpiritu: tñ eandẽ imagi nem nõ corpus in ſpiritu: ſed ſpũs in ſeipſo facit celerita/ te mirabili. ¶ Itẽ idez. 10. de tri. c. 5. aia cõuoluit ⁊ rapit imagines corpoꝝ. ¶ Pro actiuitate tamẽ obiecti videť dicere. 15. de trini. 10. vel. 24. formata cogitatio ab ea re quam ſcimus/ verbuz eſt/ quod in corde dicimus. Et ibi/ dem. Ex ipſa ſcientia quam memoria tenemus naſcitur verbũ. Et. c. 12. vel. 30. Verbũ eſt ſimilitudo rei note de qua gigniť ⁊ imago eius. ¶ Phs aũt videť loq pro acti/ uitate obiecti: qꝛ illud videť eſſe p̊ncipium actiuũ p qȝ aliqd reduciť de potentia eſſentiali ad accidẽtalem. hoc aũt eſt aliqd ex parte obiecti: qꝛ illud per qȝ obiectũ eſt pńs/ ſub rõne actu intelligibilis/ eſt ſpẽs/ cauſata ab obto. ¶ Pro hoc eſt illud ſcdi de aia qȝ prius eſt adductũ. ſ. vniuerſalia quodãmodo ſunt in anima. vnde intelligere in ipſa quidem eſt cũ velit: ac ſi diceret: φ qꝛ obiecta in/ telligibilia ſunt preſentia anime: ideo ipſa eſt in potentia accidentali potens intelligere cũ velit. ¶ Sed pro acti/ uitate potentie videtur aliquibus eſſe illud. 9. metaphy/ ſice φ ſpeculatio eſt actio immanens. ſi autez intellectio

E

Idem. 3. de aia. t. co. 19.

Tex. co. 60.

Tex. co. 16.

nõ eſt ab intellectu:ſed tñ ab obiecto.non eſſet ibi actio
imanẽs:ſed tñ trãſiens.❡ De iſto articulo poteſt dici φ
F vtrũqȝ ꝯcurrit in rõne ꝓncipij actiui reſpectu intellectio-
nis.aliquid.ſ.ipſius aie ⁊ ipſum obm:vel aliqd ex parte
obiecti.Et hoc videt̃ haberi ab Aug^o.9.de tri.c.vlti. Liqdo
īqt tenendũ eſt φ oĩs res quãcũqȝ cognoſcimus conge-
nerat in nobis notitiã ſui. Ab vtroqȝ enim parit̃ notitia.ſ.
a cognoſcẽte ⁊ cognito. Ex.ii.de tri.c.2.vel.5.ex viſibili ⁊
vidẽte gignit̃ viſio. Et lȝ ibi ſubdat.iformatio ſenſus que
viſio dicit̃:a ſolo imprimit̃ corpore qđ videt̃.hoc nõ eſt
cõtra illud:q2 equoce accipit̃ hoc nomẽ viſio.p̃ p actu vi-
dẽdi.2° pro ipſa ſimilitudine rei viſe:⁊ illa a ſolo corpore
cauſat̃. Et iſta equocatio põt colligi ex multis ꝟbis illius
capituli. ❡ Pro hac ꝯcłone videt̃ eẽ rõ:qm quãdo obie-
ctũ intelligibile eſt actu p̃ſens intellectui põt haberi itel-
lectio actualis illius obti:ſed nõ põt haberi ſine ꝓncipio
ꝑfecte actiuo.igit̃ vel alterũ illoꝝ tñ eſt perfecte ꝓncipiũ
actiuũ vel ambo integrãt vnũ ꝓncipiũ ꝑfecte actiuuȝ:ita
φ vtrũqȝ ſit partiale actiuũ. Qđ aũt neutrũ ſit perfecte
ꝓncipiũ actiuuȝ ꝓbat̃. ❡ Primo de obto:q2 aliqđ obm
nõ eſt nobilius ipſa intellectione:ſicut accidẽs ſenſibile:⁊
ꝓncipiũ actiuũ ꝑfectũ:qđ eſt equiuocũ neceſſario eſt ꝑfe-
G ctius forma cauſata. ❡ Scđo ꝓbat̃ idẽ:q2 obiecto exiſtẽ-
te eque preſente intellectui ſi maior eſt conatus:⁊ maior
intẽtio ad intelligenduȝ ꝑfectior põt haberi intellectio:⁊
hic videt̃ qa ꝑfectius veſtigium derelinquit̃.igit̃ maior
intẽtio volũtatis cauſat aliquo modo ꝑfectiorem intelle-
ctionem:qđ non videret̃ ꝓbabile ſi ſolũ obm eſſet cauſa
actiua eius:q2 illud videret̃ ſemꝑ agere ſm vltimuȝ po-
tentie:cũ ſit agẽs nãle nõ liberum per eſſentiaȝ.ꝑȝ:ſȝ nec
liberũ per participationẽ videt̃:cum nõ ſit in eadẽ natu-
ra cum volũtate. ❡ Tertio oſtẽdit̃ idẽ ſic.opatio illa nõ
eſt per ſe perfectio agẽtis quã ipſuȝ elicit preciſe mediã-
te aliquo ſuo accidẽte per accidens. Exemplũ.calefacere
vel etiã calere nõ eſt per ſe perfectio ligni calidi:q2 non
cõpetit ſibi niſi ꝑ calorẽ qui eſt accñs ei^9.illud aũt a quo
obm aliud ab aia eſt preſens intellectui eſt eius accidẽs
per accidens:q2 qñqȝ cõtingẽter ineſt:quãdoqȝ non.igit̃
ſi ſolũ illud eſt ꝓncipiũ actiuũ reſpectu intellectionis:in-
tellectio nõ eſſet ꝓpria perfectio intellectus vel hominis.
❡ Itẽ 2° ꝓbat̃:φ nec totalis actiuitas ꝯueniat itellectui:
q2 actus videt̃ ꝓpria ſimilitudo obti. videt̃ etiam ſortiri
ſpẽm ab obto:ſȝ nõ ſicut a ꝓncipio formali intrinſeco:tñ
ſicut a per ſe ꝓncipio extrinſeco.videt̃ etiã eſſentialr de-
pendere ab obto:ꝓpter qđ refert̃ ad ipſum in tertio mõ
relatiuoꝝ.hoc aũt nõ videret̃ verũ ſi obm eſſet tñ cauſa
per accidẽs:vel cauſa ſine qua nõ. ❡ Cõcedo igit̃ aucto-
ritates prius adductas ad quaſcũqȝ affirmatiuas:ſiue de
intellectu ſiue de obto.verũ quidẽ eſt φ vtrũqȝ iſtorum
aliquo modo eſt actiuũ ad intellectionẽ:ſȝ actiuũ partia-
le.ambo aũt integrãt vnum actiuum totale.

Sed hic ſunt duo dubia. Primo qũo iſta conſti-
tuunt vnũ ꝑfectũ ꝓncipium. 2^m de
quibuſdã auctoritatibus adductis:puta de illa Aug^ni. Ex
ipſa ſciẽtia naſcit̃ verbũ.qũo iſta facit pro obto.⁊ ſimilr
Tex.cõ.60. illa Ariſtotelis.2.de aia.ſciẽtia aũt vlium eſt. ❡ Ad pri-
mum dico φ cauſe cõcurrentes quãdoqȝ ſunt eiuſdẽ rõ-
H nis ⁊ ordinis:vt plures trahẽtes nauẽ.quãdoqȝ ꝟo ſunt
alterius rationis ⁊ ordinis. Et hoc dupl̃r.qñqȝ poſterior
hȝ virtutẽ ſuã a priore. Exẽplũ.ſol ⁊ pater in generatione
hoĩs:qñqȝ poſterior nõ hȝ virtutẽ ſuã a priore:nec depẽ-
det in habẽdo ſuã virtutẽ ab ea:ſed tñ depẽdet ab ea in
agendo ſm ſuã virtuteȝ:ita φ ſuperior ꝓncipalius agit:⁊
Vide p^o de gen.aialium ad finem. inferior minus ꝓncipalr agit. Exẽplũ forte de patre ⁊ ma-
tre in gñatione prolis:vt eniȝ videt̃ haberi ex.16.de aia-
libus.mater aliquo modo ſe hȝ actiue:qđ videt̃ rationa-
bile:q2 format eiuſdẽ ſpeciei ꝯſequat̃ virtus eiuſdeȝ ſpẽi.
Mas aũt ⁊ femina nõ differunt ſpecifice ſm Phm.10.
meta^ce. Mater aũt virtutẽ ſuã actiuaȝ nõ hȝ a patre:nec Tex.cõ.15.
in habẽdo ipſam ab illo dependet:ſed dependet ab ipſo
in agẽdo ſm ipſam virtutẽ:⁊ agit minus ꝓncipalr. ❡ Ad
ꝓpoſitũ intellectus ⁊ obm nõ cõcurrũt p^o mõ:q2 ille con-
curſus nõ eſt neceſſarius ex rõne cõcurrentiũ:ſed tñ ex
defectu virtutis in vno:q2 ſi duplicaret̃ virtus vni^9 ipm
ſolũ ſufficeret:nõ ſic hic:q2 quãtũcũqȝ ſit obm perfectuȝ
vel intell's ꝑfectus neutrũ tñ caret actũ ſine alio.nec cõ-
currũt ſcđo mõ:q2 intell's nõ hȝ v̄tutẽ ſuã actiuã ab obie-
cto:nec ecõuerſo. Tertio igit̃ mõ poſſunt dici cõcurrere.
❡ Qđ aũt eoꝝ ſit ꝓncipali^9 nõ opȝ diſcutere. ❡ Ad 2^m Quere.3.ti. p.q.penulte.
dico φ iſta tria accipit Aug^9 pro eodẽ. verbum gigni de
memoria:⁊ verbũ gigni de ſcia in memoria:⁊ verbuȝ gi-
gni de re nota:q2 per ſciẽtiã intelligit actũ p̃mũ per queȝ I
anima eſt in actu ſufficiẽti ad actũ intelligẽdi:⁊ in virtu-
te illius p̃mi actus gignit̃ verbuȝ:⁊ in illo actu p̃mo relu-
cet obm:⁊ pro tãto dicit̃ gigni de obto.igit̃ de ſcientia gi-
gnitur:vt de ꝓncipio formali gignẽdi:de obto aũt vt relucẽ-
te in illo ꝓncipio:de memoria ꝟo vt continẽte illud p̃n^m:
ita φ oẽs tales auctẽs Aug^ni ſm intẽtionẽ illius loquunt̃
pro actiuitate obiecti. ❡ Cõſil'r ⁊ ille auctes Ariſtotelis 2.de aia.tex.cõ.60.
que dicũt φ per ſcientiã poſſumus intelligere cum volu- Tex.cõ.60.
mus:⁊ in 2° de aia.ſcientia eſt vniuerſaliuȝ.⁊ in 3° de aia. Tex.cõ.8.
Cum aũt vnaqueqȝ ſiant vt habet̃ ſupra. ❡ Et eſt intel-
ligendũ φ tam Aug^9 φ Ariſtoteles accipit ſcientiaȝ:non
pro habitu illo acquiſito ex actibus frequentatis ⁊ facili-
tãte ad ſimiles actus:ſed pro illo per qđ obm eſt p̃ſens
vt actu intelligibile ſiue ponat̃ ſpẽs intelligibilis ſiue ali-
qd aliud. Sciẽtia enim eſt illud ſm Ariſtotelẽ ſm φ aia 2.de aia.t.cõ.
educit̃ de potẽtia eſſentiali ad accidẽtalẽ.hoc aũt ꝓcedit 2.t.c.5.t.3.de
oẽm actualem intellectionem:q2 illa eſt terminus poten- aia.8.c.8.t.8
tie accidentalis. Sciẽtia enim acqſita ex actibus ⁊ facili- phyſi.t.c.32.
tans ad ꝯſiderãdũ nõ ꝓcedit oẽȝ actũ intelligẽdi. ❡ Si- K
militer apud Aug^m. Sciẽtia eſt formalis ratio ſm quam
memoria eſt pariens ſiue gignens. Iſta aũt ſciẽtia acqſi-
ta ex multis ꝯſiderationibus nõ eſt formalis ratio gignẽ-
di quãcũqȝ intellectionẽ:imo gignit̃ ex multis ꝓcedẽtib^9.
❡ Si dicas φ illa auctoritas.12.ſuper Gen.nõ affirmat
tñ de aia:ſed etiã negat obm agere in animã. ❡ Similr
Ariſtoteles nõ tñ cõcedit obm agere:ſed videt̃ negare
intellectũ agere:qa videt̃ ponere φ itelligere ſit pati qđ- 3.t.c.3.de aia.
dam. ❡ Ad p̃mũ poſſet dici φ Aug^9 negat ibi obiectum
agere in animã imediate ſm eſſe nãle qđ hȝ extra aiam.
❡ Ad 2^m. Ariſtoteles videt̃ frequẽtius loqui pro actiui-
tate obti ⁊ paſſibilitate potentie.cuius ratio eſt:q2 cõmu-
niter locutus eſt de potẽtijs anime inquãtũ ſunt illa qui-
bus formalr poſſumus operari:puta de ſenſu inquantuȝ
eſt quo poſſumus formalr ſentire:⁊ de intellectu quo itel- 2.de aia.tex.
ligere:ſicut loquit̃ de aia vt eſt illud quo formalr viuim^9. cõ.24.
nũc aũt lȝ intell's actiue cauſet intellectionẽ:nõ tñ dicitur
intelligere inquãtũ cauſat:q2 ſi deus cauſaret illã eandeȝ L
intellectionem:nõ tñ dicit̃ intelligere illa intellectione:ſȝ
intellectus ille in quo cauſat̃ intellectio.igit̃ ⁊ modo intel-
lectus dicit̃ intelligere:non qa cauſat:ſed qa recipit intel-
lectionem. Et ſic verũ eſt φ intelligere eſt quoddã pati:
quia intellectum intelligere non eſt niſi ipſum recipere
intellectionem. Illa autẽ auctoritas.9.metaphyſice.ſi fa-
ciat pro actiuitate obiecti vel nõ.ꝑȝ:ex queſtione de actu 5.q.13.ſupra.
cognoſcendi ⁊ appetendi.

De tertio primi articuli ꝓncipalis.videndũ eſt an
illud in pte intellectiua qđ eſt actiuũ ad
intellectionẽ ſit intell's agẽs vel poſſibilis.vĩ φ agẽs:q2

intelle polis recipit intellectionē. ſi igit cū hoc ſit actiuus
reſpectu intellectionis:pari rōne poſſet dici φ reſpectu
ſpēi intelligibilis/quā recipit/eſſet actiuus:ꝛ ita nō requi/
reretur intellectus agens ad aliquem actū in intellectu.
3.de aia.t.cō. 17. ¶ Confirmatur illud:q2 actiuū ꝛ paſſiuū diſtinguunt po
Tex.cō.18. tētias in anima. ¶ Scdo ad idē ſic. Phs.3.de aia diſtin/
guēs intellm agentē a poſſibili ſic ait. Eſt eniz intelle/hic
quidē talis quo eſt oia fieri:ꝛ de agēte.ille aūt quo eſt oia
Uide.3.de aia t.c.37.ꝛ.38. facere. Ex hoc videt ſequi φ intelle agēs adequat poſſi/
bili in rōne actiui ꝛ paſſiui. Eſt igit actiu9 ad omne illud
cuius poſſibilis eſt receptiuus:ꝛ ꝑ ꝯñs ad intellectionez.
¶ Preterea ibidē ſequit de intellectu agēte. Eſt ſicut ha
bitus quidē ꝛ vt lumen.lumen aūt intellectuale videt eē
ꝑncipiū actiuū cognoſcēdi veritates intelligibiles. ſm il/
lud.12.de tri.15. Mens rebus intelligibilibus nālī ordi/
a.l.ſubiuncta ne/diſponēte cōditore/ſubta/ſic iſta videt in quadaz luce
ſui gn̄is incorporea:quēadmodū oculus carnis videt que
Tex.cō.19. in hac corporea luce circūadiacēt. ¶ Preterea ibidē ſe/
quit.ſemꝑ nobilius eſt agēs patiēte ꝛ ꝑncipiū mā. ꝛ ſub/
dit de intellectu agēte.igit impaſſibilis eſt ſuba in actu.
igit vult φ intellectus agēs eſt nobilior poſſibili:vel ſal/
tem nō minus nobilis.nūc aūt imago cōſiſtit in eo quod
optimū eſt in noſtra natura. vt ꝓbat in ꝑ artlo ꝑ Aug9.
igit intelle agēs ꝑtinet ad imaginē:ſed nō ꝑt ꝑtinere niſi
ad memoriā.p3:ſed cū memoria hēat ꝯſeruare obm vel
ſpēm obti:ꝛ exprimere vel gignere notitiā actualē eius.
p3 φ intellectui agēti nō pōt cōpetere ꝑmūq2 nō eſt vir/
tus receptiua nec ꝯſeruatiua.igit cōpetit ſibi 2m.ſ.expri/
mere notitiā. ¶ Sed pro alia parte.ſ.intellectu poſſibili
Tex.cō.19. arguit ꝑ per illud Ariſtotelis φ intelle agēs eſt ſicut lu/
Cō.19. men. Cōmē. vult ibi φ ſicut lumen facit quodāmō potē/
tia colorē actu colorē:ſic intelle agēs facit de po intelligibi
li actu intelligibile.igit act9 ei9 terminat ad obm actu intelli
gibile:ꝛ hō ꝑcedit intellectionē. ¶ Cōfirmat ꝑ illud.3.de
Ad finem. aia ꝯ18.vbi vult Cōmētator:φ ſi res hient eſſe eo mō
quo poſuit Plato/nō oporteret ponere intellm agētem:
igit nō ponit niſi vt per ipſum fiat obm actu vle:ſ3 hoc
Cō.18.3.de aia vbi ſupra. precedit actualē intellectionē. ¶ P.2° ſm Cōmētatorē.
intelle agēs ponit vt per ipſum trāſferat obm de ordine
M in ordinē:qō ſic intelligi pōt. de ordine ſenſibiliū ad ordi
nem intelligibiliū:ꝛ per ꝯñs de ordine corporaliū ad or/
dinē ſpūaliū:ꝛ quare reqrit ibi aliqō trāſferēs ꝓpriū:rō
videt eſſe:q2 agēs qō h3 eſſe corporale nō h3 rōnē agen/
tis niſi in paſſiuz corporale:ꝓpter hoc φ tale agēs reqrit
paſſum approximatū ſibi localr:q2 ſi nō eſſet localr pñs
eſſet tali agēti quaſi nō pñs.igitur nunq̄ aliqō corporale
pōt eſſe rō immediate cāndi aliqō ſpūale:nec per ꝯñs trāſ/
ferēdi ab illo ordine ad illū ordinē. Et iſta videt eſſe rō
Aug9.12.ſup Gen.29. Sed qn obm ſit de actu intelligi/
bili actu intellm/nō trāſfert ſic de ordine ad ordinē.igit
nō reqrit ibi intelle agēs. ¶ Cōfirmat:q2 ad hoc φ intel/
lectū fiat actu volitū/nō ponit talis tranſlatio ab ordine
in ordinē:ꝛ hō ideo eſt:q2 actu intell3 eſt ſufficiēter ꝓpor/
tionatū volūtati. Cū igit actu intelligibile hñs eē in me/
moria intellectiua ſit eque ſufficiēter ꝓportionatū intelli
gibile ad hoc.ſ.vt ſit actu intellm:ſequit φ ibi nō reqrit
virtus trāſferēs de ordine ad ordinem. ¶ P.3°/ſi intelle
agēs eſſet per ſe actiuus ad intellectionē actualē:pari ra/
tione vbicūq3 poneret potētiā eſſe actiuā ad ꝓpriā opa/
tionē:ꝛ cū hoc etiā potentiā receptiuā talis opationis.ibi
eſſet diſtinguere potētiā agētē ꝛ poſſibilē:vtpote volūta
tem agentē ꝛ voluntatē poſſibilē. ſm cōem opi.que po/
nit volūtatē actiuā ꝛ etiā receptiuā volitionis:ꝛ ſilr ſi ſen
ſus ponat actiuus/ꝑꝑ hoc forte:φ ſenſatio videt nobilior
ipſo obto ſenſibili extra/eſſet diſtinguendū de ſenſu agen
te ꝛ poſſibili. Cum igit Phs iſtā diſtinctionē de agente ꝛ
poſſibili nuſq̄ ponat ibi niſi in intellectu.ſequitur φ iſta
diſtā nō eſt ꝓpter illa que cōiter inueniunt in alijs poten
tijs:ꝛ ita nō ꝓpter agere ꝛ recipe actionē. ¶ P.4°/vide/
tur eſſe ꝯ illud idē.9.de tri.vlti.a cognoſcēte ꝛ cognito pa
ritur notitia.intellectus aūt agens non eſt cognoſcēs:ſed
ſolum poſſibilis.igit ab illo paritur intellectio:ꝛ per ꝯñs
actiue ſe habet reſpectu intellectionis.

De iſto articulo ſi ꝑma via tenet/poſſet dici φ intelle agēs h3 duas actio/
nes ordinatas. Prima eſt facere de potentia intelligibili N
actu intelligibile:vel de potētia vlī actu vle. Scda eſt fa
cere de potētia intellecto actu intellm. Primū intelligit
ſic.φ virtute intelle agētis de phātaſmate in phātaſia/gi/
gnit ſpēs intelligibilis in intellectu.vel aliqua rō in qua
actu relucet intelligibile:que/breuiter loquēdo/dicat ſpēs
intelligibilis/ꝛ iſtā gignitionē realē repreſentatiui de re/
preſentatiuo/dicit cōcomitari quedā gignitio metaphō/
rica obti de obto.ſ.intelligibilis de imaginabili:qō ideo ra/
tionabilr dicit:q2 tale eē obtiuū h3 obm in repntari q̄le
h3 repntatiuū correſpondens:ꝛ ideo trāſlatione reali facta in
repntatiuo/qn de corpali gignit ſpūale.ſ.de repntatiuo
ſingulari gignit repntatiuū vle/ꝯſilr dicit. vel intelligit
trāſlatio in obtis/de corpali ad ſpūale/vl de ſingulari ad
vle. ¶ Scda actio poneret ꝑ quā de potētia intellecto fie
ret actu intellm. vbi ſilr intelligit factio metaphorica ex
ꝑte obtoꝝ correſpondēs factioni reali ex ꝑte eoꝝ quib9 rēdit
in obta:q2 realr ſpēz intelligibilez ſequit actualis intelle
ctio:ꝛ ſicut ꝑma trāſlatio de potētia ad actū.ſic etiā 2a di/ Doctrina ſingularis.
ceret fieri per intellm agētē:tā ex parte obtoꝝ:ꝛ hoc me/
taphorice/q̄3 ex ꝑte illoꝝ in q̄bus relucēt obta:ꝛ hoc rea/
liter/pro tanto.ſ.φ virtute intellectus agentis de phan/
taſmate gigneretur ſpecies intelligibilis:ꝛ ſic metaphori/
ce de potentia intelligibili gigneretur actu intelligibile.ꝛ
ſecundo virtute ſpeciei intelligibilis gigneretur actualis
intellectio:ꝛ ſic metaphorice loquēdo in obiectis de po/
tētia intellecto fieret actu intellm. ¶ Cōſimilr poſſet po/ O
ni duplex paſſio ordinata in intellectu poſſibili correſpondēs
iſti duplici actioni intelle agētis:quaꝝ ꝑma eēt receptio
ſpēi intelligibilis a phātaſmate/per ꝑmaz actionē intelle
agētis. Et 2a eſſet receptio intellectionis a ſpecie intelligi
bili/per ſcdaz actionē intelle agētis. Et ſm hoc diceret φ
ad memoriā intellectiuaz ꝑtinēt intelle agēs ꝛ poſis. Agēs
qdē/nō q̄tū ad ꝑ9s actionē que eſt facere de po intelligi
bili actu intelligibile:imo illius actionis terminus eſt me/
moria in actu:q2 ꝑ illaz actionē eſt intelle hñs obm actu
intelligibile ſibi pñs. Sed q̄tū ad ſcdaz actionem:q2
cū memorie ſit exprimere actualē notitiā vel intellectio/
nem:ꝛ intelle agētis ſcda actio ſit agere ad iſtā actionem.
intelle agēs/q̄tū ad ſecūdā eius actionē includeretur in
memoria. Intellectus aūt poſſibilis/q̄tū ad ꝑmā eius
receptionē:quia.ſ.recipit actu intelligibile ſibi pñs/dici/
tur memoria. Et q̄tū ad ſcdaz receptionē.ſ.actualis in/
tellectionis/dicit intelligentia. ¶ Et ſm hoc reſponderi
poſſet ad illa que videnť adducta in ꝯrium/ꝑ hoc φ actio P
abſtrahēdi que eſt ꝑma actio intelle agētis/eſt magis ꝓ/
pria ſibi q̄3 ſcda/que eſt cauſare intellectionez:q2 illa pōt
cōpetere alijs potētijs.nulla aūt alia trāſfert obm ſuum
de ordine ad ordinē/ſic intelligēdo/de ordine corporaliū
ad ordinē ſpūaliū:imo volūtas/l3 cāndo actū ſuū/ſm ali
quos/per hoc metaphorice tranſferat obm ſuū de ordine
intelligibiliū ad ordinē appetibiliū:tn̄ iſta trāſlatio non
reqrit volūtatē agētez/ſic intelligēdo:hoc eſt ꝑparantem
obm ſuū/vt ſit actu volibile:ſicut intellectus agēs prepa/
rat obm ſuum vt ſit actu intelligibile:q2 quādo obiectum

eſt actu intellm̄,eſt actu volibile.nō igiẗ requirit aliqua actio ꝑparans obm̄ volūtati.ille igiẗ auctes affirmāt qḋ verum eſt de primo actu intellꝯ agētis:ꝛ ſi qñqꝫ dicaẗ ꝙ ꝓpter illū ſolū poniẗ intellꝯ agēs. Verū eſt vt talis virt⁹ eſt ꝓpria intellectui:qꝛ eſt ibi tñ potētia ꝑparans obm̄: propter 2ᵐ enim actum nō eſt proprie in intellectu talis virtus agens.nam alie potentie poſſunt agere ad operationem preſuppoſito obiecto.

Si vo teneretur alia via.ſ.ꝙ illud anime,qḋ eſt actiuū ad intellectionē,
Q eſt intellꝯ poſſi:ꝛ ꝙ intellꝯ agēs hꝫ tñ actionē abſtrahēdi obm̄:tūc eſſet dicēdū,ꝙ intellꝯ agēs nō ꝑtinet ad memoriā:ſꝫ actio eius terminaẗ ad memoriā:ꝛ hoc reſpectu ſenſibiliū:qꝛ terminaẗ ad illā formaꝫ per quā obm̄ actu intelligibile relucet intellectui:ꝛ illa eſt forma conſtituēs perfectā memoriā. Reſpectu aūt mere intelligibiliū:puta ſpūaliū nullā actionē oīno hꝫ:ꝛ hoc ſi talia intelligantur nō per ſpēm:vel ſi per ſpēm:tñ poſſunt eā cāre virtute ꝓpria. Intellectus aūt poſſibilis ſm hoc poneretur ꝑtinere ad memoriā,nō tñ vt retinēs omne repreſentatiuum obti actu intelligibilis:ſꝫ etiā vt exprimēs actiue notitiaꝫ actualē. ¶ Et tunc ad illa que ſunt adducta ꝯ hoc poſſet reſpōderi. ¶ Ad pᵐ ꝙ potētia opatiua nō eſt actiua ſui obti:ſꝫ ſit actiua ſui actus circa obm̄:ꝛ ideo nō pari rōne pōt intellꝯ poſſis cauſare ſpēm intelligibilē:ſicut pōt cauſare intellectionē illā. ¶ Ad ꝯfirmationē illā diceretur ꝙ loquēdo de potētia vt dicit reſpectū,bñ diſtinguiẗ i actiuum ꝛ paſſiuū:ſꝫ loquēdo de illo qḋ ſubeſt reſpectui,qḋ cōmuniter intelligim⁹ cū dicimus potētias quēadmoduꝫ dicim⁹,ꝙ calor eſt potētia calefactiua.ſic nō opꝫ ꝙ actiuum ꝛ paſſiuū diſtinguāt ipſaꝫ:qꝛ tūc volūtas eēt due potētie. ¶ Ad aliud cū arguiẗ ſm Ariſtotelē ꝙ intellectus
R agēs eſt quo eſt oīa facere. Intelligēdū eſt ſic.facere oīa actu intelligibilia. Et hoc habeẗ ex eo qḋ ſequiẗ:ꝙ lumen facit quodāmō,potētia,colores actu colores:qꝛ facit eos actu viſibiles.ſic itelligēdo,ꝙ lꝫ nā abſoluta coloris que eſt in genere qualitatis,maneat eadē in tenebris:tñ vt ſic nō eſt viſibilis,intelligēdo de potētia ꝓpinqua:qꝛ qñ opꝫ duas cāſ ꝯcurrere ad agēdū,vna eaꝝ.ſ.ſcḋa nō eſt in potētia ꝓpinqua niſi alia.ſ.pᵐa cōcurrēte. Ad hoc aūt ꝙ color agat in viſuꝫ,requiriẗ alia cā ꝯcurrēs ad agēdū.ſ.lumē: ideo tūc ſolū eſt color viſibilis in potētia ꝓpinqua qñ eſt actu illuminatus.hoc mō phātaſma nō pōt gignere ſpēꝫ intelligibilē:niſi cōcurrēte actione intellꝯ agētis. Ille igitur intellꝯ facit oīa actu itelligibilia:ꝛ hoc in potētia propinqua:qꝛ relucētia in ſpēb⁹ intelligibilib⁹ que prius fuerunt in potētia remota:qꝛ tñ relucētia in repreſentatiuo mālī:ꝛ repreſentāte ea ſub rōne ſingularis.non aūt dicit,ꝙ agēs eſt quo eſt oīa facere actu intellecta. ¶ Cū igitur ꝯcludiẗ adequatio intellꝯ agētis in agēdo ad poſſibilē in recipiēdo:dꝫ inferri vniſor de actione ꝛ receptione actu intelligibilis,nō de actiōe ꝛ receptiōe actu itellecti. ¶ Ad 3ᵐ. Vitas pncipij videẗ in rōnib⁹ terminoꝝ:ille aūt rōnes
S terminoꝝ vt actu intelligibiles ꝛ vr̄es relucēt intellūi ꝑ actionē lucis intellꝯ agētis. Sic igiẗ videt vitatē pncipiorū in luce intellectus agentis:non tanq̄ imediate cauſante illā viſionē:ſed mediate.ſ.cauſando rōnes terminoꝝ in eſſe intelligibili,per quas poſtea cauſaẗ actus videndi veritatē principiorum. ¶ Ad 4ᵐ diceretur ꝙ agēs eſt nobilius poſſibili,ꝑciſe vt reſpicit obiecta ſenſibilia:qꝛ preciſe reſpectu illorū eſt agēs in intellectū poſſibilē. ¶ De iſto articulo hoc tenēdū videẗ:ꝙ illā diſtinctionē Augu. 10.de tri.c.ll. memoria,intelligētia ꝛ volūtas,cōparādo ad illā Ariſto.in intellectu agentē ꝛ poſſibilē,ſic ſibi inuicē correſpondent ꝙ ſolus poſſibilis eſt intelligentia:qꝛ ſolus recipit actū intelligēdi:ꝛ ſic etiā cōiter Ariſto. loquiẗ de intellectu:vt eſt quo intelligimus ſiue quo recipimus intellectionē,tñ poſſibilis pertinet ad memoriā,inq̄tum memorie eſt recipere notitiā habitualeꝫ. ſm illud.15.de tri.10.ſciētia quā memoria tenemus.ꝛ ſic loquiẗ Ariſto. quādoqꝫ de intellectu poſſibili vt eſt quo ſcimus:ſiue vt eſt quo habemus ſciaꝫ per quā reduciẗ de potētia eſſentiali ad accidentalē. ¶ Sed quo ad aliū actū memorie, T
qui eſt gignere notitiā actualē:pꝫ ꝙ hoc competit adhuc intellectui poſſibili per accidēs:qꝛ qñ forma actiua ineſt alicui ſubiecto:actio ſm illā formā per accidens cōpetit eidē:ſicut lignū per accidens calefacit.nūc aūt illud quo obiectū actiue ſe hꝫ ad gignendū intellectionē eſt forma intellꝯ poſſis:igiẗ intellꝯ poſſis ſaltē ꝑ accñs gignit. ¶ Sꝫ ſi vltra hoc queras,an ꝯueniat actus gignēdi notitiā per ſe ipſi parti intellectiue.pōt teneri ſm ꝑdicta,vel cōpetere ꝑciſe intellectui agenti:vel ꝑciſe intellectui poſſibili. ꝛ ſm h̄ iſte vel ille diceretur ꝑtinere ad memoriā. ¶ Vel poſſet poni tertio modo actus gignēdi vtriqꝫ cōpetere, ſed agenti tanq̄ pncipaliori:ꝛ poſſibili tanq̄ minus pncipali:nec ſequiẗ ſi ſint vna nā.igiẗ nō poſſunt hīe reſpectu eiuſdē cauſalitatē pncipaliorē ꝛ minus pncipalē.pꝫ enim inſtātia de intellectu ꝛ volūtate:quarū vna ſm multos eſt actiua pncipalior:ꝛ alia ſubordinata in aliqua actiōe: ꝛ tñ ſunt vna nā. ¶ Sed iſta inſtātia ſm aliquos nō eſt ſilis:qꝛ nō vtraqꝫ potētia imediate attingit idē vt cauſatum:ſed vna per operationē ſuā cauſatā,mouet aliaꝫ ad ſuā operationē. ¶ Breuiter ſi nō teneretur diſtinctio potētiarū:nec re abſoluta:nec relatione reali:ſꝫ tñ ꝙ idē abſolutū quodāmō illimitatū eſt pncipiū imediatū multorum actuū:ꝛ ſic reſpectu alterius ꝛ alterius diceẗ alia ꝛ alia potentia:tūc pᵐa via ꝓbabilis videẗ.

Vide auctorem de ſpū ꝛ anima.

De ſecundo articulo dico:ꝙ intellꝯ btūs poteſt hīe verbum de creatura cognita in V
gñe ꝓprio:ꝛ ad formationē illius Vbi ponēdū eſt intellectū poſſibilē ſic ſe hīe tūc:ſicut ſe hꝫ nūc ad formationē verbi qḋ hꝫ de obto nūc:qꝛ ſm Aug⁹.7.de ciui.c.30. Sic deus res quas ꝯdidit adminiſtrat vt eas ꝓprios motus agere ſinat.igiẗ remanebit i pīa nālis actio,que nata eſt cōpetere nāe ſm ſuā ꝑfectionē. ¶ Sed de creatura viſa in eſſentia diuina dubiū eſt an intellꝯ btūs habeat de ea verbū ꝓpriū.ꝙ ſi ſic,cōſilr dicēdū eſſꝫ de intellꝯ poſſibili in formatione verbi de creatura viſa in eſſentia diuina, ſicut de viſa in ꝓprio gñe dictū eſt. ¶ Sed poſſet dici ꝙ nō eſt ibi verbū de obto viſo in eſſentia diuina:tūc quia habēs verbū imediate attingit obm̄ cuius eſt verbuꝫ.lapis enim viſus in eſſentia non imediate attingiẗ vt obm̄ per actū viſionis:qꝛ ſic videẗ in genere ꝓprio:ſed ibi ſola eſſentia diuina imediate attingiẗ:qꝛ ipa ſola pᵐo mouet: ꝛ per ꝯñs ad ſeipſam attingendā. ¶ P. Verbū ꝓpriū alicuius gigniẗ de ſciētia ſiue ꝓpria ſpecie ipſi⁹ obti,nūc aūt in memoria intellꝯ beati nō eſt ſciētia ꝓpria vel ſpecies lapidis:vt videẗ in verbo:qꝛ per illaꝫ nō videẗ niſi in gñe ꝓprio. ¶ Item eodē actu videẗ eſſentia diuina ꝛ res in ipſa:ſed de eſſentia viſa nō hꝫ intellꝯ videns verbum:qꝛ tūc nō videret illā imediate.igiẗ nec habeẗ verbū de re viſa in ipſa eſſentia. ¶ Cōtra iſta motiua.arguitur ꝯ pᵐ:ꝛ ſi per pncipiuꝫ cognoſcaẗ ꝯcluſio ipſa pōt cognoſci imediate in rōne obiecti:qꝛ diſcurſus nō terminatur ꝑciſe ad illud qḋ fuit pncipiū diſcurrendi:qꝛ tunc ab illo adhuc eſſet vlterius diſcurrendum:nec per ꝯñs eſſet diſcurſus terminat⁹:nūc aūt ꝯ de ſe eſt termin⁹ diſcurſus ſyllꝯi demōſtratiui.igiẗ illo diſcurſu terminato ſtat intellꝯ in cognitione imediata ꝯñis:pari rōne,ſꝫ eēntia dina moueat pus ad vidēdū ſeipaꝫ:tñ qꝛ ē motiuū illimitatū mo-

nec̄ 2° ad vidēdū creaturā. in termino igiť illius motionis
intell's pōt videre creaturā vt obm̄ imediatū. ℭ Contra
2ᵐ ſic. ad gignēdū verbū ꝓpriū alicui⁹ obī ſufficit memo
ria ꝑfecta ſiue actualr̄ ſiue virtualr̄ ꝯtinens illud obm̄: ſi
cut per notitiā habitualē ꝑncipij pōt gigni actualis cogni
tio ꝯclōnis: lꝫ illa memoria nō ſit hui⁹ obī fo᷑alr̄ ⁊ ꝓpa:
ſed eius virtualr̄ ꝯtētiua: ſic intell's beati hn̄s eſſentiā di
uinā actualr̄ pñtē: vt intelligibilē/ hꝫ memoriā ꝓpriā re
ſpectu viſionis illius eſſentie: ⁊ cū hoc memoriā ꝑfectam
virtualr̄ cōtētiuā viſionis creature: qꝛ ſicut virtualr̄ cōti
net in entitate: ſic in cognoſcibilitate: btūs igiť hꝫ memo
riā ſiue ſciētiā in memoria ſufficiētē ad gignēdū ꝓpriū
verbū lapidis: nec ſequiť in iſta 2ᵃ ſicut nec in ꝑma rōne/
ꝙ illa viſio ſit rei in ꝓprio gn̄e: qꝛ viſio in ꝓprio gn̄e eſt
per rōnē vidēdi/ acceptā a creatura aliqua. ℭ Cōtra 3ᵐ
motiuū. ille act⁹ nō eſt ꝓpa cognitio alicui⁹ obī/ q pōt ſta
re in intellectu: ⁊ tn̄ illud obm̄ oīno nō eſſe cognitū: nunc
aūt viſio eſſentie diuine pōt ſtare eadē in intellectu beati:
⁊ tn̄ lapis nō videri ab ipſo. igiť ⁊c̄. Probatio maioris: qꝛ
ꝓximū formale in intellectu ad hoc vt obm̄ ſit ſibi cogni
tum/ eſt ipſe actus cognoſcēdi illud obm̄ ſibi inherens: ⁊
ꝓxima rō formalis non videť poſſe ineſſe alicui ſine illo
actus eſt rō formalis: ſicut albedo nō pōt ineſſe alicui/ ni
ſi illud ſit albū. ℭ P. Pari rōne idē actus viſionis eſſet
ipſius eſſentie ⁊ cuiuſcūqꝫ creati viſi in ea: ⁊ ita vn⁹ actus
finitus poſſet eē infinitoꝝ obtoꝝ poſſibiliū videri in ipſa:
qꝛ ꝗ rōne nō repugnat vnū actū eē duoꝝ vel triū obtoꝝ:
pari rōne nec ꝗrūcūqꝫ obtoꝝ. ℭ Itē nō pꝫ neceſſitas illius
ꝯñie: ſi eadē eſt viſio eēntie diuine ⁊ lapidis: igiť ſi eſt ꝟbū
X lapidis/ eſt ꝟbū eēntie. ℭ Ad pᵐ iſtoꝝ diceretur ꝙ illud qđ
cognoſciť p aliud bene pōt imediate cognoſci. Sed non
ſic ſi cognoſcat̄ ꝑciſe in illo. ſicut intell's diuinus ꝑciſe co/
gnoſcit creaturā in eſſentia ſua: ⁊ nō per illā creaturam vt
obm̄ imediatū: qꝛ tūc intellectio ei⁹ vileſceret. ℭ Cōſilr̄
di de viſione quā btūs hꝫ in ꝟbo de creatura. ℭ Ad 2ᵐ
diceretur ꝙ eſſentia diuina nō eſt in memoria creata beati
aliquo ordine/ prius ꝙ̄ in intelligētia: qꝛ nō cauſat̄ aliqua
forma in intellu beato repñtans illā eſſentiā. Sed pᵐ qđ
cauſat̄ in intellectu beato eſt ipſa viſio. illa aūt cauſat̄ in
ipſa intelligētia. ℭ Uel alr̄ diceretur ꝙ illa viſio imedia/
ta cauſat̄ a volūtate diuina/ ſicut dictū eſt in qōne ꝓxima
precedēte: ⁊ ꝯſimilr̄ viſio lapidis: ⁊ per ꝯñs neutra gigni/
tur a memoria/ nō ſolū ipſi⁹ vidētis: ſꝫ nec ab aliqua me/
moria. ℭ Contra. intellectio eſſentie diuine ꝯtinet ꝟtualr̄
intellectionē lapidis. igiť iſta intellectio gignit illā: ⁊ tunc
illa eſt verbū. ℭ Rñdeo. intelligētia nō gignit. Uel pōt
dici ꝙ vtraqꝫ viſio imediate cauſatur a volūtate diuina.
ℭ Ad 3ᵐ. illud vi᷑ eque ꝯcludere ꝙ nō eſt idē act⁹ intell's
diuini reſpectu eſſentie ſue ⁊ obiecti ſecūdarij. qđ omnes
negant. Unde maior rōnis eſt neganda: niſi intelligatur
de primo obiecto. ℭ Ad alia quere alibi.

Addītio ℭ Ad alia duo argumēta rñſio pōt hri in. 3. diſt. 14. q. 2.
quaſi in fine. ibi pōt dici ꝙ ꝯclō iſta poſſet ⁊c̄. Ideo cōce
diť totū pᵐ argᵐ. Et ſi inferat̄. igiť eadē erit viſio intell's
beati cū viſione intell's dei. negat̄ ꝯñia: qꝛ intell's dei ha/
bet viſionē obtoꝝ ſecūdarioꝝ/ ne dū p ſe/ ⁊ cōprehenſiue
ex ꝑfectione ſua ⁊ ſui obī ꝑmarij/ nālr̄ oīa repñtātis ei/ ſꝫ
intellectus beatus creatus hꝫ viſionē per accñs obtoꝝ
ſecūdarioꝝ: qꝛ illa per accidēs intelligit. ſ. mediāte eſſen/
tia oſtēdēte ſibi illa libere ⁊ contingēter: ideo actus beati
nullā ꝑfectionē accipit ab illis obiectis: ſed tota eius per/
fectio eſt ab eſſentia viſa ⁊ illa oſtēdente. ℭ Ad aliud di/
citur ꝙ argumentū valet: ⁊ ꝯñia tenet/ ſi ſit vnus ⁊ idem
actus viſionis eſſentie ⁊ aliorum obiectoꝝ. ſi autem ſit
dictum. alius ⁊ alius actus/ conſequentia nulla eſt.

Ad primum ꝑncipale/ ſi teneat̄ in 3° articulo: ꝙ
intell's agēs actiue ſe hēat ad intel
lectionē: ⁊ poſſibilis paſſiue: tūc nō ſm idē mouet ⁊ mo/ Y
uetur anima ad intellectionē. nec tn̄ ſm diſtincta ſubto:
qꝛ illa duo nō ſic diſtinguunť. Si aūt dicat̄ ꝙ poſſibilis
actiue ſe habeat ad intellectionē/ tūc idē ſm idem mouet
ad eam ⁊ mouet̄. ℭ Et ſi dicat̄ hoc eſſe impoſſibile: quia
tūc idē ſm idē eſſet in potētia ⁊ in actu. ℭ Rñdeo. oīs
actio que eſt ad formā nō actiuā eſt agentis equoci ⁊ non
vniuoci: qꝛ ſi agēs eſſet vniuocū/ forma qua agit eſſet eiuſ/
dem rōnis cū forma termināte/ ⁊ ita illa eſſet actiua. Au
gmētationū aūt ⁊ multarū alterationū ⁊ cōmuniter mo/
tus localis/ termini nō ſunt forme actiue: igitur mouēs in
iſtis: ⁊ vlr̄ agens equiuocū/ eſt in actu aliquo nō eiuſdē
rōnis cum termino ad quē mobile eſt in potētia: ſꝫ eſt in
actu ſm aliqđ virtualr̄ vel eminēter cōtinēs illū termi/
num: ſic diceretur in ꝓpoſito ꝙ idē in anima eſt ratio vir/
tualiter cōtinēdi intellectionē: vt effectū equiuocū/ ⁊ reci/
piēdi eandē. ℭ Cōtra hoc. habēs formā nobiliorē nō eſt
natū recipere formā minus nobilē. igiť hn̄s illā nobiliori
modo. ſ. virtualr̄ nō eſt natū recipe illā formā formalr̄.
ℭ Et cōfirmat̄: qꝛ pari rōne diceretur ꝙ qđlibet qđ ſit ta/
le formalr̄: eſſet tale virtualr̄: ⁊ ita qđlibet trāſmutaret a
ſeipſo. ℭ Ad pᵐ dico ꝙ forma eiuſdē ſpēi nō pōt ſimul
haberi intenſius ⁊ remiſſius: nec due forme: vt ꝯria ⁊ me/
dia poſſunt ſimul eſſe in eodē: ſed tn̄ due forme diſpera/
te bene poſſunt ſimul eſſe: ⁊ etiā eiuſdē gn̄is remoti: ſicut
calor ⁊ color/ quarū tn̄ vna eſt nobilior altera. Nō eſt igi
tur impoſſibilitas formaꝝ in eodē: qꝛ vna eſt eminētior
altera. vel eminēter ſiue virtualr̄ ipſi⁹ cōtētiua: ſꝫ ex aliꝗ
rōne ſpāli: puta ꝓpter ꝯrietatē vel vnitatē ſpecificā. vel
aliquā aliā talē. Antecedēs igiť vlr̄ ſumptū falſum eſt:
⁊ lꝫ in multis ſingularibus videat̄ eſſe veꝝ: tn̄ hoc nō eſt
rōne nobilioris forme vel nobilioris modi habēdi fo᷑ā
⁊ min⁹ nobilis: ſed ex aliꝗ alia rōne ſpāli/ que nō reperiť
hic in pn̄° motiuo: ⁊ in iſta forma recepta. ℭ Si tn̄ ali/ At
quid hēt iſtā formā eminēter ſic ꝙ infinite virtualr̄/ nō
eſſet capax ei⁹ formalr̄: qꝛ infinitas excludit oēm poten/
tialitatē: ſed qñ forma illa virtualr̄ ſed finite habet̄ bene
pōt aliꝗ ꝑfectio: lꝫ ſꝫ qđ ⁊ accñtalis/ addi ſubto p hoc ꝙ
illa recipit formalr̄: ſicut lꝫ ſubā ſit ſimplr̄ ꝑfectior acci/
dente: tn̄ aliquo mō ꝑficit̄ recipiēdo accñs/ ⁊ totū illud. ſ.
ſubā qualis/ ꝑfectior eſt ꝙ̄ ſubā ſola. ſic potētia operans
eſt ꝑfectior ſeipſa ꝙ̄ po⁹ ſola: ⁊ opatio eſt aliqualis ꝑfectio
ipſius potētie: lꝫ potētia ſit ſimplr̄ perfectior operatione.
ℭ Ad ꝯfirmationē illā pōt dici: ꝙ ibi eſt cautela trāſſe/
rendi ſe a parte opponētis ad partē rñdētis ꝓpter defe/
ctum argumēti. nec videť aliud niſi obligare rñdentē ad
ꝓbādū vnū neciū manifeſtū: puta ꝙ nō qđlibet mouet
ſe. Et ad illā ꝓbationē/ pari rōne ⁊c̄. Pōt dici ꝙ lꝫ in hoc
ꝙ eſt eſſe in potētia tale formalr̄/ nō ſit aliqua repugnan/
tia ad hoc ꝙ eſt eſſe tale virtualr̄. nec ecōuerſo/ quātū eſt
ex parte rōnis terminoꝝ: qꝛ tūc vbiqꝫ eſſet eadem repu/
gnātia: tn̄ alicubi ꝯcomitat̄ vnū iſtoꝝ aliqđ qđ repugnat
alteri. Et tūc grā mãc veꝝ eſt: ꝙ illud qđ eſt tale virtua/ Speculatio notabilis ⁊ cō
ter/ nō pōt recipe tale formalr̄: ſed nō per ſe pp hoc ꝙ eſt futatio rōnis
hic virtualr̄: ſed pp illud cōcomitās. Exēplū. ſol eſt cali/ aduerſarioꝝ
dus virtualr̄: ⁊ tn̄ nō pōt recipe calorē formalr̄: ſꝫ tn̄ non ſubaliſſima.
repugnat ei eſſe formalr̄ calidū ꝓpter hoc ꝙ eſt calidus
virtualr̄: qꝛ etiā ſaturno q eſt frigidus virtualr̄/ repugnat
eſſe calm̄ fo᷑alr̄: hui⁹ aūt repugnantie cā cōīs eſt ſoli ⁊ ſa/
turno: qꝛ corp⁹ celeſte nō eſt receptiuū ꝗlitatis elemēta/
ris/ vel cuiuſcūqꝫ corꝑis corruptibilis: ſicut nec econuer/
ſo. ſic in ꝓpoſito/ aliqđ mobile ad formā cōcomitāter ha
bet aliquid ꝓpter qđ repugnat ſibi virtualiter continere

eam:ſicut lignuꝫ hꝫ aliqd ꝓpter qd repugnat ſibi actualr
cõtinere calorẽ:ſed hoc nõ eſt:qa eſt receptiuũ caloris:ſꝫ
qꝛ hꝫ talẽ formã mixtã. ¶ Ad argm̃ in oppoſitũ cum ar-
guit̃ de obto, ꝙ actio eſt imanẽs.cõcedo ꝙ itellectio que
dicit̃ actio.i.operatio eſt actio imanẽs ſimplr̃ in potẽtia
operãte:ſꝫ actio illa de gñe actionis, que terminat̃ ad illã
Bb opationẽ/aliqua qdem eſt imanẽs nõ ſolũ in eodẽ ſuppo
ſito:ſed etiam in parte intellectiua:ꝛ ſm̃ vnum modum
dicendi in tertio articulo/eſt immanens in eodeꝫ intelle-
ctu poſſibili:ad illam tamẽ intellectioneꝫ eſt aliqua actio
nõ imanẽs:puta illa que eſt obti. ¶ Cũ arguit̃ de memo
ria ꝙ illa nõ intelligit:illa rõ deficit dupl̃r. Primo qꝛ re-
mouẽdo aliqd a memoria non ꝑ hoc ꝯcludit̃ illud com
petere intellectui poſſibili ſꝫ magis ꝯ̃triũ:qꝛ ſm̃ dicta in 3°
articulo:vel ſolus intell̃s poſſibilis eſt memoria/vel ſaltẽ
intell̃s ille includit̃ necĩo in memoria. Scd̃o deficit ſic:
qꝛ memoriã nõ intelligere/nõ ꝯcludit ipſaꝫ nõ eẽ actiuaꝫ
reſpectu intellectionis:vt termini ꝑ actionẽ eius ꝓducti.
verbum aũt nõ eſt terminus ꝓductus per intellectionẽ:
ſꝫ ꝑ actionẽ aliquã ꝓductiuã de gñe actionis. Qõ.XVI.

CONſequenter querit̃ de volũtate. Et ꝑ̇ de actione eiꝰ
in cõi.ſcd̃o in ſpãli de diſtinctione vniꝰ actus
eius intrinſeci ab alio actu.ꝛ 3° de diſtinctio-
ne actus intrinſeci ab extrinſeco. ¶ Pria qd
eſt hec. Utrũ libertas volũtat͛ ꝛ neceſſitas nãlis poſſunt
ſe cõpati in eodẽ reſpectu eiuſdẽ actꝰ ꝛ obti. ¶ Et arguit̃
ꝙ nõ:qꝛ neceſſitas ꝛ libertas vident̃ repugnare. Juxta il
II,ꝛ.z. lud Aug. de libe.arbi. Satis ingt cõpertũ eſt nulla rõne
fieri mẽtem ſeruã libidinis niſi ꝓpria volũtate:ꝛ ſtatim
poſt. Qui motus ſi culpe deputet̃ nõ eſt nãlis ſed volũta
rius:in eo qdẽ ſit̃ls motui illi quo deorſuꝫ lapis fert̃ ꝙ ſi-
cut iſte eſt ꝓprius lapidis:ſic ille animi:ſꝫ in eo diſſimilis
ꝙ in ptãte nõ hꝫ lapis cohibere motũ quo mouet̃ deor-
ſum:anim° nõ ſic.ꝛ ſequitur. Jdeo nãlis lapidis eſt ille
motus:animi ꝰo iſte volũtarius.hec ꝰba Augni. ꝛ paulo
poſt ꝰba diſcipuli ab Augno qdẽ approbata ſequunt̃ iſta.
Motus quo volũtas ꝯuertit̃ niſi eſſet volũtarius ꝛ in no
ſtra penitus ptãte/neqꝫ laudãdus neqꝫ culpãdus hõ eẽt/
neqꝫ mouẽdus:mouẽdũ aũt holeꝫ nõ eſſe qſqs exiſtimat
de holuꝫ nũo exterminãdus eſt. Ex iſtis ſatis pꝫ.ꝙ repu-
gnat nãlis motio ꝛ libera reſpectu eiuſdẽ. ¶ Cõtra.5.de
ciui.10. Si neceſſitas ingt dicẽda eſt que nõ eſt in noſtra
ptãte:ſꝫ ẽt ſi nolumꝰ efficit qd põt:vt eſt neceſſitas mor-
tis:manifeſtũ eſt volũtates nr̃as qbus recte vel ꝑperã vi
uit̃ ſub tali neceſſitate nõ eſſe. Et ſequit̃. Si aũt diffiniat̃
illa neceſſitas eſſe ſm̃ quã dicimꝰ neceſſe eſt:vt ita ſit ali-
qd:aut vt ita fiat:neſcio cur eã timeamus ne nobis liber-
tatẽ auferat volũtatis:neqꝫ enim ꝛ vitam dei ꝛ ꝑ̇ſcientiã
dei ſub nec̃itate ponimꝰ/ſi dicamꝰ neceſſe eſt deũ ſemꝑ vi
uere:ꝛ oĩa ꝑ̇ſcire. Et poſt.cũ dicimꝰ/neceſſe eſt vt cũ volu
mus/libero velimꝰ arbitrio:ꝛ veꝝ dicimꝰ:ꝛ nõ ideo libe-
rum arbitriũ neceſſitati ſubijcimꝰ que adimit libertatẽ.

HIc ſunt tria vidẽda. ꝑ̇ an in aliquo actu volũta
tis ſit nec̃itas.2° ſi cũ hoc ſtet ibi li-
bertas.3° ſi qñqꝫ cũ libertate poſſit ſtare nãlis neceſſitas.

A DE primo dico ꝙ in actu volũtatis diuine eſt ne-
ceſſitas ſimplr̃:ꝛ hoc tã in actu diligẽ-
di ſeꝯ̃ꝫ in actu ſpirãdi amorẽ ꝓcedẽtẽ.i.ſpũm ſctm̃. hoc ſic
pꝫ:qꝛ deꝰ nec̃io eſt btũs.igit̃ nec̃io videt ꝛ ẽt diligit obm̃
beatificuꝫ. Silr̃ ſpũſctũs eſt deꝰ:ꝛ ꝑ ꝯñs ſũme nec̃ius in
eſſendo.igit̃ cũ accipiat eẽ ꝓcedendo:actus ille quo ꝓce
dit eſt ſimplr̃ nec̃ius:vtraqꝫ aũt ꝯ̃ ꝓbat̃ ꝓpter qd.ſic/vo
lũtas infinita ad obm̃ ꝑfectiſſimuꝫ ſe hꝫ mõ ꝑfectiſſimo
ſe hñdi:volũtas diuĩa eſt huiꝰ.igit̃ ad ſũmuꝫ diligibile ſe

hꝫ mõ ꝑfectiſſimo quo poſſibile eſt aliquã volũtatẽ ſe ha
bere ad ipſuꝫ:ſꝫ hoc nõ eſſet niſi ipm̃ nec̃io ꝛ actu adeq̃to
diligeret:ꝛ ẽt amorẽ eiꝰ adeq̃tũ ſpiraret:qꝛ ſi aliqd iſtorũ
deficeret poſſet ſine ꝯ̃dictione intelligi aliquã volũtateꝫ
ꝑfectiori mõ ſe hr̃e ad obm̃:qa ille modus poſſet intelligi
ꝑfectior:ꝛ ille modus nõ includit ꝯ̃dictionẽ:qꝛ nõ eſt ꝯ̃di
ctio ꝙ volũtas infinita habeat actũ ifinitũ circa obiectũ
infinitũ:ꝛ per ꝯñs actũ nec̃iuꝫ ꝛ etiã nec̃io:qꝛ ſi poſſet nõ
habere talẽ actũ circa tale obm̃ poſſet carere ſumma ꝑfe
ctione. Silr̃ ſi amor adequatus obti eſt ſpirabilis/vt cre
dimus/maxime cõpetit volũtati infinite eẽ ꝓ̇nm̃ ſpirãdi
illuꝫ. ¶ Ad hãc ꝯclõnẽ ponunt̃ quedã ꝓbões que etiaꝫ Dĩ.q̃.44. 17.q̃.44. ll.ꝛ Tho.12. q.10.ar.4.1.2
cõcludunt de omni volũtate reſpectu illiꝰ obti/ſiue clare
viſi ſiue in vli apprehẽſi/ſicut modo ipm̃ apprehẽdimꝰ.
¶ Prima ꝓbatio talis eſt. volũtas nec̃io vult illd in quo
eſt rõ oĩs boni:qꝛ nõ põt obm̃ aliqd nõ velle in quo non
eſt malicia aliq̃ nec aliq̃ defectus boni:finis aũt vltimus
eſt huiꝰ. ¶ Scd̃a ꝓbatio habet̃ ex dicto Phi. 2.phyſi. Tex.c.86. Cap.12.
ſicut ꝑ̇ncipiũ in ſpeculabilibꝰ ſic finis in oꝑabilibꝰ. Et.7.
ethicoꝝ in actionibꝰ ꝙ cuius gr̃a eſt ꝑ̇ncipiuꝫ:quẽadmo-
dum in mathematicis ſuppõnes:nũc aũt intell̃s aſſentit
nec̃io ꝑ̇ncipijs in ſpeculabilibus.igit̃ volũtas nec̃io aſſen
tit vltimo fini in agibilibꝰ. ¶ Tertia ꝓbatio talis eſt.vo
luntas nec̃io vult illud cuius participatione vult quicqd
vult.vltimꝰ finis eſt huiꝰ.igit̃ ꝛc. ꝓbatio maioris.omne
variabile reducitur ad aliquid inuariabile:ꝛ ita varietas
actuũ circa ea que ſunt ad finẽ ꝑ̇exigit actũ inuariabileꝫ:
ꝛ ꝑ ꝯñs maxime circa illud cuiꝰ participatione alia obie
cta terminãt actũ.minor ꝓbat̃ per illud.8.de tri.3. Tolle 4
hoc/tolle illud/vide ipſum bonũ ſi potes:ꝛ ita deũ vide-
bis nõ alio bono bonũ:ſed oĩs boni bonũ. ¶ Jſte rões B
nõ vident̃ ꝓbare ꝯclõnẽ nec̃iaꝫ de quacũqꝫ volũtate in
cõmuni:nec etiã vident̃ in ſe nec̃ie. Primũ ꝓbat̃:qꝛ qñ
ſunt due nãe abſolute ꝛ eſſentialr̃ ordinate/prior ſine ꝯ̃di
ctione videt̃ poſſe eſſe ſine poſteriori:nũc aũt iſtoꝝ triũ
que ſunt/obm̃ diligibile:ꝛ ipſa apprehẽſio vel viſio illius
obti in intellectu creato:ꝛ etiã ipſa volũtas create:qdcũqꝫ
eſt abſolutũ ꝛ prius nãliter actu diligẽdi illud obm̃:ꝛ hoc
loquẽdo de dilectione in volũtate creata.igit̃ qꝛ qdcũqꝫ
illoꝝ poſſit eſſe:imo ꝙ oĩa illa poſſint eſſe ſine actu illo
dilectionis/nõ includit̃ ꝯ̃dictionẽ:nec ꝑ ꝯñs oppoſitũ eſt
ſimplr̃ nec̃iuꝫ.qñ illud dicit̃ nec̃iuꝫ/cuius oppoſitũ iclu
dit ꝯ̃dictionẽ. ¶ Hic dicit̃ ꝙ maior vera eſt de illis ab-
ſolutis quoꝝ vnũ nõ depẽdet ab alio:nec ambo a tertio.
in ꝓpoſito aũt viſio ꝛ fruitio dependẽt ab eodẽ tertio.i.
obto. ¶ Cõtra hoc:qdcũqꝫ abſolutũ deus põt imediate
cauſare/ꝛ tñ nõ neceſſario/ſi cauſat illud per cãm mediã
põt nõ nec̃io cauſare:qꝛ illa cã media nõ neceſſitat ipſuꝫ
ad cauſandũ effectũ illiꝰ cãe medie.igit̃ ſꝫ ambo iſta cau-
ſent̃ a cã cõi:tñ 2m̃ nõ ſolũ ꝯtingẽter cauſabit̃:ſꝫ ẽt poſito C
ꝑ̇mo/adhuc ꝯtingẽter cauſabit̃. ¶ P̃. Potẽtia que nec̃io
agit circa obm̃/nec̃io ꝯtinuat actũ illũ quantũ põt. volun
tas aũt ſaltẽ viatoris nõ nec̃io cõtinuat actũ circa finẽ in
vli apprehẽſum:quãtũ poſſet ꝯtinuare.igit̃ nõ nec̃io agit
circa illuꝫ. Maior pꝫ exẽplo de appetitu ſenſitiuo:ꝛ vi-
det̃ poſſe ꝓbari per rõnẽ/qa illud qd eſt intrinſeca ratio
ipſius potẽtie nec̃io agẽdi:erit etiã ratio ſemꝑ nec̃io agẽ-
di quantũ eſt ex parte potẽtie:ꝛ ita ꝯtinuãdi quantũ ipſa
potẽtia põt cõtinuare. Minor ꝓbat̃:qꝛ volũtas viatoris
poſſet qñqꝫ cõtinuare actũ intell̃s/quo ꝯſiderat fineꝫ/qñ
nõ ꝯtinuat:ſꝫ vel ꝯuertit intelligẽtiã ad ꝯſiderationẽ ali-
cuius alterius:vel ſaltẽ nõ impedit qn obm̃ aliud occur-
rens impediat illã ꝯſiderationẽ:illa aũt ꝯſideratione nõ
cõtinuata nõ cõtinuat̃ circa illud obm̃ actio volũtatis:ꝛ
cõtinuata illa cõtinuaret̃ iſta. ꝓbatio eiuſdẽ minoris per
illud

illud p̄mo retractationū.9.c.22. Nihil tā eſt in p̄tāte voluntatis q̄ ipſa voluntas:qḋ nō intelligit̄ q̄tuz ad eē illi⁹ voluntatis:ſʒ quātuz ad agere eius.nūc aūt in p̄tāte voluntatis eſt ꝙ per eius imperiuz alia po⁹ hēat actū vel non habeat:ſicut ꝙ intell'ſ nō cōſiderat/ſaltē illud obm:ſine cuius cōſideratione pōt voluntas hēre actū imperādi. igit̄ in p̄tāte voluntatis eſt ꝙ ipſamet nō hēat actū circa illud

D obm determinatū.hoc nō intelligo ſic ꝙ ipſa poſſit voluntarie ſuſpēdere oēm actū ſuū:ſed voluntarie pōt nō velle illud obm:ſʒ hʒ tūc aliud velle.ſ.reflexū ſup ſuū actum. iſtud.ſ.volo mō nō elicere actū circa illud obm.ꝛ h̄ hʒ pōt ex ſe/aliogn nō poſſet oēm actū ſuſpēdere poſt deliberationē.ꝛ eſt ſimile de actu intell'ſ ꝛ voluntatis quo ad hoc ꝙ nō pōt ſuſpēdere illā intellectionē que neceſſaria eſt ad volitionē illā per quā ſuſpēdit illā intellectionez: ſʒ pōt quācūqʒ aliā ſuſpēdere.ſic nō pōt pro nūc ſuſpēdere oēm volitionē:q2 nō illā qua voluntarie ſuſpēdit:ſʒ pōt ſuſpēdere quācunqʒ aliā ad hoc nō neceſſario requiſitā.❡ P. Neceſſitas agēdi eſt ab illo qḋ eſt p̄n⁹ ꝑ ſe agēdi:q2 ſi illud nō neceſſario ſe hʒ ad agere: nec aliqḋ per

9.meta.c.17. illud neceſſario agit.paſſiuz aūt ſm̄ ſe eſt in po⁹ ꝯdictionis.Si igit̄ per te/obm ſit rō neceſſitatis in volendo:q2 ponis ꝙ quecūqʒ voluntas cōparata ad ipſum obm neceſſario vult ipſuz:nulla aūt voluntas vult neceſſario qḋcunqʒ obm.tūc vī ſeq ꝙ obm ſit p̄ncipale actiuū reſpectu volitiōis:qḋ tñ ſic arguēs nō cōcedit.❡ 2ᵐ.ſ. ꝙ ille ꝓbationes nō ſunt neceſſarie:pʒ diſcurrēdo per eas.Ad primā negat̄ maior:quantūcunqʒ in obto aliquo ſit perfectio tota obiectiua:tñ ad neceſſitatez actus requirit̄ ꝙ po⁹ neceſſario tēdat in illḋ obm:ꝛ qcqḋ ſit de voluntate creata beata:ꝛ de pfectiōe ei⁹ ſupnāli qua tēdit in obm illud: tñ diceret̄ ꝙ voluntas viatoris ſimplr ꝯtingēter tēdit in

E illud.ꝛ ēt qñ eſt in vniuerſali apprehēſiuz:q2 illa apprehēſio nō eſt rō determinādi voluntatez ad neceſſario volēdū illud:nec ipſa voluntas neceſſario ſe determinat illo poſito:ſicut nec nec̄io continuat illud poſitū vt tactū eſt in ſc̄da rōne:tñ iſta poſſet ꝯcedi ꝙ voluntas nō pōt reſiliſ re ab obto ſiue nolle obm in quo nō ondit̄ aliq̄ rō mali: nec aliq̄s defect⁹ boni:q2 ſicut bonū eſt obm hui⁹ act⁹ q eſt velle:ita malū vl̄ defect⁹ boni:qḋ pro malo reputat̄: eſt obm hui⁹ actus q eſt/nolle.ꝛ nō ſequit̄ vltra. nō pōt nolle h̄.igit̄ nec̄io vult h̄:q2 pōt h̄ obm neqʒ nolle neqʒ velle.vt tactū eſt ſupra/ꝑtractādo illā auc̄tē p̄mo retractationū.❡ Cōtra h̄ pōt argui ſic.ſi nō pōt nolle h̄ obiectū/h̄ iō eſt:q2 hʒ in ſe aliqḋ cui repugnat illud nolle. tale aūt repugnās nō pōt eſſe niſi actu velle illud obm. igit̄ illud nec̄io ſibi ineſt.Maior probat̄:q2 ſi vnū incōpoſſibiliū repugnat:alterū nec̄io ineſt.Minor ꝓbat̄:q2 nulla iclinatio ad volēdū habitualis vel aptitudinalis repugnat illi nolle actuali:q2 cū vno actu poſſet ſtare poſſibilitas vl̄ aptitudo ad oppoſitū actū.❡ Hic pōt dici ꝙ illud repugnās actui nolēdi finē eſt ipſamet po⁹ voluntatis:q2 ipſa nō pōt hēre velle niſi reſpectu obti volibilis:vel nolle niſi reſpectu obti nolibilis:q2 nullū aliḋ velle vl̄ nolle eſt poſſibile fieri.finis aūt nō hʒ rōnē nolibilis:q2 nec malitiā nec defectū boni:vñ h̄ qḋ eſt nolle finē/includit ꝯdictionē ſic̄ vidē ſonū.Sicut vult Aug⁹ in enchi.14.Sic eni beati eē volumus:vt miſeri eē nō ſolū nolim⁹:ſʒ nequaq̄ velle poſſum⁹.Sicut igit̄ repugnat ipſi actui volēdi tēdere in miſeriā:ita vī repugnare actui nolēdi tēdere in beatitudinē:vel forte magis:q2 nō ita caret miſeria oī rōne volibilis:ſicut beatitudo rōne

F ne nolibilis.❡ Ad ſc̄daz ꝓbationē.illud ſile ꝓbi de fine ꝛ p̄n⁹ dʒ intelligi quo ad duo.ſ.quo ad ordinē obtorū intelligibiliū ꝛ obtoruz volibiliū inter ſe:ꝛ ēt quo ad ordinē

quē habēt reſpectu po^{ar} ordiate tēdētiū in ipſa.Intelligo ſic p̄mū.ꝙ ſicut eſt ordo in v̄itate inter p̄nᵐ ꝛ ꝯcluſionē/que hʒ v̄itatē ꝑticipatā a p̄n⁹:ſic eſt ordo inter finē ꝛ ens ad finē in bonitate ſiue appetibilitate:q2 ens ad finē hʒ bonitatē ꝑticipatā reſpectu finis.Et ex h̄ ſequit̄ ſc̄dm .ſ.ꝙ ſicut intell'ſ ordiate tēdēs in illa vera/ꝑꝑ p̄nᵐ aſſentit ꝯcluſiōi:ſic voluntas ordiate tendēs in illud qḋ eſt ad finē/tēdit in ipſuz ꝑꝑ finē.Sʒ nō eſt ſil'e hīcīnde cōparādo illa ad po^{as} iſtas:vt abſolute opantes:q2 tūc nō poſſet aliq̄ voluntas velle illḋ qḋ eſt ad finē/niſi vtēdo.ſ.volēdo ipm ꝑꝑ finē.Cū tñ dicit Augu.83.q.q.30.ꝙ ꝑuerſitas voluntatis ē in vtēdo fruēdis ꝛ fruēdo vtēdis.❡ Ex G

quo hī ꝙ voluntas pōt obto vtēdo/frui:nō ſic aūt pōt intell'ſ verū ſcibile intellige tanq̄ p̄nᵐ.ſ. tanq̄ euidens ex terminis.ꝛ rō diuē eſt:q2 intell'ſ mouet̄ ab obto nāli neceſſitate:voluntas aūt libē ſe mouet:pʒ ēt in aliqʒ ꝙ nō eſt ſimilis neceſſitas hīcīnde:q2 ꝑ p̄nᵐ nec̄io ſcit̄ ꝯcluſio:nō ſic per bonitatē finis/nec̄io appetit̄ illud qḋ eſt ad finez. ❡ Ad tertiā ꝓbationez/maior pōt ſimplr negari:q2 ſi voluntas nihil nec̄io vult/nō opʒ ꝙ illud/rōne cuius vult alia/nec̄io velit.ſʒ qḋ illud ꝯtingēter velit ſufficit ad volēdū alia/eo mō quo vult ea.❡ Alr̄ pt̄ dici ꝙ maior pōt hēre duplicē intellm̄.vnū talē.illud cui⁹ ꝑticipatiōe vult alia tanq̄ ꝑticipatiōe obti voliti: illud magis vel prius vult.Aliū talē.cui⁹ ꝑticipatiōe in entitate/vult alia que ꝑticipāt entitatē/illud p̄us vult.p̄mus intell'ſ vī eē ver⁹: ſʒ nō ſecūdus:q2 ꝛ ſi color quē video ꝑticipet entitatem ſuā a p̄mo ente:ꝛ viſibilitatez a p̄mo viſibili.nō tñ color viſus/requirit̄ p̄mū ens vl̄ p̄mū viſibile p̄us videri:q2 nō vī ꝑticipatiōe ei⁹ vt viſi:ſʒ vt entis vel viſibilis:ꝛ tñ in iſto ſc̄do intellectu eſt minor vera/ſicut ꝛ illa ꝓbatio adducta tm̄ ꝓbat ꝙ illud ſit bonū:vel volibile ꝑticipatione p̄mi volibilis:nō aūt ꝙ h̄ p̄ciſe ſit volitū ꝑticipatiōe illius p̄mi vt voliti.❡ De iſto igit̄ articulo/qcqḋ ſit de H volūtate creata beata.vtrū.ſ.ꝑ aliqḋ ſupnāle neceſſitet̄ ad volēdū vltimū finē vel nō: ſaltē ꝓbabilr pōt dici ꝙ nō oīs voluntas creata neceſſitat̄ ex nā ſua ad volēdū finē:nō ſolū abſolute:qḋ manifeſtū eſt:ſʒ nec poſita apprehēſiōe obſcura illius obiecti/ſicut mō apprehēdimus/h̄ ſaltē certū vī ꝙ voluntas diuia neceſſitat̄ ſimplr ad volēdū bonitatē ꝓpriā.❡ Et ſi q̄rat̄/an nec̄io velit aliqḋ aliud obm ab eo.Poſſet dici ꝙ excluſa neceſſitate coactiōis/de qua nō eſt ſermo:pōt intelligi vna neceſſitas immutabilitatis/que excludit poſſe oppoſitū ſuccedē ei qḋ ineſt.Alia eſt neceſſitas oīmode ieuitabilitatis ſiue determinatiōis/que nō ſolū excludit oppoſitū poſſe ſuccedē iſti:ſʒ oīno excludit ipm poſſe ineē/loquēdo de ſola p̄ma neceſſitate:deus nec̄io vult qcqḋ vult:q2 nō pōt ſuccedē oppoſitū ei qḋ ineſt/neqʒ ex pte act⁹/neqʒ obti:q2 h̄ nō poſſet eē ſine aliq̄ mutatiōe in deo:cū obm eē volitū:nō ponat aliqḋ ex ipſuz deū:ꝛ nō pōt de nō volito fieri volituz.vel ecōuerſo/qn ſit mutatio in aliquo:nō enim eſt trāſitus a ꝯdictorio in ꝯdictoriuz nullo aliter ſe hābēte: q2 tūc nō eēt rō q̄re illud ꝯdictoriū magis eēt veruz mō q̄ p̄us:ꝛ q̄re illud falſuz.❡ Sʒ de ſc̄da nec̄itate pōt dici I ꝙ lʒ nec̄io voluntas diuina hēat actū cōplacētie reſpectu cuiuſcūqʒ intelligibilis: inq̄tū in illo oſtēdit̄ q̄dā ꝑticipatio bonitatis ꝓpriē:tñ nō nec̄io vult qḋcūqʒ creatū volitiōe efficaci ſiue determinatiua illius ad exiſtēdū:īmo ſic vult ꝯtingēter creaturā fore:ſic ꝯtingēter eā:cūqʒ ſi nec̄io/hac ſc̄da neceſſitate/vellet eā fore:nec̄io/ēt nec̄itate ineuitabilitatis eā cāret:ſaltē ꝑ tūc ꝑ qñ vult eā fore. K

De ſecūdo articulo p̄ncipali dico/ꝙ cū neceſſitate ad volēdū ſtat libertas in voluntate.hoc ꝓbat̄ p̄mo per auctoritates.p̄ma eſt Auguſtini in

encbe.que dicta eſt ſupra.Sic eniꝫ opoꝛtebat ꝓus fieri
hominē vt ⁊ bñ poſſet velle ⁊ male:nec gratis vł fruſtra
ſi bñ:nec ipune ſi male:Ꝥ eſt in ſtatu illo ꝓmo/mereř:vel
demereř.Et ſequiř.Poſtea vo ſic erit:vt male velle nõ
poſſit:nec iõ libero carebit arbitrio:multo ꝗppe liberi⁹
erit arbitriũ:qȯ oĩno nõ poterit ſuire pctõ: ⁊ ſubdit ꝗ ſi
ꝑ ꝓbatiõe:neqꝫ culpãda ē volũtas:aut volũtas nõ ē:aut
libera dicẽda nõ eſt:qua beati ſic eẽ volum⁹ vt eẽ miſeri
nõ ſolũ nolimus:ſꝫ nequaꝗ̃ pꝛoꝛſus velle poſſum⁹:ſicut
eni aĩa nr̃a nũc hꝫ nolle infelicitatē.ita tũc nolle inigtatē
ſemꝑ hitura eſt.¶ Itē Anſel.de liber.arbit.c.ꝓ. Qui ſic
hꝫ qȯ decet ⁊ expedit vt Ꝥ amittere nequeat liberioꝛ eſt
ꝗ̃ ille qui ſic hꝫ Ꝥ ipm:vt poſſit ꝑdere.Et ex Ꝥ cõcludit:
liberioꝛ igiř eſt volũtas que a rectitudie declinare negt.
¶ Idē ꝓbař per rõnē.⁊ ꝓ/qꝛ ita eſt.nã ex ꝑcedẽte ar^lo
hꝫ ꝙ volũtas diuina nec̃io vult bonitatē ſuã.⁊ tñ in volē
do eã eſt libera.igiř ⁊c̃.ꝓbatio minoꝛis:qa po^a operans
T.c.146. L circa vnũ obm/nõ abſolute:ſꝫ in oꝛdie ad aliud/eadē eſt
opatiua circa vtrunqꝫ obm:ſicut arguit phs in 2° de aia
ꝙ illa po^a qua cognoſcim⁹ diuam vni⁹ obti ab alio obto
ipſa nata eſt cognoſcere vtrũqꝫ obm in ſe.ſicut ipſe ar-
guit ibi de ſenſu cõi:nunc aũt volũtas ipſa diuina refert
ad finē alia obta q̃ ſunt volibilia ꝑꝑ finē.igiř ipa ſub ea-
dē rõne po^a eſt opatiua circa vtrũqꝫ:ſꝫ circa illud qȯ eſt
ad finē libere opař.pꝫ:qꝛ ꝯtingẽter vult illa:⁊ ꝯtingẽtia
in agẽdo reduciř ad ꝓ^m nõ nãliter actiuũ ſed libere.igiř
ipſa ſub rõne po^a libere vult bonitatē ſuam. ¶ P̃.ſcḋo
probař idē ꝑꝑ gd.⁊ ꝓ ſic. Actio circa finē vltimũ ē actio
ꝑfectiſſima.⁊ in tali actiõe libertas in agẽdo eſt ꝑfectio-
nis:igiř neceſſitas in ea nõ tolliť:ſꝫ magis ponit illud qȯ
eſt ꝑfectiõis:huiuſmodi eſt libertas.¶ P̃.Cõditio intrin
ſeca ipſius po^e/vel abſolute/vel in oꝛdie ad actũ ꝑfectuꝫ
nõ repugnat ꝑfectiõi in operãdo:nũc aũt libertas/vł eſt
ꝯditio intrinſeca volũtatis/abſolute/vel in oꝛdine ad actũ
volẽdi.igiř ipſa libertas põt ſtare cũ ꝯditiõe ꝑfecta poſ-
ſibili in operãdo:talis ꝯditio eſt neceſſitas/ſpecialř vbi
ipſa eſt potis.eſt eni ſemꝑ potis vbi neutrũ extremũ re-
grit ꝯtingẽtiã in opatiõe:que eſt media iter extrema:ſic
eſt in ꝓpoſito:ſicut ꝓbatũ eſt in ꝑcedẽti articulo.¶ Si
q̃ras.quo mõ ſtat libertas cũ neceſſitate? ¶ Rñdeo ſꝫ
phm.4.meta^ce.nõ eſt querẽda rõ eoꝝ quoꝝ nõ eſt rõ.
T.c.16. M demõſtratiõis eniꝫ ꝓncipij nõ eſt demõſtratio. ita dico
hic:ꝙ ſicut iſta eſt imediata ⁊ nec̃ia/volũtas diuina vult
bonitatē diuinã:nec eſt alia rõ:niſi qꝛ hec eſt talis volũ-
tas:⁊ illa talis bonitas:ſic volũtas diuina ꝯtingẽter vult
bonitatē ſeu exiſtẽtiã alterius:⁊ Ꝥ qꝛ eſt talis volũtas ⁊
illud eſt tale bonũ/niſi addamus generalř vnũ breue.ꝙ
volũtas infinita nec̃io hꝫ actũ circa obm infinitũ.qꝛ hoc
eſt ꝑfectiõis:⁊ pari rõne nõ nec̃io hꝫ actũ circa obm fini
tũ:qꝛ Ꝥ eẽt iꝑfectiõis.naꝫ imperfectionis eſt nec̃io de-
terminari ad poſteri⁹:⁊ ꝑfectiõis reqſite eſt ſic determi-
nari ad ꝓus:⁊ ꝑfectionis cõcomitãtis/ad illud qȯ eſt ſiř
nã.¶ Cõfirmař illud:qꝛ nõ eſt eadē diuiſio in ꝓn^m nãle
⁊ liberũ:⁊ in ꝓn^m nec̃io actiuũ ⁊ ꝯtingẽter:aliqȯ eniꝫ nã-
le põt contingenter agere:qꝛ põt impediri.igiř pari rõ-
ne poſſibile eſt aliqȯ liberũ/ſtãte libertate/nec̃io agere.
¶ Sꝫ ſemꝑ eſt dubiũ/in quo ſtat ꝑ ſe rõ libtatis:ſiue.ſ.
dicař ꝙ libtas ſtat in determinatõe ad agẽdũ/ſiue in do
minatiõe reſpectu ſui act⁹.ꝑ neutrũ hic vĩ poſſe ſaluari.
Ben. ¶ Dic diceret/ꝙ cũ dĩ/volũtatē nec̃io velle/neceſſitas
N põt determinare actũ volẽdi vt terminař ad obm.⁊ ſic
eſt verũ manifeſtũ intelligendo de bonitate diuina que
ſola eſt ꝓpriũ ⁊ per ſe obm:alia aũt nõ ſunt per ſe obta
ꝓpria.iõ nõ nec̃io vult illa.aut põt neceſſitas determi-
nare actũ/vt egrediř a volũtate.Et Ꝥ põt itelligi duplr.

vno mõ vt ſit neceſſitas ꝑuia ad volũtatē:⁊ volũtas in-
telligař cadere ſub neceſſitate/tanꝗ̃ ipellẽte in actũ ⁊ ſi-
gẽte in actu.ſi aũt ſic eẽt/volũtas ageret ⁊ nõ ageret/nec
ſtaret in tali actu libertas.Alio mõ põt itelligi neceſſitas
cõcomitãs:ita ꝙ ipſa intelligař cadere ſub volũtate ſic
ꝙ volũtas ꝑꝑ firmitatē libertatis ſue ſibiipſi neceſſitatē
imponit in eliciẽdo actũ:⁊ in ꝑſeuerãdo ſiue ſigẽdo ſe in
actũ:in ſpiratiõe cõcomitař neceſſitas nãe:qꝛ vis quedã
nãe pumo mõ dicte.i.eẽtie ſiue nãe ſcḋo mõ dicte.ſ.ꝓn a.I.noſ.
cipij nãlis ꝓductiui ſimilis:talis eniꝫ aſſiſtit volũtati in
cõicãdo nãm ſpiritui ſancto.¶ Eſt igiř oꝛdo q̃druplicis O
neceſſitatis.ꝓma qua de⁹ nec̃io viuit.ſcḋa qua nec̃io in-
telligit.tertia qua nec̃io ſpirat. q̃rta qua nec̃io diligit ſe.
¶ In quo igiř eſt libertas volendi? ¶ Rñdeo qꝛ dele-
ctabilř ⁊ eligibilř elicit actũ ⁊ ꝑmanet in actu.¶ Cõtra/
ſm Ric.glorioſius eſt qȯ ſm nãm hĩ ꝗ̃ qȯ alř habeř.
¶ Rñdeo/ꝙ ex neceſſitate nãe hĩ velle.nõ neceſſitate
tñ nãe hĩ obm:qꝛ eẽt ꝯdictio.igiř in iſta ꝓpoſitione que
eſt de dicto/deũ ſe velle eſt nec̃iuꝫ.pꝫ diſtinctio ꝙ neceſ
ſitas põt determinare actuꝫ volẽdi ſic vel ſic.ſ.abſolute
vel cũ reſpectu ad obiectũ:ſed non eque apparet in iſta.
deus vult neceſſario/que eſt de re. tamen eadeꝫ veritas a.I.modo.
eſt cõmunis/ꝙ neceſſitate nature habetur actus.ſed nõ
vult obiectum neceſſitate nature.

De tertio pꝛicipali dĩ.ꝙ in aliquo actu vo- Deſt. I ſum.
lũtatis diuine.ſ.in actu arti.60.q.I.
ſpirãdi ſpm ſcm̃ eſt aliq̃ mõ neceſſitas nãlis.ſic intelligẽ
do/ꝙ volũtas vt eſt ſimplř volũtas nõ eſt ꝓn^m elicitiuũ
actus notionalis quo ꝓduciř ſiłe in foꝛma ipſi ꝓducẽti:
qꝛ tũc in quocũqꝫ eẽt:eẽt ꝓn^m elicitiuũ actus quo ꝓduce
reř ſiłe in foꝛma:qȯ falſuꝫ eſt in creaturis.Sꝫ volũtas vt
eſt in nã diuina:⁊ vt ſic per illã hꝫ quãdã nãlitatē ad ꝓ-
ducẽdũ actũ notionalē.ſic eſt ꝓn^m elicitiuũ actus notio-
nalis.Ex Ꝥ eniꝫ ꝙ fundař in nã diuina:ſiue in eẽntia/hꝫ
ſibi annexã quãdã viꝫ nãe.⁊ ſic quãdã neceſſitatē nãleꝫ
ab iſta nãlitate ſiue vi nãli annexa volũtati ꝯhiť.⁊ ſic eſt
ꝓn^m elicitiuũ actus notionalis.ſꝫ eniꝫ in actu voluntatis
eẽntialis/vt oꝛdinař in ſummũ amatũ ab ipſa ſola volũ
tate rõne qua eſt libera ſit neceſſitas imutabilitatis: tñ
inquãtuꝫ actio volũtatis oꝛdinař in amorē ꝓductũ ten-
dẽtē in amatũ terminalř:ſic ab illa nãlitate annexa vo-
lũtati ꝓcedit neceſſitas imutabilitatis circa ſolũ actum
notionalē elicitũ a volũtate/vel potius ab ipſa libertate
volũtatis/vt ei talis nãlitas eſt annexa. Addiř ad Ꝥ ꝙ
illa nãlitas in volũtate:nullo mõ ꝑuenit eius libertateꝫ.
nec eſt rõ elicitiua actus notionalis.hoc enim eẽt oĩno ꝯ
eı⁹ libertatē:ſꝫ poti⁹ eſt ꝯſecutiua ⁊ annexa libtati vt ali-
qd/quo aſſiſtẽte volũtati:volũtas ipa ex vi:quã hꝫ ex eo
qȯ eſt volũtas ⁊ libera/põt elicere actũ ſuũ notialē:queꝫ
ſine illo aſſiſtẽte elicere oĩno nõ poſſet.Sunt igiř alř ⁊
aliter iſte ꝓpoſitiões in diuinis nec̃ie. deus nec̃io viuit:
qꝛ neceſſitate nature.deus nec̃io intelligit:qꝛ neceſſitate
intelligibilis determinãtis intellectũ ad Ꝥ:vbi eſt aliqua
diuerſitas rõnis/deus nec̃io ſpirat.ſ.ſ.qꝛ neceſſitate nãlř
nõ ꝑueniẽte ſꝫ cõcomitãte.deus nec̃io amat ſe:neceſſita
te cõſequẽte iſinitatē libtatis abſqꝫ aliq̃ neceſſitate nãe.

Contra iſtud.nõ vĩ ꝙ illud qȯ fundař in aliq̃ poſ-
ſit hẽre rõnē aliquã neceſſitatis vlterioꝛeꝫ
vltra illȯ in quo fundař:nec ẽt ꝙ fundatũ poſſet hẽre du- P
plicē rõnē neceſſitatis:⁊ illȯ in quo fundař tñ vnicã:qꝛ
nũc circũſcripta per ipoſe vł poſe illa vnica rõne neceſ-
ſitatis in fundamẽto/adhuc remaneret alia rõ neceſſita-
tis in fundato:⁊ ita illud fundamẽtũ remaneret neceſſa-
riũ.⁊ tñ nõ remaneret neceſſitas fundamẽti.nũc a ũt/ſꝫ
iſtos/act⁹ notionales fundanř in actu eẽntiali.⁊ ſm oẽs/
actus

actus eēntiales aliq̄ mō ſunt ꝓores.igiť nō pōt eſſe ꝙ in actu eēntiali/quo deus diligit ſe/ſit tñ vnica neceſſitas:⁊ ex vnica rōne neceſſitatis.ſ.ex infinitate libertatis.⁊ tñ ꝙ in actu ſpirandi ſit cū hoc alia rō neceſſitatis.ſ. nālis. ¶ ꝓ. Sicut memoria pfecta in ſuppoſito ꝯueniēte/eſt pn^m pfectū pducēdi vbū pfectū:ſic vi ꝙ volūtas pfecta in ſuppoſito/vel ſuppoſitis cōuenientibus/ſit pfectū pn^m pducēdi amorē pfectū.ſic igiť memoria in pře eſt pn^m gignēdi filiū: ſic volūtas in patre ⁊ filio eſt pn^m ſpirādi ſpūſanctum. nec vi vltra rōnē pfecte memorie/vel pfecte volūtatis/coaſſiſtētia alicuiꝰ eē nečia:ſic ꝙ illo nō aſſiſtēte nō poſſet volūtas in actū ſpirādi/⁊ memoria i actū dicēdi. ¶ Si autē intelligāt aſſiſtētiā eē/vt obři ad poᵃ:

Q foꝛte illa requiriť tā in memoria q̄ʒ in voluntate/⁊ magis foꝛte ad h̄ vt per actū cōiceť nā q̄ʒ ad h̄ vt actus ſit neceſſarius:qꝛ pnᵒᵖ illoꝝ.ſ.obiecti ⁊ poᶜ/vtrūqʒ per ſe eſt rō ꝓprie neceſſitatis in eliciēdo actū ſuū vt ſuus eſt:ſed foꝛte nō vtrūqʒ per ſe eſt rō pfecta ꝯſubſtātialitatis termini ad ipſuʒ pducēs.⁊ tunc verū eēt ꝙ nō requiriť talis aſſiſtētia ad actū eēntialē:qꝛ lʒ ibi requirať obm/nō tñ vt pn^m cōicandi ſuā ꝓpriā pfectionem. ¶ De iſto articulo

D poteſt dici/ꝙ non eſt hic difficultas/accipiēdo naturam extēſiue ꝓut extēdit ſe ad oē ens.ſic eniʒ dicimꝰ nāʒ volūtatis/imo extēdēdo ad nō ens/dicimꝰ nām negatiōis. Sic enim extēſiue loquēdo neceſſitas in ente quocūqʒ poſſet dici neceſſitas nālis.⁊ tūc cū volūtas/ſaltē diuina/ex ſua pfecta libertate hēat nečio aliqđ velle.iſta neceſſitas pfecte libertatis pōt dici/iſto mō/neceſſitas nālis. Sed difficultas nō eſt niſi accipiēdo nāʒ magis ſtricte. ꝓut.ſ.nā ⁊ libertas ſunt pme diſe agētis vel pncipij agē

2.c.49. dicq̄uo loquiť phs 2ᵒ phyſi. vbi diuidit cāʒ actiuā in nāʒ ⁊ ꝓpoſitū.Eoꝝ inqt que fiūt pp hoc.i.pp finē huiſmodi

R ſunt oia que fiūt a per ſe cāſalia qdē ſʒ ꝓpoſitū:alia vo nō ſm ꝓpoſitū.⁊ paulo poſt. ſunt aūt pp h̄ quecūqʒ ab intellectu vtiqʒ aguntˀ.⁊ quecūqʒ a nā.⁊ reducit ad iſtas duas cās per ſe/duas cās per accidēs.ſ.caſum ⁊ foꝛtunā.

2.c.10. de hac diſtictione loquiť .9.metaᶜᵉ.c.4. diſtinguēs modū q̄ poᶜ actiue rōnales ⁊ irrōnales diuerſimode exeūt in actus ſuos.tales inquit.ſ.irrōnales poᵉˢ neceſſe eſt qñ actiuū ⁊ paſſiuū appropinquanť/hoc qdēʒ facere/illud aūt pati.illas vo.ſ.rōnales nō neceſſe eſt ſupple hoc facere ⁊ illud pati.de hac diſtinctiōe loquiť Augᵒ.5.de ci. c.9.eſt cā foꝛtuita:eſt nālis:eſt voluntaria.⁊ declarat ibi mēbra. ¶ Iſta diuiſio pncipij actiui diuerſis noibꝰ exꝑmiť/nō ſolū apud diuerſos:ſʒ ēt apud Ariſt.vt pʒ ex 2ᵒ phyſicoꝝ. vbi pmiſit/ſm ꝓpoſitū:⁊ non ſm ꝓpoſitū.⁊ ſubdit/ab intellectu ⁊ a nā.⁊ in.9.metaᶜᵉ.rōnales ⁊ irrō-

2.c.49.
2.c.10. nales poᵉˢ.per iſta tria/nō ſm ꝓpoſitū ⁊ a nā/⁊ poᶜ irrōnalis/intelligit pn^m actiuū/qđ cōiter dicimus nām.per alia vo tria/itelligit illō aliud pn^m actiuū/in quo ꝯcurrūt reſpectu actus extrīſeci/⁊ intelľs ⁊ volūtas.ſed vtrunqʒ iſtoꝝ p ſe acceptū hʒ ſuū ꝓpriū modū pncipiādi:itelľs

S qdē per modū nāe/vñ ad ſuū ꝓpriū actū cōparatus/nā eſt/ſicut filiꝰ in diuinis pduciť p modū nāe : lʒ eius pn^m pductiuū ſit memoria. volūtas aūt ſemp hʒ ſuū modū cauſandi ꝓpriū.ſ.libere.⁊ iō qñ ꝯcurrit cū intellectu/vt in pductiōe artificialiū:totū diciť pduci libere ⁊ a ꝓpoſito:qꝛ ꝓpoſitū eſt pncipale ⁊ imedatū pn^m illius pductiōis extrinſece.ſi aūt qñqʒ ꝯcurrat poᵃ nāliter actiua cū ipſa volūtate: ſicut eſt de potentijs iferioꝛibus/qbus vtimur ad agendū:lʒ actio ꝓprie/vt eſt huius pncipij/ſit per modū nāe.tñ qꝛ totaʒ ſubiacet volūtati: iō libere vtimur ⁊ dicimur libere agere a pncipali agēte.⁊ h̄

2.c.10. mō loquiť .9.metaᶜᵉ vbi vult.ꝙ vltra itelľm requiriť aliqđ determinās/vt appetitꝰ ⁊ ꝓhereſis. alioqn ſimul faceret ꝯtra.nā ipſa ſciētia ſimul ꝯtra oſtēdit.⁊ ipſa q̄ʒtum eſt ex pte ſui/eēt pn^m per modū nāe.⁊ nečio/q̄ʒtuʒ eſt ex pte ſui/cāret qđlibet reſpectu cuiꝰ ē i poᵃ. Ille inqt ꝯtrariū quare ſimul facient ꝯtra/hoc eſt ipoſe.nečiuʒ eſt igiť alterū adeſſe qđ ꝓpriū eſt.hoc eſt determinās ad vnuʒ 9.met.t.c.10

oppoſitoꝝ.⁊ ſubdit:dico aūt hoc appetitū ⁊c. ¶ Ad ꝓpoſitū dico:ꝙ lʒ aliqđ pncipiū poſſet ꝯcurrere in agēdo T

cū volūtate puta ſm aliquos obm.ſm aliquos intelľs. ⁊ illud ꝯcurrēs/q̄ʒtū eſt ex ſe/ſit nāliter actiuū.tñ volūtas/per ſe loquēdo/nunq̄ʒ eſt pn^m actiuū nāliter:qꝛ eſſe nāliter actiuū ⁊ eſſe libere actiuū/ſunt pme diſe pncipij actiui/⁊ volūtas.vñ volūtas/eſt pn^m actiuū libere. non magis igiť pt volūtas eē nāliter actiua:q̄ʒ nā/vt eſt pn^m diſtinctū ꝯ volūtatē pōt eē libere actiua. ¶ Sʒ queriť Dubiū notabile.

vñ eſt ꝙ volūtas/lʒ nečio agat/nō tñ nāliter agit:cū nō poſſit nā magis eē determinata ad agēdū:q̄ʒ ꝙ ſit neceſſitata ad agere. ¶ Rñdeo.oē agēs nāle.vel eſt oino pᵐ: vel ſi eſt poſterius/erit ab aliquo prioꝛi nāliter determinatū ad agēdū. volūtas aūt nūq̄ʒ pōt eē agēs oino pᵐ:ſʒ nec pōt eē determinata nāliter ab aliq̄ agēte ſupioꝛi. qꝛ ipſamet eſt tale actiuū ꝙ ſeipſaʒ determinat in agendo. ſic intelligēdo/ꝙ ſi volūtas aliqđ nečio velit:puta.a.nō tñ illud velle cāť nāliter a cauſante volūtatē:ēt ſi nāliter cauſaret voluntatē.ſʒ poſito actu pmo quo volūtas eſt volūtas/ſi ipſa ſibi relinqueretˀ:⁊ ſi poſſet ꝯtingenter hēe vel nō hēe h̄ velle:tñ ſeipſam determinaret ad hoc velle. ¶ Qñ igiť di ꝙ nāle pn^m nō pōt magis determinari q̄ʒ ꝙ neceſſiteť. ¶ Rñᵒ:lʒ nečiuʒ ſit ſūme determinatū:quo ad excluſionē indeterminatiōis ad vtrūlibet. V

tñ aliqđ nečiuʒ aliq̄ mō eſt magis determinatū q̄ʒ aliud: ſicut ignē eē calidū.vel celū eē rotūdū eſt determinatū a Speculatio notabilis.

cauſante/dāte ſiľ eē celi ⁊ rotūditatē. ſʒ graue eſt determinatū ad deſcēſuʒ/nō habito nečio actu deſcēdēdi ab ipſo gñante:ſʒ tñ habito ab ipſo pnᵒ nāliter determinatiuo ad deſcēdēdū.volūtas aūt cāta/ſi nečio vult aliqđ/ nō ſic eſt determinata a cauſante ad illud velle:ſicut graue ad deſcēſum.ſed tñ a cāūte hʒ pn^m determinatiuū ſui ad hoc velle. ¶ Si aūt dicas/ſi deſcēſus cauſať a grauitate intrinſeca tūc graue mouet ſe:quare igiť non libere eque ſicut volūtas mouet ſe ad illud velle:reſpectu cuiꝰ ipſa volūtas eſt rō nečia cāndi. ¶ Rñdeo:illa cauſatio grauitatis eſt nālis.iſta libera: qꝛ h̄ eſt h̄/⁊ illud eſt illō. ¶ Breuiter igiť poſſet dici.ꝙ eē forme ⁊ modus eēndi/ agere ⁊ modus agēdi ſunt imediata.iō ſicut non eſt alia rō:q̄re hoc hʒ talē modū eēndi niſi qꝛ eſt tale ens:ſic nō eſt aliq̄ rō q̄re hoc hʒ talē modū agēdi. puta libere vel nāliter.niſi qꝛ eſt tale pn^m actiuū.ſ.liberū vel naturale. a.1.Com.

Ad argumētū in ꝯtrū dici pōt. ꝙ intētio Augu.eſt ibi arguere ꝯtra Ciceronē qui negauit pſciaʒ dei:nec ex illa pſcia ꝯceſſa oporteret eū negare liberū arbitriū noſtrū.Augᵒ aūt docet q̄liter pſcia dei ⁊ liberū arbitriū ſiľ ſtant ſic arguendo.Sic inqt deo certus eſt ordo cāꝝ.qđ ꝯceſſit ipſe Cicero ſubdit Augᵒ.Et ipſe qppe nře volūtates in cauſarū ordine ſunt qm humane volūtates humanoꝝ operuʒ cāe ſunt: atqʒ ita qui oēs rerū cās pſciuit ꝓfecto in eis cauſis/etiā nřas volūtates ignorare nō potuit.Et poſt. quo mō igiť ordo cauſarū pſcienti deo certus id efficit vt nihil in nřa ſit volūtate/cū in ipſarū cāꝝ ordine magnū habeāt locuʒ nře volūtatis. ¶ Etiā in ſequēti caplo. non ꝓpterea nihil in noſtra volūtate eſt:qꝛ deus pſciuit qđ futurū eēt in noſtra volūtate. nō eniʒ nihil pſciuit:ſʒ aliqđ.⁊ illo pſciente eſt aliqđ in noſtra volūtate. Rñdendo autē vult oſtēdere q̄uo ſimul ſtant neceſſitas illa quaʒ in pſcito requirit pſcia:⁊ tñ ꝙ pſciuū ſit in noſtra ptāte.hoc quidē 21.5.c.9.

c.10.

nõ eēt verũ ſi eēt ibi neceſſitas violētie.de qua ait/etiã ſi
nolim⁹ efficit qȝ põt.ſicut eſt neceſſitas mortis:ſed ſi eſt
neceſſitas qualiſcũqȝ/de qua ſolemus dicere:neceſſe eſt
vt ita ſit aliqd:vl' vt ita fiat aliqd: nõ opȝ timere ꝙ talis
X neceſſitas ſi ponaẜ in actu noſtro ꝑſcito nobis auferat li/
bertatē:qꝛ iſta neceſſitas ꝑſciende vel ꝑſciti vt ꝑſciti:ꝛ ſi
ſit neceſſitas imutabilitatis:non eſt tñ ſimpl'r neceſſitas
inevitabilitatis ſiue oimode determinatiõis/ſȝ tñ inevita
bile ex ſuppõne iſta:qꝛ illud eſt iaȝ ꝑſcitũ.℄ Et ad oſtē/
dendũ ꝙ nõ qualiſcũqȝ neceſſitas tollit libertatē/ſubdit
illud ex quo argutũ eſt.neqȝ ꝛ vitaȝ dei ꝛ ꝑſcientiã ꝛc̄.ſi
ꝑciſe dixiſſet/ ꝛ ꝑſciaȝ/facile eēt videre qual'r illã nõ po/
nimus ſub neceſſitate que repugnet libertati:qꝛ libere ꝛ
ꝯtingēter ꝑſcit B.lȝ ſuppoſito ꝙ ꝑſciat imutabil'r ꝑſciat.
Et eodē mõ eſt de actu meo ꝑſcito.ꝙ lȝ ſit imutabil'r ꝑ/
ſcitus:tñ cõtingēter ex parte dei ꝑſcientis.ꝛ ſimil'r relin/
quiẜ ꝯtingētia ex parte mei exequētis.℄ Sȝ difficilius
eſt ꝙ addit vitã ꝛ ꝑſcientiam. Sed ibi põt eſſe duplex
rnſio.vna ꝙ vita accipiatur ibi pro actu beatifico.ſicut
accipiẜ vita Joã.17. Hec eſt vita eterna vt cognoſcãt te.
Z.c.39. ꝛ ſicut loquiẜ phs.12.meta^ce/intell's actus eſt vita.ꝛ pa/
ri rõne actus volũtatis eſt vita.vita iſta nõ cadit ſub ne/
ceſſitate excludēte libertatem ēt in deo/ſi aũt intelligaẜ
vita pro vita nãli ipſius dei:tũc nõ dȝ intelligi de illa vi/
ta ſm ſe accepta:ſȝ de ipſa vt a volũtate divina accepta/
Y ta.põt aũt eē aliqd bñ in ſe neceſſariũ ꝛ neceſſitate repu/
gnãte libertati:quis tñ ſit libere imo ꝯtingēter accepta/
tuȝ.℄ Exēplũ.Siqs volũtarie ſe ꝑcipitat/ꝛ ſemꝑ in ca/
dendo illud velle continuat/nectio qdē cadit neceſſitate
gravitatis nãlis.ꝛ tñ libere vult illũ caſuȝ.ita deus lȝ ne/
ceſſario vivat vita nãli:ꝛ B tali neceſſitate que excludit
oēm libertatem.tamen vult libere ſe vivere tali vita.igi
tur vitã dei nõ ponimus ſub neceſſitate/intelligēdo vi/
tam vt a deo libera voluntate dilectam. Qõ.XVII.

Deinde queritur.

Utrũ act⁹ di/lectiõis nãlis ꝛ act⁹ dilectiõis meritorie ſint eiuſdē ſpeciei:
Arguiẜ ꝙ nõ:qꝛ illi actus differũt ſpecie qui
eliciunẜ a principiis diverſis ſpecie.iſti actus
ſunt huiuſmodi.igiẜ ꝛc̄.Probatio maioris.nõ eſt minor
diſa in ꝑncipiatis ꝙ̃ in ꝑncipiis/immo maior.Probatio
minoris.actus dilectiõis nãlis eliciẜ a voluntate ꝑpꝛia
actiõe nãli ipſius.Actus aũt dilectiõis meritorie eliciẜ
mediãte habitu ſupernaturali:puta charitate.nãle autē
ꝛ ſupnaturale differũt ſpecie.℄ Contra.diſa ſpecifica/
actũ ꝑcipue accipiẜ ex per ſe obiectis.nũc aũt idē eſt per
ſe obiectum dilectionis naturalis ꝛ meritorie:qꝛ de⁹ ſub
ratione ſummi boni/vtroqȝ actu diligitur.

Hic primo videndũ eſt qd intelligēdũ ſit per di/lectionē naturalē. 2° qd per dilectio/nem meritoriam. 3° ex his infertur veritas queſiti.

De primo nõ intelligiẜ hic dilectio nãlis illa in/clinatio nãe ad bonum que eſt coeva
ipſi nãe.immo ſo ꝛte nõ aliud ab ipſa nã: ſȝ q̃riẜ de actu
elicito dilectiõis nãlis:illa aũt inclinatio nõ eſt actus eli/
citus.ꝛ pro tãto poſſet dici dilectio habitualis:qꝛ aſſilaẜ
A habitui in B ꝙ eſt ꝑcedēs actũ ꝛ ꝑmanēs ſine actu.℄ Act⁹
aũt dilectiõis nãlis de quo queriẜ/poſſet vno mõ intelli/
gi actus elicitus ſm illã inclinationē nãlē. puta qñ mēs
actu diligit ſe:vel actu vult ſibi cõmodũ.Alio mõ poſſet
intelligi act⁹ nãlis dilectiõis diſtiguēdo ꝯ ſupnãlē:ille
ſ.quē volũtas ex ſeipſa actu nãli põt hr̃e:lȝ nõ ſit ſm in/
clinationē nãlē.ſicut volũtas ex ſeipa põt hr̃e actũ vitio
Aug⁹.5.ci. c.9.idē ẏs. ſum:ꝛ tñ ille act⁹ eſt ꝑter nãm vel ꝯ nãm ſm Dam.hoc
ſcdo mõ magis vꝫ intelligi in qõne:qꝛ ſic ꝑcedit pꝛ^m argu/
mētũ.tñ ꝑ mõ intelligēdo dilectionē nãleȝ/illa forte cõ/
tineẜ ſub dilectiõe nãli ſcdo mõ accepta.ſaltē vt in plu/
rib⁹:qꝛ plures actus dilectiõis/ad quos nãliter inclina/
mur/poſſumus ꝑtãte nãli elicere:lȝ nõ oēs:qꝛ ad ꝑfectiſ/
ſimũ circa vltimũ finē eſt inclinatio naturalis.lȝ ad illũ
non poſſit natura attingere ex ſe.

De ſecũdo dico ꝙ actus meritorius eſt act⁹ deo ſpãliter accept⁹/tanq̃ ſ. B
dignus ꝑmio reddēdo pro illo actu. ſpecial'r/dixi:qꝛ oia
acceptat acceptatiõe gñali diligēdo ea ſm bonitatē ſuã:
ꝛ ordinãdo ea ad ſeipſuȝ vt ad finē:ſȝ actũ meritoriũ ſpe
cial'r acceptat in ordine ad aliqȝ bonũ iuſte reddēdũ ꝑ
eo meritoriũ:igiẜ addit ſupra actũ/duplicē relationem.
vnã ad volũtatē vt acceptãtē.ꝛ aliã ad illȝ bonũ ad qȝ
volũtas acceptãs illud ordinat.ꝛ huic relatiõi ſcdē ſimi/ a.l.ſlam.
lis eſt illa que ĩportaẜ in hoc qȝ eſt vtl.vtl eniȝ eſt obm
volitũ ordinare ad aliud vt ad finē.ſicut volũtas apud a.l.ſic.
quã mereẜ qs actũ iſtũ meritoriũ/ordinat ad aliȝ vt ad
premiũ. Neutra aũt relatio ĩportata per meritoriuȝ eſt
realis:qꝛ nõ cõpetit actui ex nã alicui⁹ realis in actu:ſed
tñ per actũ volũtatis quo actus acceptaẜ.℄ Nõ ſoluȝ C
enim intell's põt cõparare obm aliq̃ cõparatiõe que nõ
eſt ex nã rei.ſȝ ēt volũtas põt B acceptãdo/ſicut intell's
cognoſcēdo.Et forte poſſe cõparare obm/cõparatione
que nõ eſt ex nã obi/cõpet illis potētiis per rõnē cõem
in eis.ſ.ꝑꝑ imaterialitatē eaꝝ.℄ Et ſi q̃ras de cõpara/
tione cãta in obto per actũ volũtatis:an ſit relatio rõnis:
℄ Põt dici ꝙ ſtricte accipiendo relationē rõnis.ſ.pro
habitudine cãta in obto per actũ ꝑtis rõnalis per eſſen/
tiaȝ.ſ.intell's/illa nõ eſt relo rõnis:qꝛ cõparatio iſta ime/
diate cauſaẜ per voluntatē ſicut ipſa imediate hȝ actuȝ
cõparativũ.ꝛ tũc ſequiẜ/ꝙ ſic ſtricte accipiēdo relatio/
neȝ rõnis/nõ ois relatio eſt realis vel rõnis:ſȝ eſt tertia
ſ.relatio volũtatis cõparãtis.Alio mõ põt intelligi rela
tio rõnis pro quacũqȝ cõparatiõe facta per actũ partis
rationalis ſiue per eſſentiã:ſiue per ꝑticipationem. ꝛ ſic
iſta põt dici relatio rõnis.℄ Ulteri⁹ meritoriũ cõnotat
ſiue q̃ſi preexigit in actu duplicē habitudinē eius quaſi D
ad duplex ꝑn^m.vna eſt ad volũtatē vt libere elicienteȝ/
vel imperantē actũ.nihil enim acceptaẜ vt meritorium
niſi ſit libere in ꝑtãte operantis.imo illud qȝ eſt cõe ad
meritũ ꝛ demeritũ:qȝ põt intelligi per hoc qȝ eſt impu
tabile:reqrit iſtã hitudinē ad volũtatē vt in ꝑtãte ſua ha/
bentē actũ.nihil eniȝ imputaẜ alicui/nec vt premiabile:
nec vt punibile/niſi ſit in ꝑtãte eius:nec per ꝯſequēs vt prio.2.c.5.
laudabile vel vituperabile.laus enim quodãmõ ꝑmiuȝ ethicorum.
eſt.vituperiũ quidē pena. Alia aũt hitudo reqriẜ ipſius
actus ad formã ſupnãleȝ qua acceptatur ipſa ꝑſona vel
po⁹ operãs/que poniẜ eē gratia vel charitas.nõ eni act⁹
alicuius acceptaẜ vt dignus ꝑmio niſi ꝑſona operans ſit
accepta.ſm illud Gen.4. Reſpexit deus ad Abel ꝛ ad
munera eius.prius ad Abel q̃ ad munera:qꝛ non pla/
cet oblatio nõ dilecti. Unde ſequiẜ ibi.ad Cayn ꝫo ꝛ ad Z
munera eius nõ reſpexit.℄ Sȝ qualis requiriẜ habitu/
do actus ad charitatē ad B vt ſit meritorius/dubiuȝ eſt.
Videẜ eniȝ ꝙ ſufficit charitatē ineſſe ipſi operãti:qꝛ ex
quo ſm charitatē eſt ſpãliter dilect⁹:actus eius ſpãliter
acceptabiẜ.ſicut videmus ꝙ ſupplicatio vni⁹ apud ali/
quē acceptaẜ ꝛ alterius nõ.lȝ inter eos nõ ſit diſa in aliq̃
qȝ ſit ꝑn^m activũ reſpectu actus ſupplicãdi.ſȝ tñ in hoc
eſt diſa/ꝙ iſte eſt ſpãliter dilect⁹ ab illo qui rogaẜ/ꝛ ille
nõ.℄ Sȝ ꝯ B arguiẜ:qꝛ hñs charitatē põt peccare ve/
nial'r.℄ Diciẜ ꝙ ille act⁹ nõ eſt acceptabilis:qꝛ hȝ aliqd
repugnãs:ſȝ ad hoc ꝙ actus aliqs nõ hñs aliqd tale re/
pugnãs acceptẽẜ.ſufficit ſolũ ꝑn^m acceptatiõis perſone.
℄ Contra

¶ Cōtra h vı̄ eē ꝙ ab habēte charitatē pōt aliqs actus
indifferēs elici:qꝛ nō apparet repugnātia ꝙ aliquē actū
eliciat nō ordinās actualr ad finē vltimū/vl virtualiter:
hoc eſt virtute alicuius actus imediate ordinati ad illū.
ille igiť nō eſt meritorius.nec tñ eſt peccatū:qꝛ nullo ꝓ
cepto aſtringiť qs actualr oēm actū ſuū ordinare in deū
vl virtualr/mō ꝑdicto. ¶ Pōt igiť dici ꝙ ad h ꝙ actus
E ſit meritorius nō ſufficit ꝙ hēat ſecū charitatē inexiſtē
tē ꝑſone:ſ3 vltra hoc reqriť ꝙ ſm inclinationē charita
tis inexiſtētis act⁹ eliciať. Deus eni3 q ſe ſolū ⁊ ꝓp ſeipm
diligit/pōt aliquā formā deiformē dare creature:quam
habēs ſpāliter diligať.⁊ opus eius/ad qđ ipſa inclinat/
pro quāto ſit ſm ipſius inclinationē ſpāliter accepteťur.

F **De tertio pꝛīcipali** pōt dici ꝙ actus dile
ctiōis nālis ⁊ merito
rie nō differūt ſpecie:⁊ hoc loquēdo de per ſe dīa quaꝫ
īportāt per ſe rō nālis:⁊ rō meritorȷ:nō aūt per accñs:
de dīa.ſ.aliq̄ cōcomitāte.puta dīa obtoꝝ/vel aliq̄ tali.
intelligēdo ēt de dīa act⁹ ſpecifica ſeſſe nāe. ¶ Hec cō
cluſio ſic intellecta/ꝓbaī ſic:qꝛ formā abſoluta:nō di
ſtinguiť ſpecie ab alia per ſolā relationē.ſed per aliquā
Regu.2.ad dīam abſolutā eiuſdē generis:ſm illud in ꝑdicamētis.
ꝑdicamētali. diuerſoꝝ generū:⁊ nō ſubalternatī poſitoꝝ diuerſe ſunt
ſpecies ⁊ dīe. Abſoluta igiť nō diſtinguiť ſpecifice per
aliqđ reſpectiuū.actus aūt dilectiōis eſt forma abſoluta/
q.13. vt habitū eſt ꝓus in quadā queſtione de hoc mota.meri
toriū aūt (vt iā dcm̄ eſt) nō īportat niſi reſpectū:igiť ⁊c.
¶ Si iſtius rōnis altera ꝓmiſſarū negareť/ſaltē ambe
iſte videnť ve.ꝙ nō eſt diſtictio ſpecifica rei a re per ſo
lū reſpectū rōnis/vel nō realē.nūc aūt meritoriū/vt di
ctū eſt/nō īportat formalr niſi reſpectū vel reſpectus:⁊
nō reales,puta ad volūtatē acceptātē:⁊ ad ꝓmiū in ordi
ne ad illud ad qđ acceptať. ¶ Diceret ꝙ ⁊ ſi iſte rōnes
ꝯcludāt:ꝙ nō diſtinguiť actus ab actu in gñe nāe:tñ di
ſtingui pōt in genere moris:qꝛ illa diſtinctio ſit per re
3.ethicoꝝ. ſpectus:cū circūſtātie formalr dicāt reſpect⁹.⁊ forte ali
que dicūt reſpectus nō reales:ſicut vı̄ de circūſtātia fi
nis.nā ꝙ aliqs velit hūc actū ꝓp hūc finē/non vı̄ dicere
in actu niſi relōnē voliti. per actū volūtatis ad talem fi
G nē relati. ¶ Contra hoc illud qđ eſt ꝓpriū potēdale ad
formā ſpecificā/nō diſtinguiť ſpecifice ab ipſa ſpecie:qꝛ
ipſum vt eſt potētiale nō eſt cōplete in aliq̄ ſpecie.nūc
aūt actus nālis:vt hic loqmur:eſt ꝓpriū potētiale.reſpe
ctu illius qđ dicit actus meritoꝛius:qꝛ actus ſub illa rō
ne ꝯſideratus ſub qua eſt in poteſtate nāli volūtatis/ca
pax eſt ordinis illius quē īportat meritoriū. Exemplaꝫ
huius. Si aial eēt tñ ꝯſtitutū per formā aialis:⁊ nō per
formā ſpecificā ſub aiali,illud nō eēt diſtinctū ſpecie ab
aliqua ſpecie ſub aiali:qꝛ eēt ꝓpriū potentiale reſpectu
forme ſpecifice.ita eſt de nā actus cōparata ad illas cō
ditiōes quas īportat meritoriū. ¶ Diceret ꝙ tūc actus
moralis nō poſſet dici diſtigui ſpecie a meritorio in ſpe
cie moris:qꝛ iſte actus eſt in ſpecie virtutis moralis.act⁹
aūt meritorius eſt in ſpecie alterius virtutis:puta ſupnā
lis. Iſte aūt virtutes differūt ſpecifice.igiť ⁊ actus diffe
rūt ſpecie in genere moris:⁊ tñ ille qui eſt actus virtutis
moralis eſt actus nālis:itelligēdo ꝙ eſt in nāli ptāte vo
lūtatis:qꝛ actus virtutis moralis nō excedit totā ptātē
illā. ¶ Rñdeo.actus qui eſt cōplete circūſtātionat⁹ ſm
H virtutē moralē,eſt potētiale reſpectu virtutis quā dicit
meritoriū:imo eſt imediati⁹ potētiale q̄3 actus nālis:nā
lis,hoc eſt nāe nude vt preſupponiť virtuti morali. Eſt
eni3 rōnabile vt actus mere nālis per ꝓus recipiat ꝑfe
ctionē illā que nō trāſcēdit totā facultatē nāe.cuiuſmo
di ꝑfectio eſt ſm virtutē moralē:⁊ vlterius/illa habita/
recipiat perfectionē ſimplr ſupnālē. Nō ſolum igiť de
actu mere nāli:vt.ſ.ꝑor eſt ꝑfectiōe morali.ſ3 ēt de actu
ꝑfecte morali/ꝯcludit rō/ꝓius facta.ſ.ꝙ potētiale nō di
ſtinguiť ſpecifice ab illo reſpectu cuius eſt potētiale:qꝛ
ſub illa maiori pōt accipi minoꝛ vera. nō ſolu3 de actu
mere nāli:ſ3 de actu morali. ¶ Et cū arguiť ꝙ virt⁹ mo
ralis differt ſpecie a charitate.igiť actus differt ſpecie ab
actu in genere moris.ꝯña non valet.quādo ſunt virtu
tes ſubordinate:ſ3 eni3 de virtutibus diſperatis videreť
ꝙ eaꝝ eēnt actus diſtincti ſpecie/ſaltē in eē moris,tñ qñ
vna ē ſuꝑioꝛ ⁊ alia īferioꝛ/nō opꝫ ꝙ bonitas quā hꝫ act⁹
ab vna ſit diſticta abſolute ſpē a bōitate quā hꝫ ab alia:
ſ3 magis ꝙ virt⁹ ſuꝑioꝛ tribuat bonitatē vlterioꝛē/q̄ ſit
quaſi cōpletiua bonitatis illius quā tribuit īferioꝛ. Et h
I mō charitatis dı̄ eſſe forma aliarum virtutū:qꝛ bonitas
meritoria que cōpetit actui/aliq̄ mō a charitate/eſt cō
pletiua bonitatis cuiuſcūqꝫ alteri⁹ in actu. ¶ Cōtra hoc:
ſaltē actus vt eſt charitatis ſiue meritorius:ſ3 non ſit in
ſpecie diſperata ab actu vt eſt virtus moralis: erit tñ in e.l.virtutis.
ſpecie vlterioꝛi ⁊ cōpletioꝛi q̄3 ſit actus vnde moralis. Et e.l.unde.
talis diſtictio ſpecifica ſufficit ad ꝓpoſitum. ¶ Hic vno
mō poſſet ꝯcedi ꝯcluſio:⁊ tūc dilectio meritoria diceret
hēre quādā rōnē ſpecificā quā non hꝫ aliq̄ dilectio nālis
vel nālis.ſ3 eadē dilectio numero ſit nālis/cōſiderata vt
ꝑſuppoſita rōni meritoꝛȷ.rō igiť meritoꝛȷ eſt rō ſpeci
fica cōpletiua bonitatis ꝓcedētis:nō aūt ſpecifica diſpe
rata.nec plus ꝓbat mediū ꝓus poſitū de potētiali pro
prio ⁊ ꝑfectiōe cōpletiua. Si aūt iuſtitia gñalis eſt virt⁹
ſuprema ⁊ forma aliarū virtutū moraliū:tūc de illa eēt
aliquo mō ſimile ⁊ de charitate. ¶ Aliter dı̄.ꝙ rō meri 5.ethico.
toꝛȷ nō eſt aliqua rō ſpecifica ⁊ cōpletiua in genere mo
ris:qꝛ nō dicit aliquā bonitatē vel rectitudinē intriſecā
actui:ſ3 tñ illā ꝑſupponit.⁊ dicit vlteri⁹ reſpectū ad vo
luntatē acceptantem. Sed ſi meritorium nō ꝑſupponat
ꝑciſe bonitatē actus moralē:ſ3 bonitatē quā tribuit cha
ritas/cū illa ſit cōpletioꝛ bonitate morali in actu:ſequiť
ꝙ actus qui eſt meritorius hꝫ aliquā bonitatē ſpecificā
vlterioꝛē q̄3 bonitatē moralē.ſ3 eni3 meritoriū nō īpor
tet talē bonitatē vlterioꝛē:tñ ꝓexigit:⁊ hoc vı̄ ꝓbabile:
qꝛ alᷓs poſſet actus eſſe meritorius: qui tñ nullam habe
ret bonitatē vltra bonitatē moralē. ¶ Cōtra hoc.actus
pōt hī ēt cōplete exiſtēs in ſpecie moris:ſ3 non habeať
habitus virtutis. ſicut eſt gñaliter de electione qua ge
nerať virtus moralis.igiť a ſimili omnē bonitatē quaꝫ
actus habebit qñ charitas inerit/hēe poſſet ſi nō ineſſet.
¶ Rñdeo.rō ꝓbat ꝙ oēm illā rectitudinē poſſet hēe:
K qꝛ cōformitatē eādē ad regulā:puta dictamen verū.⁊ ſō
in moralibus habereť eadē bonitas moralis:qꝛ illa re
ctitudo eſt bonitas moralis. vl nō eſt ſine ea:ſ3 act⁹ cha
ritatis vltra rectitudinē hoc eſt cōformitatē ſui ad cogni
tionē directiuā/hꝫ ꝓpriā bonitatē ex hoc ꝙ eſt ſm incli
nationē charitatis. Imo eſſe ſm illā inclinationē/eſt hēe
ꝓpriā bonitatē charitatiuā/nō ſic de virtutib⁹ moralib⁹.

Cōtra ꝯnē/q̄ teneť in ſolōne qōnis/obijciť ſic.cogni
tio nālis de deo:⁊ cognitio fidei īfuſe ſūt act⁹
differētes ſpecie in itellc:igiť pari rōne/dilectio nālis ⁊
dilectio charitatiua in affectu.añs ꝓbať.qꝛ act⁹ fidei īn
fuſe eſt determinate veridicus:ita ꝙ non pōt ei ſubeſſe
falſu3.actui aūt credulitatis acqſite ex nālibus pōt ſub
eſſe falſu3.in cognitiuis aūt illud qđ eſt determinate ve
ridicū diſtigui a nō determinate veridico ſpecie. vt pꝫ
6⁰ ethi:qꝛ ſic ſuſpitio ⁊ opinio qbus pōt ſubeſſe falſu3/ c.3.⁊ inde.
diſtinguiť a virtutib⁹ itellectualib⁹ que ſunt habit⁹ de
terminate veridici.ꝓbať ēt añs de cognitiōe nāli ſcien
tifica de deo,de qua videť manifeſte ꝙ differat ſpecie a

quācūq3 credulitatē.ꝯñia ꝓbaꝛ/tum per locū a ſili: qꝛ
vi eē ſimile de iſtis actib⁹ in intellu:ꝛ de illis in volūta/
te.aut3 a cā:qꝛ qn̄ cognitiōes ꝑuie differūt ſpē:actus volū
tatis ſequētes differūt ſpecie:qꝛ ea que ſunt eiuſdē ſpēi
nō ꝑexigūt per ſe niſi aliq̄ eiuſdē ſpēi.¶ Ad illud añs
L pōt negari loquēdo de actu credēdi nāli ꝛ ſupernāli:qꝛ
credere ſupnāle eſt actus vt eliciꝛ ſm inclinationē fidei
infuſe.credere aūt nāle eſt actus elicitus ſm certitudinē
q.14. acceptā ab aliquo teſtificāte.nūc aūt/vt dictū eſt ſupra in
quadā q̄one/ſimul pōt qs vno ꝛ eodē actu credē ex te/
ſtimonio aſſerētis ꝛ credere ſm inclinationē fidei infuſe
ſi ineſt.igiꝛ idē eſt actus in re:ꝛ ille/vt eſt nālis/eſt potē/
tialis ad illā ꝑfectionē quā recipit a fide ifuſe.ꝓpriū aūt
potētiale nō diſtiguiꝛ ſpecie a ꝑfecto habēte vltra illud
potētiale ꝓpriā perfectionē.¶ Ad ꝓbationē añtis pōt
dici/ꝙ cognitio certa que h3 ꝓpriā certitudinē intrinſe/
ca3:ꝛ hoc vł a ſe vel ab obiecto/vt includiꝛ in ipſa.vł ab
aliq̄ per ſe cā:diſtinguiꝛ ſpecie ab incerta cognitiōe.Exē
plū.cognitio principij ſeipſa eſt certa/vel ab obiecto.ſ.a
pn̄° qd eſt a ſe verū manifeſtū.vel ſaltē eſt manifeſtū ex
terminis/qui ſunt per ſe cāe euidētie pncipij ꝛ icludunꝛ
in ipſo.cōcluſio aūt eſt certa per pn̄ᵐ tanq̄ per cām ſue
certitudinis.ſ3 per nullū iſtoꝝ modoꝝ eſt actus fidei in/
fuſe certus:ſ3 tantūmō a quodā extrinſeco.illud eni3 lu/
mē fidei iſuſe:qꝛ eſt ꝑticipatio quedā luminis diuini/nō
M pōt iclinare intell'm:niſi in aliq̄d determinate verū.cer/
titudo ergo illa in actu eſt ex q̄dā cōparatiōe ad quod/
da3 extriſecū iſallibile cui actus ille ꝯformaꝛ.nō eſt aūt
ex ipſa intrinſeca ꝑfectione actus:qꝛ eque ꝑfectus eſſet/
quātū ad q̄libet intrinſecū ſibi/ſi eque intēſe eliceretꝛ.
ꝑciſe ſm fidē acq̄ſitā.¶ Cōtra.ſaltē3 iſtā certitudinē h3
a per ſe cā ſua.ꝛ hoc ſufficit.¶ Rñ:qualiſcūq3 ſit cāli/
tas fidei iſuſe reſpectu actus credēdi: tn̄ nō facit actū il/
lū eē certiorē itellui h̄ri actū q̄ ſi ipſa fides iſuſa nō cā/
ret.certitudo eni3 nata eſt ineſſe itellectui de actu ſuo ex/
cludēs nō tm̄ deceptionē:ſ3 ēt dubitationē.ꝛ hoc nō eſt
niſi intell's percipiat illud a quo actus h3 ꝙ ſit certus:qꝛ
ſi nihil pōt ꝑcipere vn̄ ſit cert⁹: vi ꝙ poſſit dubitare:in/
tell's aūt nō ꝑcipit illud pn̄ᵐ certificās.¶ Alia aūt ꝓbō
añtis que tāgit de actu ſcientifico vi accipere manifeſte
veri:ꝛ tūc negāda eſt ꝯñia:nō eni3 ſequiꝛ ſi intellectio/
nes diſtinguanꝛ ſpecie.igiꝛ ꝛ volitiōes/niſi addaꝛ in añ/
te/ꝙ intellectiōes vt ſunt per ſe ꝑuie ad volitiōes/diſtin/
guunꝛ ſpecie.hoc eſt ꝙ reqraꝛ in eis diſtinctio ſpecifica
ad hoc vt poſſent hr̄e tales volitiōes: ꝛ ita nō eſt in pro/
poſito:qꝛ ſiqs nāli rōne ſciens deū eſſe bonū eliciat actū
fruitionis circa ipm/ꝛ alter credēs ipm eſſe bonū diligat
ipſu3.nec pmus actus reqriꝛ per ſe ad habēdū dilectio/
nē vt ſcientificus:nec ſecūdus vt creditiuus.ſ3 vtrq3 re/
qriꝛ ſub q̄dā rōne cōi.ſ.vt oſtenſiuus obiecti diligibilis.
¶ Conſilr ēt poſſet dici ad aliam ꝓbationem añtis de
credulitate infuſa ꝛ acq̄ſita.eſto ꝙ illi actus differūt ſpe/
cie/hoc nō eſt per ſe inquātū ſunt preuij ad diligere:hoc
N eſt/inquātū precedūt ipſos actus diligēdi nō reqriꝛ illa
diſa iſtoꝝ ſpecifica.¶ Exēplū.ſi alicui demonſtratiue
ꝯcluderetꝛ hoc eē volēdū/ꝛ alteri dialecticeꝫtn̄ actus quo
iſte vellet hoc non differt ſpecie ab actu quo ille vellet
idem:qꝛ in cognitionibus inquantū ſunt preuie nō req/
ritur iſta differentia ſpecifica.

Gotf.quoli. ii.q.4. Ad argumētū ꝑncipale dī.ꝙ habit⁹ eſt cā/nō
ſubſtātie act⁹/ſ3 modi in actu:
ꝛ ille modus poſſet ꝯcedi differre ſpē/ſuo mō/a ſubſtan/
tia act⁹.¶ Iſta reſpōſio/ſ3 videaꝛ/ſm aliquos/ꝓbabi/
litatē hr̄e:loquēdo de illo mō quē habit⁹ attribuit actui:
cuiuſmodi eſt delectabilr/vel faciliter/vel pmpte ope/
ri vel expedite.iſtos q̄dē modos/vel ēt iſtū modū/ſi ſint
vnus modus/vi habitus acq̄ſitus cōiter tribuere actui.
vel ſi vltra hoc dicaꝛ ꝙ habitus aliq̄s.puta virtutis/vir/
tuoſis tribuit recte vel virtuoſe agere. tn̄ nullus iſtoꝝ3
modoꝝ/in actu pōt eſſe ꝓprius charitati vel actui meri
torio:qꝛ meritoriū(vt dictū eſt)dicit actū acceptatū vo/
lūtati diuine in ordine ad ꝑmiu reddendū.nūc aūt/nihil
aliud eſt actū acceptari a volūtate diuina ſic:q̄ volūta/
te3 ſic acceptare actū.nihil aūt cauſatū pōt eē rō forma/
lis volūtati/ꝙ ſic acceptet actū:ꝛ hoc intelligēdo/vt rō
formalis mediās inter po⁵³ ꝛ actū.igiꝛ de charitate non
vi poſſe dici ꝙ ipſa ſit pn̄ᵐ illius modi in actu/qui mo/
dus ſibi ꝓprie correſpondet.¶ Pōt igiꝛ aliter dici ad argu
mētū.ꝙ maior illa/ꝙ act⁹ illi differūt ſpecie/qui elicium
O tur a pncipijs differētibus ſpecie/vera eſt de pncipijs to/
talib⁹:qꝛ ab illis habēt totalr actus entitatē ſuā:ꝛ ꝑ ꝯñs
vnitatē ſuā ꝛ diſtictionē/vera eſt ēt de pncipijs partiali/
bus:dū tn̄ ſunt pncipia diſꝑata ꝛ per ſe req̄ſita inquātu3
diſꝑata:qꝛ ſi ſint ſubordinata/vł nō per ſe reqraꝛ ꝙ ſint
diſꝑata.nō op3 ꝙ actus ſpecie diſtinguanꝛ.nūc aūt cha/
ritas nō eſt pn̄ᵐ totale actus/nec diſꝑatū reſpectu ipſius
volūtatis:ſ3 ſubordinatū:qꝛ po⁵ eſt vtꝰ habitu/nō econ/
uerſo.nec eſt per ſe req̄ſita/nō ſolū ad ſube3 actus:ſ3 nec
ad actū inquātū meritori⁹:ſ3 tn̄ reqriꝛ vt quoddā ꝑuiū
ad hoc ꝙ actus ſit acceptabilis.¶ S3 nec reqriꝛ vt tale
ꝑuiū neceſſitate ordinis eſſentialis cauſaꝝ.ſ3 tn̄ neceſſi/
tate diſpōnis illi⁹ volūtatis/que ꝯtingēter diſpoſuit nō
P acceptare actū/niſi ſm iſtā inclinatione3 ſit elicitus.pn̄ᵐ
aūt ſpecie diſtinguēs/vel eſt per ſe pn̄ᵐ illius in ſe.ꝛ per
ꝯñs dās ſibi aliquā entitatē realē que ſit ei⁹ in ſe.vel ſal/
te3 eſt pn̄ᵐ eius ſm illud ſm qd diſtinguiꝛ ſpecie.vel ſi
eſt pn̄ᵐ diſpoſitiue diſtinguēs/op3 ꝙ per ſe diſponat ad
hoc ꝙ ſm ordinē eſſentialē cauſarum hoc vt diſtictum
cauſetur.nullū iſtorum competit actui per habitu3 cha/
ritatis.¶ Nota hic per ordinem quis ſit actus imputa/
bilis ad laudem vel vituperiu3/actus virtuoſus ſm vir/
tutem morale3.actus charitatiuus:ꝛ actus meritorius.ꝑ/ Doctrina ſingularis.
mus dicit reſpectū ad po⁵³ libere elicientē actū.ſcōs ad/
dit reſpectū ad virtutē inclinātē vel verius ad regulam
virtutis.ſ.rōnē rectā vt dictātē.terti⁹ dic̄ reᵐ³ ad charita/
tē iclinātē.q̄rt⁹ ad volūtatē diuā ſpālr acceptātē.terti⁹ dic̄
bonitatē aliquā vltra 2ᵐ.ꝛ ꝑexactā ad 4ᵐ.nō ex nā rei:
ſed ex diſpoſitione volūtatis acceptātis. Qō.XVIII.

Deinde queritur de cōperatiōe actus intrinſeci
volūtatis ad actū extrinſecū.¶ Utrū actus
exterior addat aliquid bonitatis vel malitie
ad actū interiorē:Arguiꝛ ꝙ nō:qꝛ qd non h3
rōnē volūtarij nō h3 rōnē boni vel mali.actus aūt exte/
rior/vt diſtinctus ab iteriori/nō h3 rōnē volūtarij:qꝛ nō 3.ethicorum.
h3 ꝙ ſit volūtari⁹ niſi ab actu iteriori.igiꝛ act⁹ exterior/
ſm ſe/nō h3 bonitatē vel malitiā.nō adderet aūt niſi ta/
le aliq̄d ſm ſe hr̄et.igiꝛ ꝛc̄.¶ Cōtra.que ꝓceptis negati/
uis diſtinctis ꝓhibenꝛ habet ꝓpriā ꝛ diſtinctā rōnē illi/
citi.nūc aūt alio ꝓcepto ꝓhibeꝛ actus exterior ꝛ alio inte/
rior.vt p3 de iſtis ꝓceptis.nō mechaberis ꝛ nō concupi/ Exodi.20.ꝛ
ſces vxorem ꝛc̄.ꝛ ſilr de iſtis ꝓceptis. non furtu3 facies, Deu.5.ꝛ alibi.
ꝛ non concupiſces rem proximi ꝛc̄.

Iſta queſtio h3 maiorē difficultatē de bonitate
actus moralis:qꝛ de bonitate actus
nāli/manifeſtū vi/q̄cq̄d ꝑ illā itelligaꝛ ꝙ ipſa eſt alia ꝛ
A alia alteri⁹ nāe.p3 aūt ꝙ alia eſt nā actus interioris ꝛ exte/
rioris.imo iſti act⁹ eliciunꝛ imediate a diuerſis potētijs.
interior a volūtate.exterior a po⁵ aliq̄ exteriori.ſ3 ꝑ im/
periū volūtatis.¶ Scdo ēt h3 difficultatē intelligendo
de actu

de actu illo ⁊ iſto:nō qñ ſunt diuerſi:ſiue in diuerſis ſup/
poſitis.puta ſi vnus hēat actū interiorē ⁊ alius exteriorem.
ſiue in eodē ſuppoſito.puta ſi vnus nūc ſolū hēat interio/
rē:⁊ alias exteriorē. Sʒ difficultatē hʒ de actibꝰ iſtis qñ
ſunt coniūcti.puta qñ in eodē ex actu interiori ſequitͬ actꝰ
exterior. ❡ Tertio nō eſt itelligēdū qḋ de additiōe bo/
nitatis ⁊ malitie ſm̄ intēſionē:ſʒ ſm̄ extēſionē.frequēter
qdē euenit q̄ tā in bonis q̄ȝ in malis/actus deſiderij/q̄
eſt reſpectu abſentis/eſt remiſſior actu illo qui eſt p̄ſen/
tis.quē Augꝰ vocat amorē.9.de trini.vlti.dicēs q̄ appe/
titus inhiātis ſit amor fructis.Et forte nō tm̄ eſt actꝰ in/
tēſior circa obm̄ preſens q̄ȝ circa abſens:ſʒ ſimplr̄ alius
ut̄ꝰ:ſʒ ſiue ſit idē actꝰ deſiderij ⁊ amoris/ſiue aliꝰ ⁊ alius.
ſaltē actus amoris eſt p̄fectior intēſiue/quietat eniʒ volūta
tē/eo mō quo actꝰ deſiderij nō pōt eā quietare.qñ igit̄ ex/
terior di tūc/vel cāliter/vl̄ occaſionalr̄/actꝰ interior intē/
dit̄.Sʒ de hoc nō q̄rit̄.ſed an actus exterior ex ſe addat
bonitatē aliā illi que eſt in actu interiori. ❡ Eſt igit̄ intel
lectus q̄ōnis iſte:in quo p̄cipuā hʒ difficultatē. an actus
exterior/qñ in eodē eſt coniūctus interiori/hēat bonitatē
moralē p̄priam diſtinctam a bonitate actus interioris.
Ubi ſunt tria vidēda.p̄mo a quo actus habeat bonitatē
moralē vel malitiā.2ᵒ an ab eodē hēat q̄ ſit laudabilis
vel vituꝑabilis/ſiue culpabilis.3ᵒ ſi eſt alia bonitas vel
laudabilitas in actu exteriori q̄ȝ interiori.

De primo

bonitas moralis actus eſt integritas eorum omnium que recta ratio ope/
rantis iudicat debere ipſi actui ꝯuenire/vel ipſi agēti in
ſuo actu ꝯuenire. ❡ Hec deſcriptio declarat̄. Sicut eñ
bonitas p̄maria entis/que dī bonitas eēntialis/q̄ eſt in/
tegritas vel p̄fectio entis in ſe/īportat poſitiue negationē
imp̄fectiōis per qḋ excludit̄ imp̄fectio ⁊ diminutio.ſic
bonitas entis ſecūdaria/que eſt accidentalis ſiue ſuꝑue/
niēs entitati/eſt integritas cōueniētie/vel integra ꝯuenie
tia eiꝰ alteri cui dʒ ꝯuenire/vel alteriꝰ ſibi.⁊ iſte due cō/
ueniētie cōiter ſunt cōnexe. ❡ Exemplū p̄mi.ſanitas dī
bona homini:q̄ȝ ſibi ꝯueniēs.⁊ cibꝰ dī bonꝰ:q̄ȝ hʒ ſaporē
ſibi ꝯueniētē. ❡ Exēplū vtriuſqȝ pōt hīri ab Augu.8.de
trini.c.3.vel.8.Bona inq̄t valitudo ſine doloribus ⁊ laſ/
ſitudine.h̄ p̄ p̄ mēbro:q̄ȝ valitudo eſt bona homini:q̄ȝ
eſt ei ꝯueniēs.Et ſubdit Aug.⁊ bona facies hoīs dimēſa
pariſr̄ ⁊ affecta hilariter ⁊ luculēter colorata.h̄ p̄ 2ᵒ mē/
bro:q̄ȝ talis facies dī bona/habēdo illa que ſibi ꝯueniūt.
⁊ eſt diſa:q̄ȝ illud qdē qḋ eſt cōueniēs alicui dī ei bonū.
h̄ eſt illi p̄fectio vel bonitas:ſʒ nō dī denoīatiue vel acci
dētalr̄ bonū in ſe.illō aūt cui aliqḋ cōuenit dī denomina
tiue bonū:eo q̄ hʒ illud qḋ ſibi ꝯuenit.⁊ in p̄ eſt denomi
natio q̄ſi forme a ſubiecto.ſicut aīa dī humana/ſic aliqḋ
dī bonū homini:q̄ȝ bonū humanū:ſed in 2ᵒ ecōuerſo eſt
denoīatio ſubī a forma.cū dī/hō eſt bonꝰ/ſm̄ illud bo/
nū ſuū.actus aūt natus eſt cōuenire agēti:⁊ ēt hr̄e aliquā
cōditionē ſibi ꝯueniētē.vtroqȝ igit̄ mō/habēs illā pōt
dici bonꝰ bonitate accidētali.⁊ h̄ verū eſt ḡnalr̄ de actu
etiā nāli.⁊ per ꝯñs bonitas iſta in habendo illud qḋ ſibi
conuenit/nō tm̄ eſt bonitas accidentalis: ſed naturalis.
❡ Iſta ꝯueniētia/vl̄ eſt a nā extremorū:vl̄ ſi debeat re/
duci ad iudiciū alicuiꝰ intellc̄s/adhuc eſt nālis:q̄ȝ h̄ erit
cū intellc̄s ſit mēſura ꝯueniētie/h̄ eſt ad iudiciū illiꝰ intellc̄s
qui eſt mēſura totius nāe q̄ eſt intellc̄s diuinus. Iſte qdē/
ſicut p̄fecte cognoſcit qḋcunqȝ ens/ita perfecte cognoſcit
cōuenientiā vel diſconuenientiā vnius entis ad alterū.
❡ Ulterius aliqḋ agēs de eo qḋ ꝯuenit actui ſuo nō iudi/
cat.nec illō in p̄tāte ſua hʒ/ſicut eſt agēs ſine intellectu ⁊
volūtate.⁊ ibi/vel ex ſolis cauſis mere nālibus determi
nat̄ qḋ ꝯueniat actui:⁊ ex eis inclinat̄ agēs ad agēdū.vl̄
ſi vltra illud ſit iudiciū alicuius intellc̄s:⁊ motio alicuius
volūtatis:h̄ nō eſt niſi ipſiꝰ dei inq̄ntū eſt vl̄is director
⁊ motor totiꝰ nāe.⁊ iſta bonitas in actu agētis ſine intel/
lectu/nō erit niſi mere nālis. ❡ Aliud eſt agēs qḋ de cō/
ueniētia ſui actus iudicat:⁊ illū in p̄tāte ſua hʒ/ſicut agēs
per intellectum ⁊ voluntatem.⁊ bonitas ſecundaria ta/
lis actus integra/dicitur bonitas moralis.
❡ In actu aūt cuiuſcūqȝ alterius agētis:nō eſt bonitas
niſi mere nālis:q̄ȝ vl̄ ſm̄ eās mere nālez:vl̄ ſi ſʒ itellm̄
vel volūtatez:hoc nō eſt niſi dei/quaſi nāliter mouētis.
❡ Ultra iſtud iudiciū ḡnale de ꝯueniētia actꝰ/qḋ eſt cōi/
ter de actu agētis per cognitionē:ſiue ſine cognitiōe/ſunt
aliqua que ſm̄ iudiciū ſpeciale agūt ex cognitiōe intrin/
ſeca ſibi.⁊ quedā cū cognitiōe ſenſitiua tm̄/que aliq̄ mō
app̄hendūt ꝯueniētiā obti:ſiue iudicēt de ꝯueniētia actꝰ/
ſiue nō/ſaltē nō trāſcēdunt bonitatē nālez. Alia agūt ex
cognitione intellectiua/que p̄prie ſola eſt iudicatiua de
tali ꝯueniētia.⁊ talia nata ſunt hr̄e regulā itrinſecā recti/
tudinis in ſuo actu.⁊ in ſolis iſtis pōt eē actꝰ bonꝰ hr̄is bo
nitatē moralē:ſʒ nō ſufficit ad illā q̄ in agēte ſit poᵃ iudi
catiua de ꝯueniētia ſui actus:ſʒ opʒ q̄ actu recte iudicet
de actu.⁊ ſm̄ illud rectū iudiciū actꝰ fiat.ſi eniʒ cognitio
p̄pria ſit erronea:ſʒ agat̄ cōformiter cognitiōi recte alte
rius cognoſcētis:q̄ȝ tn̄ tale agens natū eſt regulari in ſuo
actu per p̄priā cognitionē:⁊ ſm̄ illā nō agit:ſed ꝯ illā/iō
nō recte agit. ❡ Cōſimilr̄ talē actū elicit qualē hʒ in ſua
p̄tāte.hʒ aūt in p̄tāte ſua talē actū qualē cognoſcit ⁊ eli/
cit:q̄ȝ p̄tās liberi arbitrij/vel formalr̄/vel cōcomitanter/
exiſtit in cognitiōe ⁊ electiōe.Sic igit̄ pʒ qualr̄ bonitas
moralis actus eſt conueniētia iudicata ſm̄ rectā rōnem
operātis. ❡ Qḋ aūt addebat̄/oīum eoꝝ que debēt ꝯue/
nire actui/ſic declarat̄ oē iudicium icipit ab aliquo cer/
to.p̄ᵐ iudiciū de ꝯueniētia nō pōt preſupponere aliquā
cōueniētiā dictatā ab illo intellectu:q̄ȝ tūc nō eēt primū.
p̄eſupponit̄ igit̄ aliqḋ certū:⁊ nō ab illo intellectu iu/
dicatū:⁊ huiuſmodi eſt natura agētis ⁊ poᵃ ſm̄ quā agit:
⁊ rō qdditatiua actꝰ.ex rōne eniʒ iſtoꝝ qdditatiua ꝯclu/
dit̄ hūc actū eē cōueniētez huic agenti/ſm̄ iſtā poᵃˢ/vel
diſcōueniētez nullo p̄ſuppoſito niſi rōnibus iſtoꝝ termi
noꝝ.ſic ex rōne hoīs ⁊ poᵉ intellectiue:⁊ actꝰ intelligēdi:pʒ
q̄ ꝯuenit hoī p̄ itellʒ itelligē.pʒ ēt q̄ nō ꝯuenit ſibi p̄ in/
tellm̄ tāgē/cognita rōne illiꝰ actꝰ q̄ eſt tāgē.ſimilr̄ pʒ ex
rōnibꝰ nāe poᵉ ⁊ actꝰ/q̄re bruto nō ꝯuenit itelligere:vel
magis p̄prie/ſibi repugnat itelligere.in iſto quidē p̄mo
iudicio qḋ p̄ciſe accipit̄ ex nā operātis ⁊ poᵉ operatiue
⁊ ipſius actus/nō eſt incōueniētia/h̄ eſt indebita ſiue in/
ordinata cōnexio.ſʒ diſcōueniētia/hoc eſt impoſſibilitas
abſolute cōueniēdi. ❡ Ulteriꝰ/ex rōnibus iſtoꝝ trium/
cōcludi poteſt qḋ ſit obm̄ cōueniēs tali actui vt eſt talis
agētis.puta de actu comedēdi/q̄ ꝯueniēter tranſeat ſuꝑ
cibū reſtauratiuū deperditi:non aūt ſuꝑ illud qḋ nō eſt
natū eē nutrimētū.ſicut lapis vel aliqḋ huiuſmodi/q̄ lʒ
alij aiali eēt nutrimētū nō tn̄ homini. Iſta determinatio
obti eſt p̄ᵃ determinatio que p̄tinet ad genus moris:non
tanq̄ȝ diūa determinās ad aliqḋ in illo genere:ſed tanq̄ȝ
potētiale receptiuū determinatiōis moralis:q̄ȝ qñ actus
eſt habēs obm̄ cōueniēs agēti ⁊ actiōi:tūc eſt capax de/
terminatiōis moralis:ſʒ circumſtātias ordinatas:p̄p qḋ
dī ex obto actus hr̄e bonitatē ex genere:q̄ȝ ſicut genꝰ eſt
potētiale reſpectu diāꝝ:ſic bonitas ex obto eſt p̄ᵃ in ge/
nere moris/p̄ſupponēs ſolā bonitatē nāe.⁊ capax oīs bo/
nitatis ſpecifice in genere moris. In iſta aūt bonitate ſpe
cifica que dī bonitas ex circumſtātia talis eſt p̄ceſſus/p̄ᵃ
bonitas vl̄ eē circūſtātia finis:q̄ȝ ex nā agētis ⁊ actiōis ⁊
obti/ſtatiʒ ꝯcludit̄ q̄ talis actus nō dʒ cōpetere tali:niſi

in ordine ad talem finē. ꝛ oȝ eligi ꝛ appeti ꝑꝑ finē talē. ꝛ
H iſta circūſtātia nō eſt ipſius act⁹: vt in eē reali poſiti, vel nō pcile ſic: ſȝ eſt ipſius actus vt voliti ꝛ ꝑ actū volūtatis ad talē finē relati. imo nō minus eſt electio bona que ſit ꝑꝑ finē debitū, eſto ꝙ per actū illū elicitū extra nō attingaꝛ finis electiōis, ꝙ̄ ſi attingeretur. Poſt circūſtātiā finis vī ſeq circūſtātia modi agēdi, que cōcludiꝛ ex oib⁹ ꝑdictis, vel aliqbus eoꝝ talis vel talis, debere eē. ℭ Poſtea ꝯcludi pōt de tpe: qꝛ tali agēti talis actio ꝑꝑ talē finē ēt talē babēs modū nō oȝ ſemꝑ ꝯuenire: ſȝ ꝑ tpe pro quo ordinabilis eſt ad talē finē: vel pro quo pōt talē finē bie. ℭ Ultia aūt oiuȝ vī circūſtātia loci: imo multi ſunt actus quoꝝ ēt bonitas cōpleta moralis nō determinat locū. ℭ Sic igiꝛ pȝ de pluralitate coꝝ que recta rō dictat debere cōuenire actui: qꝛ ad ꝟ vt ſit ꝑfecte bon⁹ oȝ bie, ꝟȝ deſcriptionē iā poſitā, oiuȝ iſtoꝝ integritatē. Unū Diony. de diui. nomi. pte quarta. Bonū eſt ex vna ꝛ tota cā. malū aūt ex ꝑticularib⁹ defectib⁹: ꝓta ingt cā, hoc eſt integra ex oibꝫ circūſtātijs. ℭ Cōtra. circūſtātie ſunt
.3. ꝛ inde. relatiōes, ꝛ bonū eſt q̄litas, 10. ethi⁶. virtus ēt eſt q̄litas
Ɽ.c.17.ꝛ.20 in ꝑdicamētis. ℭ Rñdeo, 7. phyſi⁸. virtus oēs ꝛ malitia ad aliqd ſunt. actus igiꝛ eē bonos vꝉ virtuoſos importat
I relonē vꝉ multas relatiōes: ſȝ tñ bȝ modū denominādi vel ꝑdicādi q̄litatis: ſicut ſanū vel pulchꝛū, ꝛ cōiter ita
a.l.pꝛima. eſt de quarta ſpecie q̄litatis. ℭ Juxta ſecūdā ptē auctoritatis Dionyſij. videdū eſt vꝫ actus hēat malitiā moralē. vno mō pōt malitia opponi ꝑuatiue bonitati in actu. Alio mō ꝯrie: ſicut ēt hō dī malus ꝯrie qui bȝ babitū vitioſuȝ qui eſt babitus gdē poſitiu⁹: ſȝ cū ꝑuatiōe ꝑfectionis debite. Alio mō dī mal⁹ ꝑuatiue tm̄. ſ. qꝛ caret bonitate quā deberet hēre: ſȝ nō hēat babitū vitioſuȝ ꝯrīū poſitiuū. ℭ Diſtictio iſta pōt hēri a Boetio ſuꝑ ꝑdicamēta
a.l. Dicit.n. exponēdo ꝑ⁹ˢ ꝓprietatē q̄litatis, i Diciꝛ ingt iuſtitie in-
quidam. iuſtitiā nō eē ꝯriā, putāt enīȝ iniuſtitiā ꝑuationē eē iuſtitie, nō ꝯrietatē. Et ſubdit, ꝟ reprobādo, multe hitudines ꝑuatiōis vocabulo ꝓferunꝛ, vt illiberalitas atqꝫ ipꝛudētia, que nunq̄ virtutib⁹ opponerenꝛ, ꝗ ſunt hitus, niſi ipe quoqꝫ hitus eēnt. ℭ Per rōnē appꝫt iſta diſtinctio, pōt enī aliqs agꝛ nō cū circūſtātia debita: ꝛ tñ nō cū circūſtātia idebita, puta qñ nō ordiat actū ad finē debitū: nec tñ
K ipꝫ ordiat ad finē idebitū. nūc ille act⁹ eſt malus ꝑuatiue: nō ꝯrie. ſic ille ꝗ ordiaꝛ ad finē idebitū. ꝛ ex mltis talib⁹ actib⁹ gñatur babitus cōſimilis in malitia. ſ. ꝑuatiua nō ꝯria. Exēplū huius. dare elemoſynā nō ꝑꝑ bonuȝ finē. ſ. amorē dei. vel ſubuētionē ꝓximi. nō tñ ꝑꝑ malū finez, puta vanā gloriā vel nocumētū alicui⁹: eſt actus malus ꝑuatiue: nō tñ ꝯrie. ℭ De malitia ꝑuatiua loquiꝛ Dionyſius ꝙ gcūqꝫ defectus ꝑticularis cuiuſcūqꝫ circūſtantie nectio reqſite, reddit actū ſic malū: ſed malus ꝯrie nō eſt niſi hēat circūſtātiā poſitiuā babētez aliquā deformitatem. ℭ Breuiter igiꝛ, ſicut bonitas moralis eſt integra ꝯueniētia, ſic malitia moralis eſt diſcōueniētia. ꝛ malitia gdē ꝑuatiua diſcōueniētia ꝑuatiua, ꝟ eſt carētia cōueniētie debite. malitia aūt ꝯria ē diſcōueniētia ꝯria. hec ē ꝯditio aliq̄ repugnās cōueniētie. ℭ Ex dictis ſequiꝛ correlariū, ꝙ in eodē actu ſubſtrato pōt eē multiplex boni-
L tas moralis: qꝛ idē actus pōt eē recte circūſtantionatus, nō ſolū multis circūſtātijs ꝑticularib⁹, que nō ſunt multe bonitates ſȝ integrāt vnā bonitatē: ſȝ ēt pōt idē actus eē circūſtātionat⁹ cōplete oibus circūſtātijs ꝑtinētibus ad vnā virtutē: ꝛ ēt oibus ꝑtinētib⁹ ad aliā virtutē: ꝛ ita ꝟm dictamina diuerſa ꝑfecta prudētie reſpectu multoꝝ finiū ꝓprioꝝ. Exēplū vado ad eccleſiā ex iuſtitia: qꝛ teneor per obediētiā vel ex voto. vado ēt ex charitate ad deū: vt orē vel vt exhibeā deo cultū latrie: ꝛ vado ēt ex charitate fraterna vt edificē ꝓximū. Et breuiter in quocūqꝫ actu ſiue bono tm̄ bonitate morali: ſiue vltra, bonitate meritoria, ꝙ̄to ꝯcurrūt plura motiua ordinata agēdi, tāto melior eſt. ℭ Conſimiliter in eodē actu poſſunt
Uide. 10. cꝑl.c.2.
cōcurrere multe malitie: tot gdē quot ſunt dictamina de oppoſitis, que deberent ineſſe.

Hic ſignaꝛ q̄dā additio infra in fine huius l.b.

De ſecūdo ꝑncipali dico ꝙ laudabile ꝛ vituperabile: ꝛ imo generali⁹, ꝓmiabile ꝛ puniblle, cōtinenꝛ ſub ꝟ cōi qȯ eſt ipꝛtabile: ꝛ illi⁹ cōis eſt
M vna rō. hec. ſ. actū eē in libera ptāte agētis. ꝛ ſȝ ad iſtā poteſtatē ꝯcurrāt intell'ꝰ ꝛ volūtas: tñ illa indr̄ia qua poſſet nō fieri illud qȯ fit, ꝛ poſſet fieri illud qȯ nō fit, intelligēdo diuiſim nō ꝯiūctim: in ſenſu. ſ. diuiſiōis nō cōpoſitionis. Iſta inq̄ indr̄ia vel indeterminatio ad alterā partē, nō pōt cōplete reduci niſi in ipſaȝ volūtatē: qꝛ quecūqꝫ alia po⁹ actiua eſt nāliter actiua. ꝛ ita determinate vni⁹ q̄ntū eſt de ſe. vni⁹ inq̄ꝫ partis ꝯdictiōis: etia ꝙ ſȝ ſit indeterminate actiua reſpectu multoꝝ diſpatoꝝ. ſicut ſol eſt cā multoꝝ effectuū hic iferi⁹: tñ loquēdo de quecūqꝫ vna ꝯdictiōe, cā quecūqꝫ talis eſt determinata ad vnaȝ partē, puta ſol ad generādū herbā hanc. determinatā hūc vermē: ꝛ ſic de alijs. volūtas aūt ſola hȝ indr̄iam ad ꝯdictoria. ꝛ talē, ꝙ ipſa eſt ſui determinatiua ad alterius coꝝ. ex. 9. meta⁶. t. 4. aliꝛ ſiꝛ agꝛt ꝯria. ꝑꝑ ꝟ igiꝛ ꝙ actus Ɽ.c.10.
cius ſic indifferēter eſt in eius ꝑtāte. ſȝ nō niſi ſuppoſita intellectiōe. iō per ſe eſt iputabilis agēti. Unū 2⁰ de libero arbitrio dicit Aug. ſatis cōpertū eſt eē. mot⁹ ꝟ culpe
a.l. diſcipul⁹. deputaꝛ nō eſt nālis ſȝ volūtari⁹. Et poſt, verba diſcipuli, mot⁹ quo volūtas ꝯuertiꝛ niſi eēt volūtarius ꝛ in noſtra
c.16. ptāte poſit⁹: neqꝫ laudādus eēt hō: neqꝫ culpādus, vt ſupra in qōne de neceſſitate nāli in volūtate. Jmputabile igiꝛ duos reſpectus iportat. vnū ad ptāē vel dn̄iuȝ agētis. ꝛ aliū ad aliqd corrn̄dēs actui vꝉ agēti ꝟȝ iuſtitiā. ꝛ ꝟ ꝑꝑ ipſuȝ actū. ꝛ 2ᵐ ſequiꝛ ad ꝑᵐ: qꝛ enim iſte eſt dn̄i ſui act⁹, iō actui ꝛ agēti debeꝛ aliqd ꝑꝑ actuȝ. ꝑm⁹ reſpect⁹
N manet: nō variat⁹ per ſe in actu bono vel malo. ſcd̄s aūt variaꝛ, nō gdē formaliꝛ ꝟm bonū vꝉ malū: ſȝ ꝑſuppoſita diſis boni vel mali que attēdiꝛ ꝟm ꝯueniētiā vel diſcōueniētiā aliquā dictā in ꝑ articulo, variaꝛ penes aliq̄ corrn̄dētia iſti ꝛ illi. bonū gppe ſic eſt imputabile, ꝙ ad laudē vel ꝑmiū. malū aūt ꝟ ꝙ ad vituperiū vꝉ penā. Act⁹ aūt neuter ſiue indifferēs: dū tñ ſit in ꝑtāte agētis, iputaꝛ: vꝉ vt quodā mō vituperabilis: qꝛ poterat ordinate agere, vel ſaltem vt nō laudabilis. ꝛ hoc ꝑꝑ defectuȝ eius quꝫ potuit laudabiliꝛ egiſſe. ℭ Ex ꝟ pȝ ꝙ non ab eodē forma-
O liter eſt act⁹ bonus bonitate morali, ꝛ iputabilis, ſȝ ꝑᵐ hȝ ex ꝯueniētia ad regulā, iuxta quā oȝ elici. 2ᵐ ex eo ꝙ eſt in libera ptāte agētis. Laudabile autem ꝛ vituperabile, ambo iſta ipoꝛtāt: qꝛ ꝛ ſȝ formaliꝛ dicāt ꝟ qȯ eſt iputabile cū determiatiōe illi⁹ ad qȯ eſt iputabile, tñ māliꝛ cōnotāt illō ꝑꝑ qȯ ipꝫ eſt ad ꝟ iputabile. ſ. bonitatē vꝉ malitiā, ꝑꝑ que ad penā vꝉ ꝑmiū iputādū eſt. De iputabili tñ diſtingui pōt. ꝙ vno mō ꝓpriiſſime accipiēdo, illud pōt dici iputabile qȯ eſt imediate in ptāte voluntatis. ꝛ ſic ſolū velle eſt iputabile: qꝛ ipſum ſolū eſt imediate in ptāte libera volūtatis. Alio mō iputabile pōt dici gcgd eſt ſimpliꝛ in ptāte volūtatis: ſȝ nō imediate. ꝛ ſic act⁹ alteri⁹ po⁹ quē volūtas mediāte actu ſuo volēdi pōt iperare vt eliciaꝛ: vꝉ ipedire ne eliciaꝛ: eſt iputabile volūtati: qꝛ tota coordinatio vſqꝫ ad illū actū, ēt icludēdo iſtū actū, ē in ptāte volūtatis. ℭ Et ē diſia 2ᵃ iter iputabile ꝑ mō, ꝛ 2⁰ mō. vna: qꝛ ad iputabile ꝑ mō nō reqriꝛ niſi ipſa po⁹ volūtatis: ꝛ illō qȯ reqriꝛ ꝑꝑ actū eius cuiuſmodi eſt itelligere. ꝛ rō: qꝛ illud eſt imediate effect⁹ volūtatis. ꝛ de ꝟ pōt accipi illud ꝑ retrac. 9. Nihil eſt tam in ptāte voluntatis

volũtatis q̃ ipſa volũtas. intellige / volũtas nõ quãtũ ad ſuũ eſſe: ſ3 quãtũ ad actũ ſuũ ꝓpriũ. Ad actũ aũt ĩputabilẽ 2° mõ / reqriť potẽtia alia a volũtate exeqẽs illũ actũ. Ex h ſequiť alia diffa ꝙ vno mõ ẽ maior ꝯtigẽtia ſiue indifferẽtia reſpectu actus p̃ mõ ĩputabilis: qꝛ. ſ. nõ reqriť ad illũ niſi volũtas ſuppoſita oſtẽſione ſufficiẽti intell'is. vñ ꝑ alia poſteriora quecũq3 impediri nõ põt ne eliciatur / ſ3 ad actũ 2° mõ ĩputabilẽ reqriť alia potẽtia ꝑ cuius impotẽtiã impediť potẽtia ad actũ illum. nõ igiť ex ſola indr̃ia volũtatis eſt ꝯtingẽtia ei° ſicut ꝯtingẽtia p̃mi act°. cũ igiť ꝯtingẽtia cuiuſlibet alteri° cãe vel potẽtie in agendo magis recedat a rõne ꝯtingẽtie ſimplr̃ q̃ ꝯtingentia volũtatis in cãndo, ſequiť ꝙ ſimplr̃ maior eſt ꝯtingẽtia reſpectu act° volũtatis p̃ mõ imputabilis q̃ alteri° / pro quãto iſ actus 2° mõ imputabilis depẽdet a plurib°: ex quoꝝ quocũq3 vel defectu eius / põt accidere ne ille effectus eueniat: poteſt dici effectus ille magis ꝯtingens, vel / magis proprie / multiplicius contingens.

De tertio p̃n^{li} / p̃ dici põt: ꝙ actus exterior. ſ. imperatus h3 bonitatẽ moralẽ ꝓpriã aliquã aliã q̃ actus interior elicitus: ⁊ 2° videbiť q̃lr h3 vel nõ h3 ꝓpriã imputabilitatẽ. p̃^m ꝓbať dupl'r. p̃ ꝑ Aug. 13. de tri. c. 5. vel. 14. Mala volũtate vel ſola q̃libet miſer efficiť: ſ3 miſerior ꝑtãte qua deſideriũ male voluntatis impleť. ꝑfecto q̃uis ⁊ ſic male volẽdo miſer eſſet: min° tñ eſſet ſi nihil eoꝝ que ꝑperã voluiſſet hic potuiſſet. patens eſt ꝙ hoc nõ põt intelligi de miſeria pene: qꝛ deſiderãs ⁊ nõ potens hic qđ deſiderat plus h3 de pena q̃ ille cui° deſideria impleť. Intelligiť igiť de miſeria culpe: act° igiť malus exterior addit ad miſeriã culpe que p̃fuit in actu interiori malo. ⁋ Scdo ꝓbať idẽ ꝑ rõnẽ. ex p̃ eť° habeť ꝙ bonitas moralis eſt integritas eoꝝ que ſm̃ rectaȝ rõnem operãtis dicanť debere ꝯuenire ipſi actui. eſt aũt alia integritas eoꝝ que ſm̃ dictamen recte rõnis debẽt cõuenire actui interiori ⁊ eoꝝ que actui exteriori. igr̃ ⁊ alia bonitas moralis: ⁊ ꝑ ꝯñs alia malitia moralis: ⁊ hoc ſiue p̃uatiua ſiue: qꝛ alia carentia eoꝝ que debent ꝯuenire ſiue ꝯria: qꝛ alia diſcõueniẽtia repugnans illis que debẽt conuenire. Probatio minoris. recta rõ nõ dictat actui ꝯuenire debere qđ ĩpoſſe eſt ſibi ꝯuenire: nunc aũt actui exteriori ĩpoſſe eſt ꝯuenire illud qđ ꝯuenit actui interiori: vel ꝯuenire põt: ⁊ hoc intelligẽdo de vtroq3 actu vt in eẽ reali: ⁊ de eo qđ ſibi ꝯuenit vt in tali eſſe. l3 eñ actui exteriori inquãtu3 eſt obm̃ volitũ ⁊ non vt actu elicitus poſſet aliquo mõ cõpetere denoĩatiue denoĩatione quadã exteriori illud qđ cõuenit actui interiori realr̃: nõ tñ idẽ eodẽ mõ ꝯuenit illi ⁊ iſti: qꝛ ẽt potẽtie oꝑatiue nõ ſunt capaces eiuſdẽ act°: imo nec eiuſdẽ rõnis: nec ꝑ ꝯñs act° illi eſſent capaces ꝯueniẽtie eiuſdẽ rõnis: vel ad min°: qđ ſufficit ad ꝓpoſitũ / poterunt habere conueniẽtiam aliam ⁊ aliaȝ. Et per hoc patet ad aliquas inſtãtias contra predicta.

Cõtra iſta inſtať p̃: qꝛ eadẽ eſt v̾itas actus intelligẽdi ⁊ ipſi° obti intellecti. igiť pari rõne / eadẽ eſt bonitas actus volẽdi ⁊ obti voliti. añs vř manifeſtũ in exẽplis: qꝛ ſicut veritas p̃ncipij eſt imediata / ſic notitia ei° põt dici imediata: ⁊ ꝯñs mediata. Silr̃ notitia p̃ncipij eſt ex terminis ⁊ ꝯclonis ex p̃ncipijs / ſic iſtis cõpetit veritas. ⁋ Cõfirmať idẽ: qꝛ vbi vnũ ꝑꝑ alterũ / ibi tñ vnũ: ſ3 act° exterior nõ h3 bonitatẽ niſi tñ ꝓpter bonitatẽ actus interioris. igiť non eſt ibi alia ⁊ alia bonitas. ⁋ P̃. Peccatũ (ſm̃ Anſel. de ꝯceptu v̾ginali) eſt carentia iuſtitie debite. nõ eſt aũt in actu interiori ⁊ exteriori niſi vna iuſtitie debite carẽtia: qꝛ iuſtitia vel iniuſtitia, ſm̃ ip3, nõ eſt nata eẽ niſi ĩ volũtate. ⁋ P̃. Ubi eſt vna auerſio ⁊ vna libido: ibi vř eẽ vna rõ formalis pcti: ſ3 in actu interiori ⁊ exteriori nõ eſt niſi vna auerſio: qꝛ volũtas eſt illa potẽtia cui° ſolius eſt auerti a fine ſicut ꝯuerti ad finẽ. libido etiam / que aliquando vocatur ab Aug. cupiditas. vt 83. q. q. 36. ipſa, ſm̃ ipſum ibi, eſt proprie venenum charitatis. igitur ineſt proprie illi potentie cui nata eſt charitas ineſſe. hec eſt voluntas ſola.

Ad primũ. eſto ꝙ eadẽ v̾itas q̃ eſt ipſi° act° intelligẽdi formalr̃ ſit q̃dã alio mõ. ſ. obiectiue / ipſi° obti intellecti: ⁊ h inq̃tũ obm̃ h3 eẽ ĩ ipo intellectu: ⁊ cõſilr̃ / bonitas que eſt formalr̃ act° volẽdi ſit q̃dãmõ denoĩatiue ipſi° obti voliti inq̃tũ volitũ eſt: tñ act° ille hñs ꝑ ſe hic aliquã bonitatẽ ꝓpriã inq̃tũ poſit° in eẽ reali ex̃ volũtatẽ / ſic ineſſe ſuo reali h3 ꝓpriã ꝯueniẽtiã debitã vl̃ diſcõueniẽtiã. ⁋ Ad ꝯfirmationẽ / illa p̃t deduci ad opp^m: qꝛ ſi act° exterior h3 ꝯueniẽtiã ad regulã ſuã ꝑ actũ interiorẽ: ſiue mediãte actu interiori. igr̃ h3 aliã q̃ act° interior: qꝛ idẽ nõ eſt cã: nec ẽt mediũ re^{ti} ſuipſi°: nec ẽt eſt cã vl̃ rõ mediãdi reſpectu ſuipſi°. ⁋ Exẽplũ hui° hr̃ in actib° intell'is. ꝯclo eñ l3 h3 v̾itatẽ a p̃n^{pi}: tñ h3 ꝓpriã v̾itatẽ: qꝛ ꝓpriaȝ ꝯformitatẽ ei° qđ affirmať ad exñtiã rei: ⁊ ad ipſos terminos ꝓprios ꝯñis. nõ eniȝ p̃ eſt v̾a formalr̃ v̾itate p̃ncipij: ſ3 eſt v̾a v̾itate mediata ⁊ deriuata: ⁊ ita h3 v̾itatẽ deriuabilẽ. ⁋ Cõſilr̃ mlťe ꝯnes ſequẽtes ordinate ex eodẽ p̃n^{o} / hñt v̾itates ꝓprias diſtinctas: ⁊ forte p̃or eſt verior ⁊ magis nec̃ia: qꝛ in neceſſitate ſua nõ depẽdet a poſteriori: ſ3 ecõuerſo. ⁋ Cõſilr̃ ꝯnes falſe repugnãtes eidẽ vero hñt ꝓprias falſitates: qꝛ ꝓpas diſcõueniẽtias ei° qđ enunciať ad illđ qđ eſt in re. ⁋ Cõſilr̃ de actib° volũtatis, nõ ſolus act° volẽdi nat° eſt hr̃e ꝯueniẽtiã vel diſcõueniẽtiã ꝓpriã ad dictamẽ rectũ: ſ3 act° ĩpatus nat° eſt mediãte illo hr̃e ꝯueniẽtiã ⁊ ꝯformitatẽ: ⁊ l3 idẽ ſit cui v3 ꝯformari actus iſte ⁊ ille: tñ ea que ꝯformanť ſũt diuerſa: ⁊ iõ hñt ex parte ſui diuerſas ꝯformitates / ſiue ꝯueniẽtias: l3 ad idẽ. ⁋ Si dicas ꝙ v̾itas nõ ꝯuenit alicui ex̃ intellm̃: ſ3 tñ actui intellectus / vel obto vt eſt in intellu. igiť a ſili / bonitas nõ ꝯuenit actui exteriori vt exteri° elicito: ſ3 p̃ciſe vt obto actus volẽdi. ⁋ Rñ: ꝯñtia negari poſſet iuxta illud. 6. meta^{ce}. in fine. Non eſt falſum ⁊ verum in rebus / vt qđ quidem bonum verum / qđ autem malum falſum: ſed in mente. ⁋ Aliter poſſet negari añs: qꝛ ſi intellectus aliquis ſit regula itellectꝰ: ſicut eſt de intellu diuino exẽplãte ⁊ regulãte creaturã / illđ põt dici v̾ẽ / nõ tñ vt eſt actu cognitũ: ſ3 ẽt vt eſt in ſe: qꝛ ſm̃ eẽ ſuũ in ſe / eſt exẽplatũ ⁊ cõforme exẽplari. ⁋ Ad aliud dico ꝙ iuſtitia põt accipi vno mõ put eſt rectitudo habitualis: ſiue habitus volũtatis: ⁊ ab illa diciť voluntas recta habitualr̃: etiã quãdo nihil vult actuali: ⁊ ſic diciť dormiẽs iuſtus: qui h3 habitũ: ⁊ alius iniuſtus qui caret iſto habitu: vel habet iniuſtitiã ꝯriam. Alio modo põt accipi rectitudo pro rectitudine actuali: ſiue in actu / que eſt ꝯformitas actus eliciti ad ſuã regulã. p̃mum mẽbrum diſtinctionis ꝯcediť ſatis cõmuniter. 2^m ꝓbať: qꝛ actus nõ diciť formalr̃ rectus vel iuſtus ab illa iuſtitia habituali in volũtate: qꝛ ſtãte illa põt hr̃i actus peccati venialis: vel actus indifferẽs: quoꝝ neuter eſt actus iuſtus nec rectus. ſ3 op3 ꝙ rectitudo / qua formalr̃ actus diciť rectus / p̃ciſe inſit huic actus ineſt: imo forte nõ ineſt imediate volũtati: ſed ipſi actui: ⁊ mediãte illo volũtati: qꝛ volũtas nata eſt imediate recipere habitũ ⁊ oꝑationẽ. iuſtitia aũt actualis neutrum hoꝝ eſt: ſed tñ eſt conditio quedaȝ ipſius actus: puta cõformitas eius ꝓpria ad ſuam regulã. Iſtud aũt eſſet manifeſtius / ſi actus nõ eſſet raptim tranſiens: ſed idem aliquãdiu manẽs: qꝛ ſicut motus pro prima parte ſui põt eẽ velox: ⁊ idẽ numero ⁊ ſpecie pro ſecunda parte ſui tardus: ex quo ſequitur ꝙ nec velocitas nec tarditas eius ſunt idẽ motui: ita poſſet actus pri° elici

Marginal notes (left): P; Q; Aug̃ in fonte. Vide Boe^{m} 4. de cõſo. p̃ſa. 4. 9. met. t. c. 19; R; Lib. 1 c. 17. idẽ h3 de caſu dia. c. 5. ⁊ 16. ⁊ alibi.

Marginal notes (right): Vide notanter in fonte ſi. lud. c.; a. l. intelligi. S; a. l. Cõfirmatio.; Vide. 4. t. 6. meta. t. 1. ꝑihermenias; T; Y; Tex. cõ. 8.; V

conformiter regule recte: ⁊ idem actus cõtinuatus etiam poſſet elici poſtea nõ ↄformiter illi regule: ⁊ ita eſſet act⁹
X pro priori parte rectus ⁊ pro poſteriori non rectus. Sed ꝗa actus raptim trãſit/ vl̃ ſi manet/ manet cõmuniter cũ eo ſua rectitudo: nec idẽ manẽs mutat̃ a recto in nõ rectũ: nec ſibi recto pro ꝑori pte ſuccedit alia ps non recta: ideo nõ ita manifeſta eſt diſa actus ⁊ ſue rectitudinis. Cõclu dit tñ iſta diſa modis ꝑdictis: ⁊ per hoc ẽt ꝙ relõ nõ ↄſe nec̃io nãm fundamẽti nõ eſt oĩno eadẽ fundamẽtũ: nunc
aũt rectitudo nõ nec̃io ↄſequit̃ nãm actus. Juſtitia etiaʒ actualis: ⁊ ſi ꝑmaria/ ſit ꝑciſe in actu volẽdi: tñ 2ᵒ vl̃ ſecũ daria põt eſſe in actu imꝑato ꝑ actũ volẽdi: qꝛ ⁊ ille hʒ re ctitudinẽ ꝓpriã: ſʒ depẽdentẽ a rectitudine actus volẽdi. ℂ Quãdo igit̃ di ꝙ iuſtitia nõ eſt niſi in volũtate: veruʒ eſt de iuſtitia habituali que eſt rectitudo ꝓpter ſe ſeruata
De li. ar. c. 8. vt diffinit Anſel. ſeruatũ eni ꝓprie ↄuenit habitui/ vl̃ ma gis extẽdendo: veꝝ eſt de iuſtitia actuali ꝑmaria: qꝛ volũ tas illã ꝑꝑ ſe ſeruat/ hoc eſt tenet in actu ſuo/ quẽ illa iuſti tia rectũ elicit. Si aũt ſit ſermo de iuſtitia actuali ſecũda ria/ illã opʒ dicere eſſe volũtatis nõ ſubiectiue: ſʒ cãliter tm̃: ⁊ ita adhuc de iſta põt aliqualr̃ ſaluari diffinitio illa iuſti tie: qꝛ illa eſt rectitudo volũtatis/ nõ vt volũtati formalr̃ inherẽs: ſʒ volũtatis vt cãe vel iꝑerãtis. eſt ẽt ꝑꝑ ſe ſerua ta/ tanq̃ effectus volũtarie poſitus.

Ex iſto ſequunt̃ quedã correlaria ꝑ que etiaʒ declarat̃ ꝓpoſitũ. ℂ Unuʒ/
Y ꝙ manẽte eadẽ iuſtitia habituali ſunt tot iuſtitie actuales quot ſunt actus eliciti: quaꝝ vna põt eſſe intenſior alia/ ſi actus vnus cũ maiori conatu eliciat̃ q̃ alius: ⁊ ſi habitus maneret eq̃lis: imo actus prior põt elici cũ maiori cona tu: ⁊ tũc hẽbit iuſtitiã actualẽ intẽſiorẽ correſpõdẽtẽ intẽſio ri ſue: ⁊ 2ᵒ actus põt elici cũ minori conatu: ſʒ certũ ſit ꝙ tũc habitus nõ ſit minor. ℂ Aliud/ ꝙ ſinguli actus mali hñt ꝓprias malitias actuales: qꝛ ſicut nati ſunt hr̃e ꝓp̃as bonitates: qꝛ ↄueniẽtias vl̃ ↄformitates/ ſiue eidẽ regule/ ſiue alijs/ ſic ſinguli habẽt ꝓp̃as carẽtias. ℂ Aliud ꝙ ma litie eo mõ diſt̃ quo bonitates que deberẽt ineſſe: ſi ſpe cie/ ſpecie: ſi nũo/ nũo. ꝑuationes eni diſtinguunt̃ ſicut ha bitus nati eſſent diſtingui: puta ſurditas ⁊ cecitas/ ſuo mõ differunt ſpẽ ꝑuatiue/ ſicut auditus ⁊ viſus ſpẽ poſitiue: ⁊ hec cecitas/ ⁊ illa/ nũo ꝑuatiue/ ſicut hic viſus ⁊ ille diffe rũt nũo poſitiue. ℂ Et hinc pʒ ꝙ nõ ſolũ diſtinctio vitio ruʒ phĩce loquẽdo: ſʒ ẽt pctõꝝ theologice loquẽdo: ⁊ hoc ſpecie/ ⁊ nũo/ ⁊ ẽt gñe/ accipi põt/ nõ tñ ꝑ diſtinctionẽ cõ uerſionis: qꝛ illa nec ꝑ ſe ↄſtituit/ nec ẽt diſtinguit pctm̃ vt pctm̃: ſʒ accipit̃ ſm rõnẽ ꝓpriã hui⁹ ꝑuationis que eſt for
Qualiſ ſit ra tio formalis diſtinguẽdi. malis rõ diſtiguẽdi ꝑuatiue/ ſicut habitus ꝑ poſitiue. ℂ Ap paret ẽt q̃uo vnũ pctm̃ eſt grauı⁹ alio/ ſiue intelligat̃ ſm
Aa diſtinctã ſpẽm grauitatis/ ſiue ſm diſtinctã grauitatem: ⁊ in eadẽ ſpẽ: qꝛ actus eo mõ quo dʒ hr̃e bonitatẽ maiorẽ/ ſiue in ſpecie/ ſiue intenſionis in ſpẽ: eodẽ mõ/ ſi caret bo nitate debita eſt peior ꝑuatiue: ⁊ ſi hẽat ↄditionẽ aliquaʒ poſitiuã repugnantẽ/ eſt peior ↄ̃rie. ℂ Tertio appꝫ q̃uo peccata pñt ↄtinuari in infinitũ in dãnatis: ⁊ tñ nã nõ cõ ſumet̃: nec habilitas nãlis ſiue q̃cũqʒ aliõ in nã. naʒ nul la creata nã põt nãm intellectualẽ vel aliqd nãle in ipſa corrũpere: ⁊ ſi poſſet diminuere/ poſſet aliqñ deſtruere to
Doctrina ſin gularis. talr̃ illã. ℂ Silr̃/ effectus ↄtingẽs alicui⁹ cãe nõ nec̃io cõ comitat̃ ſuã cãm. igit̃ oppoſitũ talis effectus/ vel alicuius ↄditionis in ipſo/ nõ deſtruit vel diminuit talem cãm: ma litia aũt in actu eſt ꝑuatio aliq̃ in illo qõ eſt effect⁹ contin gens voluntatis. igitur nihil diminuit de ipſa voluntate.
c. 10. ⁊ li. vi de. 6. ca. lib. 12. de ciui. ℂ Quid ḡ adimit pctm̃ additũ pctõ: cũ ſm Aug⁹ in en chiri. intãtũ ſit malũ/ q̃tũ adimit de bonitate: ℂ Rñ⁰. malitia actualis in aliquo actu elicito nõ adimit bonũ qõ
ſit ſecũ ineſt. pʒ. nec opʒ ꝙ adimat bonũ qõ infuit: qꝛ (vt Bb
dictũ eſt pri⁹) actus raptim trãſiens nõ mutat̃ de bono in malũ. ℂ Si aũt intelligat̃ ꝑ bonũ qõ infuit/ habit⁹ gra tuit⁹/ ꝗ adimit̃ peccãdo/ h̃ nõ põt itelligi de q̃cũqʒ pctõ: qꝛ 2ᵐ pctm̃ nõ adimit illũ: qꝛ iã ademptũ fuit. nec ꝑᵐ pctm̃ ex per ſe rõne ſua/ magis ademit illũ q̃ 2ᵐ: qꝛ tũc pctm̃ ꝑᵐ eſſet ſimplr̃ grauı⁹ 2ᵒ: qꝛ maius bonũ adimeret: cõtin git autem q̃nqʒ ꝙ 2ᵐ ſit grauius ꝑ: ⁊ ita natũ eſſet adime re maius bonũ: ⁊ ita ꝑ ſe adimit bonũ illõ actuale. adime ret etiã per ſe bonũ habituale/ ſi ineſſet: adimit igit̃ pctm̃ gñalr̃ illud quod deberet ineſſe: ſicut in ceco nato cecitas adimit viſum: nõ ꝗ infuit: ſʒ ꝗ debuit ineſſe: ⁊ ita dic Aug. 11. ſup Gen. 22. de angelo peccãte/ ꝙ cecidit nõ ab eo qõ accepit: ſʒ ab eo qõ accepiſſet ſi deo ſubdi voluiſſet: ⁊ ſi in infinitũ adderet̃ pctm̃ pctõ/ q̃lʒ adimeret bonitatẽ pro priã que deberet ineſſe: nec eſt incõueniẽs in vno bono fi nito virtualr̃ ↄtineri/ ſicut infinitos effect⁹ ſucceſſiue eliciẽ
dos: ſic ⁊ infinitas rectitudines corrũdeʒ. ℂ Ad aliud de Cc
auerſione. auerſio a fine põt itelligi actualis nolitio ipſi⁹ finis: ⁊ pʒ ꝙ nõ oĩs peccãs auertit̃ iſto modo/ cũ forte fre quẽter peccãs nõ actualr̃ ↄſideret finẽ: vel ſi ↄſideret/ nõ illũ in ſe ex malitia reſpuit. ℂ Alio mõ põt itelligi auer ſio/ nõ ſic formalis: ſʒ q̃ſi virtualis: que pt̃ poni acceptatio aliq̃ volũtatis incõpoſſi̇s volitioni finis/ ſaltẽ efficaci/ vel ↄſecutioni finis: ſicut qñ volũtas vult oĩno aliqd inordi natũ: ⁊ deordinãs a ↄſecutione finis: puta aliqd ↄ̃ ꝑceptũ diuinũ/ ſine cui⁹ obſeruatione/ poſſe nõ eſt ↄſeq finẽ: adhuc iſto mõ intelligẽdo/ auerſio eſt ſolius voluntatis. Tertio mõ/ largius/ põt dici auerſio/ quecũqʒ malitia ſeparãs a fine efficaciter volẽdo vel ↄſequendo: ⁊ talis malitia põt eſſe in actu volũtatis imꝑato: qꝛ cũ imꝑare actũ ſit malũ: nõ ſtat volũtatẽ efficaciter velle finẽ vltimũ: nec ẽt ↄſeq ipſiuʒ. Sicut igit̃ referibilitas vel q̃ſi ordinabilitas ad fi nẽ põt dici ↄuerſio: ſic inordinabilitas/ pt̃ dici auerſio: qñ igit̃ accipit̃ ꝙ nõ eſt niſi vna auerſio ĩ actu interiori ⁊ ex teriori: veꝝ eſt duob⁹ ꝑmis modis intelligẽdo: imo nõ eſt talis auerſio niſi in actu interiori: ⁊ ſi ſic itelligat̃ ꝙ auer ſio ſit formalis rõ in pctõ/ negãdũ eſt: imo ſufficit illa inor dinabilitas actus imꝑati: que poſſet dici auerſio 3ᵒ dicta.
Qõ ẽt addit̃ ibi de libidine ſi libido intelligat̃ eẽ iproba volũtas: hoc eſt imoderatũ velle/ libido non eſt formalr̃ in oĩ pctõ: ſʒ vl̃ formalr̃ vel cãlr̃ ↄcurrit ad pctm̃. Si igit̃ libi do vel cupiditas deberet eſſe conuertibile cũ pctõ: opʒ ex tendere iſta/ non tñ ad actum interiorem volũtatis imo deratum: ſed etiam ad actum imperatum.

De ſecundo. in iſto ar^lo. ſ. de iputabilitate pʒ ex diſtõne poſita in 2ᵒ arᵗᵒ: qꝛ ſi ſtricte
accipiẽdo/ ſolũ illõ dicat̃ iputabile qõ eſt imediate in po Dd
teſtate volũtatis: pʒ ꝙ ſolũ velle vl̃ nolle eſt imputabile. Si aũt iputabile gñalr̃ dicat̃ illõ qõ eſt ſimplr̃ in pt̃ãte volũtatis: ſic actus imꝑatus ꝓp̃e eſt iputabilis: qꝛ etſi nõ ſit imediate in pt̃ãte volũtatis: eſt tñ mediãte actu volẽ di/ ꝗ act⁹ nõ ſolũ ſm ſe eſt in pt̃ãte volũtatis: ſʒ ẽt vt ꝑnᵐ act⁹ exterioris: qꝛ volũtas põt ꝑ interiorẽ ponere illũ ex teriorẽ. Exẽplum. Seruus ex ꝑcepto dñi occidit. illa occiſio imputat̃ dño: qꝛ in pt̃ãte ſua erat actus ſerui/ lʒ mediate. ℂ Et ſi arguit̃ ſicut pri⁹ ꝙ ille nõ eſt iputabilis niſi me diãte iſto. ℂ Rñ⁰. ex hoc ſeqt̃ ꝓpoᵐ ꝙ illi⁹ ⁊ iſti⁹ eſt alia iputabilitas: idẽ eni nõ eſt mediũ nec rõ mediãdi re⁹ ſui ipſius: ⁊ põt idẽ declarari ſicut ꝑus de ꝓpria bonitate: qꝛ q̃ꝗ̃ termin⁹ ſit idẽ: tñ in diuerſis fundamẽtis ſũt diuerſi reſpect⁹ ad eũdẽ terminũ: act⁹ ille ⁊ iſte ſunt diuerſa fun damẽta. igit̃ lʒ iputabilitas ↄueniat iſtis in ordine ad eã dẽ volũtatẽ: tñ illa erit alia ſicut eſt alia cauſabilitas/ vel aliud ſubiacere poteſtati cauſe/ lʒ cauſa ſit eadem.

Ad primum arg^m principale. voluntariū pōt dici illud qđ eſt ſubiectiue in voluntate. vel
Ee illud qđ eſt volitū a voluntate: vel illud qđ eſt imperatū a voluntate. p^m nō facit cōplete ꝙ aliqd ſit voluntariū: qꝛ habitus pōt eſſe in voluntate: ꝛ tñ nō voluntarie voluntas hꝫ illum: qꝛ triſticia eſt in voluntate ſubiectiue. 2^m dicit voluntarium participatiue: qꝛ acceptatio eiꝰ vt dictū eſt voluntaria. ipm enim magis diceretꝛ volitū ꝙ̄ voluntariū: voluntariū enim ꝓprie dicitꝛ qđ eſt in poteſtate voluntatis: ꝛ ſic dicitꝛ 3° mō: ꝛ ſic actus exterior eſt voluntarius: ſicut actus interior ſimpliciter nō tñ eſt eque primo: ſed illo preſuppoſito.

¶ Voluntariū ergo dꝫ dici illud qđ eſt cāliter a voluntate, ꝛ hoc eliciēte, vel imperāte: ſꝫ per ꝑus dicatꝛ voluntariū illud qđ eſt elicitū ꝙ̄ qđ eſt imperatū. Cōcedit ergo maior, intelligēdo voluntariuꝫ gñaliter: ꝛ ſic minor eſt falſa.

¶ Ad ꝓbationē minoris dico: ꝙ licꝫ actus exterior ſeparatus ab actu interiori, hoc eſt ſine illo poſitus in eſſe, non ſit voluntarius: ꝛ hoc qꝛ effectus remotior nō dicitꝛ voluntarius niſi ponatꝛ in eſſe per actū interioreꝫ qui eſt effectus ꝓpinquior: tñ qñ actus exterior ꝯiungitꝛ cū interiori: ꝛ ex illo ꝓcedit, tūc ille exterior vt diſtinctus, hꝫ rōnem voluntarij: ꝛ diſtinctū: qꝛ voluntarij mediate: actus aūt interior non ſic eſt voluntarius: ſed imediate. Qō. XIX.

Conſequenter queritꝛ de dependētia nāe aſſūpte ad
H verbū. Utrū in chriſto, vnitas nāe humane ad verbū ſit ſola dependentia, nāe aſſumpte ad pſonā verbi: Arguitꝛ ꝙ non. talis eſt ibi vnitas que ſufficit ad verificādū ꝑdicationē nāe de pſona, iuxta illud p̄ de tri. 13. talis fuit illa vnio que deū faceret hoieꝫ: ꝛ hoiem deū. Nūc aūt ſola depēdētia nō vꝫ ad h̄ ſufficere: qꝛ depēdēs nō ꝑdicatꝛ ſemꝑ de illo a quo depēdet: qđ pꝫ in ꝓpoſito. nā enim aſſumpta depēdet a patre: nō tñ pater eſt hō: igitꝛ eſt ibi aliq̄ alia vnitas ꝙ̄ depēdentia nature humane ad verbū. ¶ Cōtra. diſcurrēdo per oēs modos vnitatis nō videtꝛ poſſe ibi alia vnitas inueniri.

Hic tria ſunt vidēda. p̄ quis modus vnitatis ſit hic ponendus. 2° inqrētꝛ qualr̄ ipſa vnitas ſit poſſis ꝙ̄tū eſt ex pte pſone aſſumētis. 3° qualr̄ eſt poſſibilis quantum ex parte nature aſſumpte.

A **De primo** creditū eſt nām humanā pſonalr̄ eſſe vnitā verbo. Jo. 1. Uerbū caro factū eſt.
fidei enchyridion. c. 33. vbi caro ſm Aug^m ꝓ hoie ponitꝛ: ꝛ hoc exꝑſſe hꝫ in ſymbolis diuerſis. ¶ Ex iſto infertꝛ hec ꝯ̄. ꝙ ibi eſt ordo, ſiue depēdētia nāe humane ad verbū. ꝯñtia ꝓbatꝛ: qꝛ ois vnio vel eſt per informationē: vel ꝑ aggregationē: vl' eſt vnio ordinis: ꝛ ne ſit altercatio de ꝑfectionibꝰ eēntialibꝰ, vel de ꝓprietatibꝰ notionalibꝰ, vel alijs que diſr̄ vnita in deo: intelligo de vnione que eſt realr̄ diſtinctoꝝ. h̄ aūt nō pōt poni vnio per informationē: qꝛ verbū nō eſt potētiale nec informabile: nec actꝰ informās nām humanā: nec eſt hic tñ vnio per aggregationē: qꝛ ſic verbū hꝫ vnionem ad nām meā: vel pr̄ ad nāꝫ aſſumptā: ꝛ gñalr̄ qđcūqꝫ diſtinctū ad aliud ſimplr̄ diſtinctū. nec illa vnio aggregationis: vt pꝫ ſufficit ad vnitatē pſone. ¶ Reſtat igitꝛ 3ª vnio. ſ. ordinis. Ordo aūt eſt poſterioris ad ꝑus. pꝫ aūt ꝙ verbuꝫ nō hꝫ rōnē poſterioris reſpectu nāe. igitꝛ eꝯ̄, nā hꝫ per ſe ordinē poſterioris reſpectu verbi: ꝛ ita depēdentiā. ꝓbatꝛ etiā ꝯñtia: qꝛ vnio nāe ad verbū importat relonē realē, nō ex parte verbi: igitꝛ in nā aſſumpta tñ: ois aūt relo realis, nō mutua, nec eqperātie, vel eſt quedā depēdentia, vl' requirit depēdētiā relati ad illud ad qđ refertꝛ. ¶ Ulteriꝰ
B qualis ſit illa depēdentia nāe ad verbū: ꝯcluditꝛ ex quodā credito, iſto. ſ. ꝙ ſolus filiꝰ eſt incarnatꝰ: ex quo ſequitꝛ ꝙ nā illa nō eſt vnita cuilibet pſone in trinitate: ſꝫ ſoli filio: ex quo ſequantꝛ tria. ¶ Primū ꝙ iſta depēdētia non eſt ꝓpria cāti ad cām: qꝛ ſm Aug^m. 5. de tri. 14. ad creaturā pr̄ ꝛ filiꝰ ꝛ ſpūſſctus ſunt vnū pn^m. ¶ Scđm verbo eſt ꝙ rō formalis terminādi iſtā depēdentiā nō eſt aliqd cōe tribus pſonis: qꝛ in quocūqꝫ eſt illud qđ eſt foʒalis rō terminādi aliquā depēdentiā: ꝛ hoc ꝑus nālr̄ ꝙ̄ depēdentia ſit terminata: ad ipm depēdet depēdens. ſi igitꝛ rō terminādi eſſet cōis tribꝰ pſonis: tota trinitas terminaret: qđ falſum eſt. ¶ Hic dr̄ ꝙ licꝫ ſit aliqd cōe toti trinitati, tñ alio mō eſt in vna pſona ꝙ̄ in alia: ꝛ pro tāto poſſet eē in vna rō terminādi, ſꝫ nō in alia. ¶ Cōtra hoc. in hīdo illō qđ eſt cōe tribꝰ pſonis nō eſt aliq̄ diſtinctio niſi pertinēs ad originē: puta ꝙ p^a pſona hꝫ illud a nullo. 2^a ab vno. 3^a a duobꝰ. Sed iſta diñia nō facit ꝙ vna pſona terminet depēdentiā nāe: ꝛ nō alia: qꝛ illa diñia eſſet oino eadē, etiaꝫ ſi nulla pſona fuiſſet incarnata: ſiue queꝫ: ſiue quecūqꝫ ſola pſona: puta ſi pr̄ ſolus fuiſſet incarnatꝰ. ¶ Tertiū ſeqtꝛ ex iſto. ſ. ꝙ rō foʒalis terminādi iſtā depēdētiā nāe eſt entitas pſonalis pſone verbi: h̄ ꝓbatꝛ: qꝛ realis vnionis ē aliq̄ entitas realis foʒalis tminꝰ ſiue rō terminādi: qcūqꝫ aūt entitas, gñaliſſime loquēdo de entitate: vl' eſt entitas eēntialis, ſiue nāe: vl' eſt entitas hypoſtatica, ſiue pſonalis, qñ eſt in nā itellūali de q̄ loqmur. ꝓbatū eſt aūt ꝙ rō terminādi iſtā depēdētiā nō eſt entitas nāe ſiue eēntie in deo. igitꝛ erit hypoſtatica: ꝛ breuiter iſta depēdētia nō ē ad aliqd cōicabile, vt ꝑ ſe terminū, vel ꝑ ſe rōneꝫ terminādi: ſꝫ eſt ad aliqd incōicabile: ſiue incōicabilr̄ ſubſiſtēs vt tale: ſicut eſt nāe depēdētis vt cōicabilis vl' cōicate: ſic pꝫ p^m, ſcꝫ ꝙ vnitas ſiue vnio nāe humane ad verbū eſt quedaꝫ dependētia vel ꝯſiſtit in depēdentia tali. ſ. nāe vt cōicabilis ad aliqđ ſubſiſtēs incōicabile. ¶ Cōtra. vnio eiuſdeꝫ rōnis poſſet eſſe ad pſonā pr̄is. ergo hiet terminū formalem eiuſdē rōnis: ſꝫ entitas hypoſtatica eſt alteriꝰ rōnis i pſonis. igitꝛ ꝛc̄. ¶ Rñꝰ. diceretꝛ ad hoc ſicut diceretꝛ de cōitate eiꝰ qđ eſt perſona in diuinis: qꝛ ſi ponatꝛ aliqua cōmunitas realis perſone ad tres perſonas, poſſet cōcedi cōis ratio terminādi eadem: non tamen propria.

De ſecundo arl'^o pn^li, vidēdū eſt quō ſit poſſe ex pte termini: quō. ſ. hoc ſubſiſtēs incōicabile vt tale pōt terminare depēdentiā: hoc aūt pōt aliq̄lr̄ declarari ſic. Si repugnaret ſibi depēdētiā terminare, aut illa repugnātia eſſet ꝑ hoc ꝙ eſt illud ſubſiſtens ſiue pſona: aut ꝑ hoc ꝙ eſt pſona diuina: aut ꝑ hoc ꝙ eſt hec pſona que. ſ. ſola ponitꝛ terminare depēdentiā: ſed ꝑ nullū iſtoꝝ repugnat iſti pſone: qđ ꝓbatꝛ dupli̇r. Primo ſic.
independenti nō repugnat terminare depēdentiā: etiā habeat ꝓpriā independentiā nō repugnat ſibi eſſe terminuꝫ ꝓpriū depēdentie. nūc aūt verbū quātū ad entitatem ſuaꝫ etiā pſonalē eſt independens: ꝛ hoc independētia ſibi ꝓpria. igitꝛ nullo iſtoꝝ triū modoꝝ repugnat ſibi terminare depēdētiā. ꝓbatio minoris. cui formalr̄ repugnat ois imꝑfectio: ei formalr̄ repugnat ois depēdētia: ꝛ qđ eſt foʒalis rō repugnātie reſpectu vniꝰ: ꝛ reſpectu alteriꝰ. hoc pꝫ: qꝛ depēdētia vel eſt foʒalr̄ imꝑfectio: vel oino hꝫ nectio imꝑfectionē annexā. nūc aūt filio rōne ꝓprietatis hypoſtatice repugnat formalr̄ ois imꝑfectio: licꝫ ꝙ iſta ꝓprietas eſt ipſi filio foʒalis rō repugnātie: nihil. n. ponitꝛ i diuinis ex nā rei qn ſibi ꝑciſiſſime ꝯſiderato repugnet q̄cūqꝫ iꝑfectio: alioqn ꝑciſe ꝙ̄tū ē de ſe poſſe eēt ſibi aliquā iꝑfectioēꝫ cōpetē: ꝛ ita poſito ꝙ illa iꝑfectio cōpeteret, adhuc ipa poſſet manē ipſa: ꝛ ſi ipamet manet eſt itriſeca deo: igitꝛ poſſe eēt aliquā iꝑfectionē eē itrinſecā deo: qđ eſt ipoſſe. ¶ Cōtra iſtā rōnē obijcitꝛ ꝑmo cōtra maiorē: qꝛ ſi independentia concluderet poſſe terminare dependentiā. igitur independentia talis cōcluderet poſſe terminare talē dependē-

tiam.ꝯñs eſt falſum:ſicut pꝫ in multis.ꝑ in ſuba ⁊ accñte:
qꝛ oĩs ſubſtãtia eſt indepẽdens indepẽdentia accñtis ad
ſubm:⁊ tñ nõ omnis ſuba põt terminare depẽdẽtiã acci-
dentis cuiuſcũqꝫ ad ſubm:ſicut lapis non põt terminare
dependẽtiã ſapiẽtie. ℭ Cõſilr pꝫ de depẽdẽtia totius ad
partes:qꝛ multa ſunt qͥbus repugnat depẽdere tali depẽ-
dentia que eſt totius ad ptes:nec tñ poſſunt terminare ta-
lem depẽdentiã ſicut eſt qõcũqꝫ ſimplex qđ nõ eſt totũ
nec pars.pꝫ etiã de indepẽdentia cauſati ad cãm:qꝛ ange-
lus eſt indepẽdens a quocũqꝫ cauſato:vt a cã:non tñ põt
terminare qõcũqꝫ cauſatũ. ℭ Apparet ẽt cõmuniſſime
de ꝓprietate de qua eſt ꝓpoſitũ:qꝛ ꝓprietas ꝑſonalis cũ
ſit oĩno indepẽdens ſꝫm hoc poſſet terminare oẽm depẽ-
dentiã creature ad deũ vt cauſati ad cãm:⁊ hoc ſꝫm quã-
cũqꝫ rõnẽ cauſalitatis:qđ eſt manifeſte falſum:qꝛ ꝓprie-
tas in ꝑſona nõ eſt formalis rõ cauſandi:ſꝫ aliqd cõe tri-
5.tri.14. bus:vt dictũ eſt ſupra per Augᵐ. ℭ Rñdeꝛ igiꝛ ad ma-
iorẽ:ꝙ lꝫ indepẽdẽti/rõne ſue indepẽdẽtie/nõ repugnat
ꝙ ipſuꝫ terminet depẽdentiã alterius:tñ indepẽdẽtia nõ
ſufficit ad hoc vt ſibi ꝯueniat terminare:ſꝫ opꝫ ꝙ habeat
prioritatẽ vel primitatẽ eſſentialẽ reſpectu illius qđ depẽ-
det ad ipſuꝫ:qꝛ depẽdentia eſt poſterioris eſſentialr ad
prius eſſentialr:opꝫ etiã ꝙ habeat ꝑfectiõeꝫ aliquã reſpe-
ctu cuiꝰ depẽdens ſit impꝑfectũ:⁊ ad ꝓpoſituꝫ entitas hy-
poſtatica nõ hꝫ prioritatẽ eſſentialẽ reſpectu creature:qꝛ
ordo eſſentialis eſt per ſe iter eſſentias:diſtinguẽdo eſſen-
8.meta.c.10. tias ꝯ entitatẽ hypoſtaticã.forme enim.ſ.quidditates re-
rum ſe hñt ſicut numeri/entitas etiã hypoſtatica non eſt
q.5. ſimplr ꝑfecta vel ſimplr perfectio:put dictũ eſt in qõne
de hoc mota. Per idẽ negareꝛ minor:qꝛ ſi aliqd eſſet rõ
repugnãtie reſpectu cuiuſcũqꝫ impꝑfectionis/ipſum eſſet
perfectio ſimplr.ſi igiꝛ entitas hypoſtatica nõ eſt perfe-
ctio ſimplr:ſequiꝛ ꝙ ipſa nõ eſt formalis rõ repugnandi
omni impꝑfectioni:⁊ per ꝯñs nec ꝑ ipſaꝫ hꝫ ꝑſona forma-
liter ꝓpriam indepednentiam.

Ad iſta. Ad pͥmũ.dependentia põt duplr diſtingui.
Uno mõ formalr ſiue quaſi ſpecie ſꝫm rõ-
E nem diſtinctã formaleꝫ depẽdentie. Alio mõ quaſi mãlr
ſꝫm diſtinctionẽ ipſoꝝ dependẽtiũ. Et hꝰ duplr:vel in eo-
dem ordine:vel in alio:⁊ alio.ꝑͥ diſtinctio requirit in ter-
mino rationẽ formalẽ terminãdi aliã ⁊ aliã/vel eandem
quaſi illimitatã virtualr.ſ.vel eminẽter ꝯtinẽtẽ tales rõ-
nes formales diſtinctas. 2ᵃ diſtinctio nõ reqrit diſtinctio-
nem niſi eoꝝ que depẽdẽt:⁊ qñqꝫ iſta diſtincta ſunt eiuſ-
dẽ ordinis:qñ.ſ.eque imediate vel eque mediate depen-
dent ad idẽ:qñqꝫ ſunt alterius ordinis:qñ.ſ.vnũ depẽdet
1 mediate:⁊ aliud imediate.lꝫ igiꝛ iſta ꝓpoſitio ſit falſa/in-
depẽdens tali depẽdentia põt qualẽcũqꝫ depẽdẽtiã ter-
2 minare:⁊ iſta etiã/independẽs depẽdẽtia tali põt depen-
dentiã cuiuſcũqꝫ depẽdẽtis terminare:tñ videꝛ iſta ꝓba-
3 bilis:ꝙ indepẽdẽs tali depẽdẽtia põt alicuiꝰ depẽdentis
F talẽ depẽdentiã terminare vl priorẽ:⁊ hoc vel imediate/
4 vel ſaltẽ mediate:⁊ iſta ꝓbabilior/ſimplr indepẽdẽs põt
cuiuſcũqꝫ depẽdẽtis/vel ſaltẽ alicuiꝰ depẽdẽtis/aliquam
depẽdẽtiã terminare. Et iſtaꝝ duaꝝ ꝓpõnũ veritas ap-
5 pareret ſi iſta eẽt nota/ꝙ quecũqꝫ entitas quacũqꝫ alia/
vel eſt per ſe prior/vel poſterior:⁊ iſta videꝛ poſſe hꝛi ex
ꝯnexione entium:⁊ vnitate eoꝝ ſiue vniuerſi:que vnitas
Tex.cõ.52.⁊ ſequen. eſt ordinis ſꝫm Phĩm.12.metaᶜᵉ.videreꝛ eniꝫ illa entitas
incõnexa cũ alijs que nõ hꝛet ꝑ ſe ordinẽ prioris nec po-
ſterioris. ℭ Quãdo igiꝛ arguiꝛ.ſi indepẽdentia ⁊c. Uno
modo poſſet negari ꝯñtia:qꝛ ſi indepẽdens tali depẽden-
tia nõ poſſit terminare talẽ depẽdẽtiã/hoc eſt ꝓpter ali-
qd annexũ ſue indepẽdẽtie que eſt limitata:⁊ ideo poteſt
habere aliquã impꝑfectionẽ annexã.ſꝫ hec rõ nõ tenet de

indepẽdẽtie ſimplr:qꝛ in tali/ſaltẽ nulla eſt imperfectio.
ℭ Alr etiã deficit illa ꝯñtia:qꝛ nõ opꝫ ꝙ talis indepẽdẽ-
tia ꝯcludat talẽ terminationẽ/niſi indepẽdẽtia ſimplr ac-
cipereꝛ in añte/ſic ꝙ indepẽdẽtia ſimplr ⁊ oĩmoda ꝯclu-
deret poſſe terminare oẽm depẽdẽtiã:ſꝫ hoc nõ fuit acce-
ptũ:ſꝫ ſolũmõ ⁊ indepẽdẽs oĩno/poſſet aliquã depẽden-
tiam terminare. Hoc eni ſufficit ad ꝓpoᵐ:qꝛ ꝑ viaꝫ diuĩ-
ſionis ſequiꝛ/cũ illud indepẽdẽs/de quo eſt ſermo.ſ.ꝑſo-
na vel entitas ꝑſonalis/nõ poſſit terminare aliquã depẽ-
dentiã/que eſt cãti vel mẽſurati vel aliaꝫ hꝰ:ꝙ poſſit ter-
minare iſtã/que eſt nãe vt eſt cõicabilis/ad aliqd vt incõ- G
municabilr exñs. ℭ Alr poſſet ꝯcedi ꝯñs ſꝫm intellectũ
prius expoſitũ.ſ.ꝙ indepẽdẽs tali depẽdẽtia/alicuiꝰ talr
depẽdẽtis/vel priori depẽdẽtia depẽdẽtis/põt dependẽ-
tiã terminare. Per hoc pꝫ ad illas inſtantias ibi poſitas.
ℭ Ad pͥᵐ:qꝛ ſuba illa põt aliquã depẽdẽtiã alicuiꝰ accñ-
tis terminare:puta illius qđ natũ eſt ſibi ꝯuenire. Et eſto
ꝙ eſſet aliq̃ ſuba nõ ſuſceptiua alicuiꝰ accñtis:ſicut eſt nã
diuina:illa tñ põt terminare aliquã depẽdẽtiã priorẽ q̃ꝫ ſit
iſta:puta alicuiꝰ cãti poris ipſo accñte:⁊ ſic mediate termi-
nat depẽdẽtiã ipſiꝰ accñtis. ℭ Ad 2ᵘᵐ de toto:⁊ de ptibꝰ
per idẽ:qꝛ ſimplex qđ nec eſt totũ nec pars/nõ põt termi-
nare depẽdẽtiã totius ad ptes:ſꝫ põt terminare depẽdẽ-
tiã priorẽ q̃ꝫ ſit illa que eſt totiꝰ ad ptes. ℭ Et ſi queras/
quã depẽdẽtiã terminat angelus reſpectu ignis/q depen-
det a ptibꝰ ſuis. ℭ Rñº/illã depẽdẽtiã que eſt minus no- H
bilis ad magis nobile in ordine eſſentiali nãtuꝝ. ℭ Per
idẽ ad 3ᵘᵐ:qꝛ angelus terminat depẽdẽtiã cuiuſcũqꝫ nãe
inferioris:⁊ hoc mediate vl imediate.illã qdẽ que eſt ſꝫm
ordinẽ eſſentialẽ qdditatiũ:⁊ illa eſt quodãmõ por depẽ-
dẽtia illa que eſt effectꝰ a cã efficiẽte:imo hec vĩ oĩno pꝰ.
⁊ hec pt aſſignari cõiter ꝯuenire cuilꝫ indepẽdẽti reᵐ illiꝰ
reſpectu cuiꝰ dĩ idepẽdẽs. ℭ Ad 4ᵘᵐ:idepẽdẽs oĩno hñ
videꝛ ꝙ nccĩo poſſit aliquã depẽdẽtiã terminare:qꝛ nõ
videꝛ alr ꝯnexionẽ hře cũ alijs entibꝰ:ſꝫ nõ opꝫ ꝙ qualẽ-
cũqꝫ depẽdẽtiã poſſit terminare:qꝛ illã que reqrit in ter-
mino ꝑfectionẽ ſimplr/cuiꝰ eſt depẽdẽtia cãti ad cãꝫ/nõ
terminat:niſi ſit ꝑfectũ ſimplr:põt aũt eſſe indepẽdẽs ſi
ſibi repugnet impꝑfectio/lꝫ ſibi nõ cõueniat ſimplr perfe-
ctio:qꝛ entitas hypoſtatica vt talis/nõ eſt ꝑfectio ſimplr:
nec tñ oĩs talis eſt impꝑfecta. ℭ Per hoc excludiꝛ rñſio
ad maiorẽ:qꝛ indepẽdẽti oĩno nec rõne ind epẽdẽtie ſue/
nec rõne alicuiꝰ ſibi annexi/põt repugnare gñalr termi-
nare quãcũqꝫ depẽdẽtiã. ℭ Et cũ tãgiꝛ ꝙ ad hoc vt ter-
minet reqriꝛ ꝙ ſit pͥus eſſentialr:põt dici ꝙ ꝓprie loquẽ- I
do de prioritate eſſentiali:que.ſ.eſt rõne eſſentie vt diſtin-
guiꝛ ꝯ entitatẽ hypoſtaticã/ſic vna eſt prioritas triũ ꝑſo-
narũ:ſꝫ extẽdendo pͥoritatẽ eſſentialẽ ad pͥoritatẽ ꝑ ſe:⁊ hꝰ
reſpectu cuiuſcũqꝫ entitatis ſiue qdditatiue ſiue hypoſta-
tice/põt entitas ꝑſonalis in diuinis dici pͥor eẽntialr:vl ma-
gis ꝓprie/ꝑ ſe prior/quocũqꝫ cãto. ℭ Et iſto 2ᵒ accipiẽ-
do pͥoritatẽ neceſſe eſt vt omne depẽdentiã terminãs ſit
prius eo qđ depẽdet.nõ aũt pͥ mõ accipiẽdo pͥoritatẽ:niſi
tñ qñ eſt depẽdentia cãti ad cãm vel aliq̃ ſilis depẽden-
tia:puta cãti poſterioris ad cãtũ pͥus:vel cãe vniꝰ ad aliã
cãm:vel mẽſurati ad mẽſurã. Et cũ dĩ ꝙ ſole forme/hoc
eſt qdditates/ſe hñt ſicut nũi/quo ad hoc ꝙ i eis ſolũ atẽ-
diꝛ ordo eſſentialis:nõ igiꝛ in entitate hypoſtatica. Põt
diſtingui de depẽdẽtia eſſentiali:qꝛ q̃dã eſt ſimplr eſſen-
tialis que eſt rõne eẽntie in vtroqꝫ extremo:vbi.ſ.funda-
mẽtũ rõne eſſentie depẽdet/⁊ terminus rõne eſſentie ter-
minat. Et iſto modo eſt dependentia eſſentialis creature K
vt cauſati ad deũ vt ad cauſaꝫ. Alio modo põt dici eſſen-
tialis tñ ex parte fundamenti/cui.ſ.eſſentia eſt rõ depen-
dendi:ſꝫ nihil rõne eſſentie terminatſꝫ rõne entitatis di-

ſtincte ab eſſentia puta hypoſtatice. Et cū addiť /ꝙ termi-
nās depēdētiā opꝫ eſſe ꝑfectum: lꝫ hic poſſit diſtingui ꝙ
ꝑfectio ſicut ⁊ entitas equoce ꝯuenit entitati qddītatiue ⁊
hypoſtatice: tñ ꝓprie ꝑfectio nō videť ꝯuenire niſi enti-
tati qddītatiue: qꝛ entitas hypoſtatica nō eſt ſm quā ali-
qd formalr̃ ꝑficiť: ſed ſm quā recipit ꝑfectionē: vel ſaltē
determinať ad ꝑfectionē receptā. Et ſm hoc negāda eſt
illa ꝓpoſitio. oportet ꝙ terminans dependētia ſit perfe-
ctum. ſufficit enim ꝙ ſibi repugnet imꝑfectio qualis ꝯue-
nit depēdēti. ¶ Et per hoc pꝫ ad illud qḋ dī ꝯ minorē:
qꝛ ꝑfectionē nō extēdēdo: ſꝫ ꝓprie accipiēdo / negāda eſt
iſta ꝓpō / ꝙ ſi aliqd ſit rō repugnātie reſpectu cuiuſcūqꝫ
imꝑfectionis / ipm eſt ꝑfectū vel ꝑfectio ſimplr̃. qcqd enī
pōt realr̃ eē idē ſimplr̃ ꝑfecto: ipm nō pōt eē aliq̃ mō
L imꝑfectū: ⁊ tñ nō opꝫ ꝙ qḋcūqꝫ tale / ſm rationē ſuā for-
malem / ſit ſimpliciter perfectum.

Secundo pōt ꝓpoⁿ ſic declarari: aliq̃ eſt in entibꝰ
depēdētia nāe cōicabilis inq̄tū cōicabi-
le ad ſuppᵐ cui cōicareť. ergo in illa depēdētia ſtatus eſt
ad incōicabile vt terminās talē depēdētiā. añs declarať:
qꝛ aliq̃ nā hꝫ ꝓpriū per ſe ſuppoᵐ / ſicut eſt nā ſubalis: ⁊
ibi eſt idētitas realis nāe ⁊ ſuppoſiti: nec eſt dependentia
M nāe ad aliqd extrinſecū: vt eiꝰ ſuppoſitū: ⁊ aliq̃ nā ꝓpter
eius imꝑfectionē / ſuppoᵐ per ſe hr̃e nō pōt: ⁊ per ꝯñs nō
pōt ſic intrinſece terminari: ſꝫ reqrit ſuppoᵐ extrinſecū:
ſicut nā accñtis reqrit ſuppoᵐ ſubē ad qḋ vltimate eius
depēdentia terminať tanq̄ ſuū ſuppoſitū: ⁊ hoc ꝑ accñs:
qꝛ ſuppoᵐ per ſe hr̃e nō pōt: tali aūt ſuppoſito ꝑ accidēs /
nō eſt nā per ſe idē: qꝛ nā ⁊ tale ſuppoᵐ ſunt alteriꝰ gñis:
ſed eſt ibi aliqua vnio ſupplēs: vt poſſibile eſt: vicē idēti-
tatis. illa eſt actualis depēdētia nature: ⁊ ex pte ſuppoſiti
actualis ſuſtētatio nāe / vel terminatio depēdētie eius: ſic
ꝙ illā nām depēdere ad illud ſuppoſitū eſt ipſā cōicari
ipſi tanq̄ ſuo ſuppoſito: ſicut pōt hr̃e ſuppoſitū qꝛ nō po-
teſt per ſe hr̃e ſuppoſitum: ſicut ſuba: ſꝫ tñ ꝑ accñs. ꝯñtia
ꝑncipalis pꝫ: qꝛ cū ſuppoſitū ſit per ſe aliqd incōicabile /
dependētia nāe vt cōicabilis ad ſuppoᵐ erit ꝑ ſe ad incō-
municabile: ⁊ ita cū perſona diuina ſit veriſſime incōica-
biliſ: imo ſit ſola per aliqḋ poſitiuū incōicabilis vt diceť
in 3° arᵗᵒ. nō repugnabit ſibi ex parte ſui terminare depē-
X dentiā nāe vt cōicabilis tanq̄ ſuppoſitū eius / nō ꝑ ſe vel
intrinſece: ſed tñ extrinſece: ⁊ alteriꝰ nāe. ¶ Diceret ꝙ
nulla nā pōt depēdere ad ipm vt ad ſuppoᵐ extrinſecū:
qꝛ nō pōt informari ꝑ accñs aliq̃ nā: ſicut ſuppoᵐ ſubſtā-
tie informať accñte: ⁊ pro tāto eſt ſuppoſitū ꝑ accñs nāe
accñtis. ¶ P. Diceť ꝙ depēdētia accñtis eſt ꝑ ſe ad ſin-
gularē ſubam: nō aūt ad ſuppoſitū vt ſuppoſitū. ſ. quātū
ad illud qḋ ſuppoᵐ addit vltra rōnē ſingularis: qa illud
nō vr̃ eſſe niſi negatio: negatio aūt nō eſt ratio terminādi
aliquā depēdētiā. ¶ Cōfirmať: qꝛ nā ſingularis aſſum-
pta a verbo eodē mō terminat depēdētiā accidētis ſicut
terminaret ſi nō eſſet aſſumpta: ſꝫ aſſumpta nō hꝫ rōnē
ꝓpriā ſuppoſiti: igiť qñ nō eſt aſſumpta / rō ſuppoſiti nō
eſt ratio ꝑ ſe terminādi. Nec pōt dici ꝙ qñ eſt aſſumpta
depēdentia accñtis / qḋ ſibi inhereť / terminať ad ꝑſonam
aſſumentē: qꝛ depēdētia accñtis eſt inherētie: accñs aūt nāe
aſſumpte nō inheret ꝑſone aſſumenti. ¶ Ad pᵐ dici pōt
ꝙ ſufficit hoc hr̃e ꝙ nō ſit repugnātia a parte incōicabi-
lis ꝙ ſit terminꝰ alicuius depēdētie: an aūt aliqua natura
alia ab illa que eſt ꝓpria ipſiꝰ incōicabilis poſſit depen-
dere ad ipm incōicabile: de hoc in ſequente articulo. Qḋ
Y aūt tāgiť ꝙ incōicabile terminās depēdentiā nāe extrin-
ſece opꝫ eſſe informabile a tali nā: ſicut ſuba informatur
N accñte depēdente ad ipſam. ¶ Rñ° qñ accñs ineſt ſube
ſunt ibi due habitudines: vna forme ad informabile: ⁊ il-
lius extremū eſt ſuba vt receptiua talis forme: ⁊ vt potē-
tialis / ſaltē potētialitate ſm qd. Alia eſt habitudo acci-
dētis vt depēdentis ad ſubā vt ad quā depēdet: ⁊ illius
extremū eſt ſuba vt eſſentialr̃ prior accñte nālr̃ poſterio-
ri. Prima habitudo nō pōt eē alicuiꝰ nāe ad verbū: qꝛ
illa reqreret imꝑfectionē in vbo: qꝛ aliquā potētialitatē.
Scḋa pōt eē: qꝛ illa nō reqrit in vbo niſi per ſe priori-
tatē que nō repugnat ſibi reſpectu cuiuſcūqꝫ nāe create.
hic pꝫ illud dictū: deus eſt reſpectu cuius oīs ſuba creata
eſt quaſi accñs: qꝛ etſi habitudinē accñtis ad ſubam / que
eſt forme ſm qd ad informabile / nō poſſit ſuba creata ha-
bere reſpectu dei: tñ habitudinē nāe cōicabilis extrinſe-
ce: ⁊ poſterioris / pōt hr̃e reſpectu ꝑſone diuine: qualē ha-
bitudinē hꝫ ēt nā accñtis reſpectu ſuppoſiti ſube. ¶ Ad
2ᵐ pōt dici ꝙ ſuba ſingularis eſt incōicabilis put incōi-
O cabile opponiť vlī qḋ eſt cōicabile plibꝰ: ſed nō put incō-
municabile excludit oēm cōicabilitatē tā cōis / q̄ forme:
⁊ hoc / tā forme partialis que dī cōicari māe informate /
q̄ forme totalis: puta quidditatis vel nāe: que dī cōicari
ſuppoſito participāti: ſic inq̄ incōicabile nō ꝯuenit omni
ſingulari: ſꝫ ſolū illi qḋ nō eſt alicui forma altero duorū
modorū: ⁊ tale eſt illud qḋ eſt vltimatū hr̃is formam / vel
ens per formā / ita ꝙ nihil hꝫ ipm tanq̄ formā ſiue pnᵐ
quo eſſendi: ⁊ tale eſt ſuppoſitū. lꝫ igiť accñtis dependen-
tia termineť aliqualr̃ ad ſubā ſingularē: tñ nō eſt vltia
terminatio niſi ad ſingularē vt incōicabilē: qꝛ depēdētia
que eſt in cōicari / nō vr̃ hr̃e ſtatū niſi ad incōicabile: qꝛ ſi
eſt depēdentia ad ſingularē cōicabilē: cū illa ſit rō eſſen-
Z di ei cui cōicať / nō eſt depēdentia adhuc terminata vlti-
mate niſi ad illud cui cōicabile cōmunicať. Nec tñ intel-
ligo ꝙ cōmunicabile terminās depēdeat ad incōmunica-
bile: ⁊ ꝓpter hoc cōicabile nō vltimate terminat: ſꝫ illud
ad qḋ ipſuꝫ depēdet: qꝛ nō eſt verū ſubam ſingularē cō-
municabilē depēdere ad ſuppoᵐ ſube: ſꝫ eſt ibi vera idē-
titas ſingularis cōmunicabilis: ⁊ ſuppoſiti: ſꝫ pro tāto qḋ
P depēdet ad ſingulare cōmunicabile vltimate dependet
ad incōmunicabile: qꝛ cōicabile eſt alicui incōmunicabi-
li rō eſſendi: ⁊ qḋ depēdet ad illud qḋ eſt alicui rō eſſen-
di / dependet vlterius ad illud cui ipſum eſt ratio eſſen-
di / incōmunicabile aūt non ſic eſt rō eſſendi alicui: ⁊ ideo
qḋ depēdet ad ipm nō opꝫ vlterius depēdere ad aliquid
quaſi habēs eē per ipſum. Non igiť vltimate terminať
T dependētia accñtis vt cōmunicabilis niſi ad ſuppoᵐ ſub-
ſtātie: vt incōicabilr̃ ſubſiſtēs ⁊ ſuſtentās ipſum: ⁊ eſt iſta
ad aliqd extra totū genus dependētie talis que eſt incōi-
cari: qꝛ eſt ad incōicabile. ¶ Et cū arguiť ꝙ rō ſuppoſiti
vltra ſubam ſingularē nō addit niſi negationē. ¶ Rñ° /
ſi hoc verū ſit: tñ illa negatio prius cōuenit ſube ſingula-
ri q̄ terminare depēdentiā accñtis: nec eſt incōueniēs ali-
quā negationē imꝑfectionis prius ꝯuenire alicui q̄ aliqḋ
poſterius depēdere ad ipſuꝫ / ſicut prius cōuenit hoī non
eē irrationale q̄ eē albuꝫ: qꝛ negatio illa ſtatim ſequiť
affirmationē que includiť in ratione hoīs / etiā ſi nunq̄ ta-
Q le accñs cōpeteret vel cōpetere poſſet homini. ¶ Et cū
diciť / negatio nō eſt rō terminādi. ¶ Rñ°. vltimate ter-
minare duo dicit. ſ. terminare: ⁊ ſic terminare ꝙ nihil vl-
terius termineť. rō igiť terminādi eſt aliqḋ poſitiuū: ſed
ratio iſtius ꝙ terminatio ſit vltimata: eſt illa negatio: qꝛ
ſcꝫ terminās nō eſt cōmunicabile. ſi eniꝫ eſſet cōmunica-
bile: tūc adhuc vlterius terminaret dependētiā illud cui
ipſum cōicareť. Exemplū. ſi accñs depēderet ad aliud
accñs ſicut ſm aliquos color ad ſupficiem: eiꝰ depēdētia
nō vltimate terminareť ad ſupficiē: ſꝫ ad illud cui ſupfi-
cies eſt forā: ⁊ eſto ꝙ nō depēderet ad illud cuiꝰ eſt forā:
ſꝫ tñ mō eſſet ſibi rō eſſendi: adhuc vltimata depēdentia

eſſet ad illud cui ſuperficies eſt forma. ¶ Ad confirma-
tionem poſſet dici q accidens nature aſſumpte τc.

Mar.li.3.q.1. Th.in.3.ſen. pt.diſ.1.q.9. **Tertio** ſm aliquos declarat ppo^m ſic. Perſona di-
uina eminenter ↄtinet pfectionẽ oīs ſuppoſiti
cauſati: igit pōt ſupplere vicem cuiuſcūqȝ in ſuſtentādo
illā nām quā poſſet tale ſuppo^m ſuſtētare. ¶ P. Quelibȝ
nā creata eſt in potētia obediētiali re^u pſone diue: igit p-
ſona diua pōt ſuſtētare quācūqȝ. ¶ Prima rō vi deſice-
re: qꝛ etſi pſona diuina rōne eſſentie ↄtinet virtualr quā-
cūqȝ entitatē creatā: tñ nō vi^r virtualr ↄtinere rōne ꝓprieta
tis pſonalis aliquā entitatē creatā: qꝛ pari rōne ↄtineret
quālibet: τ ita ꝓprietas pſonalis eēt formalr infinita: cu-
q.5. ius oppoſitū oſtēſum eſt in qōne de hoc mota. ¶ P. Si
ꝓprietas pſonalis ↄtineret virtualr oēs entitates creatas
vide^r q poſſet eē rō formalis creādi creaturas: cuius opp^m
q.8. R dictū eſt in quadā alia qōne. ¶ Scḋa etiā rō vi deficere:
qꝛ potētia obediētialis creature reſpicit oīpotentiā crea-
toris τ illa eſt cōis. igit illa ſuſtentatio p quā filius p oīpo-
tentiā ſuſtentat nām iſtā eſt cōis trib^o. illa aūt ſuſtentatio
que eſt pſone vnite eſt ꝓpria filio: nō igit p hoc q eſt nāȝ
eē in po^a obedientiali pſone ↄcludit ipſaȝ poſſe nāȝ ſu-
ſtentare hypoſtatice vel ſuppoſitiue: ſȝ tm̄ poſſe ſuſtenta
re cāliter .ſ. effectiue. ¶ Cōtra ↄnē iſtius ar^ti arguit ſic: qꝛ vnio
realis hȝ terminū realē. que igit ſūt ſimplr idē in re ſunt
idē in terminādo talē vnionē. ꝓprietas τ eſſentia ſūt ſim
pliciter idē in re. igit ſicut vnū terminat: ſic τ reliquū ter-
minabit. ¶ Itē ad relatiuū vt relatiuū nō depēdet aliud
a ſuo correlatiuo: igit ad vbū vt verbum nō depēdet nā
S humana: qꝛ ſolus pr̄ eſt correlatiuū. ¶ Ad p^m dōm q for
malis diſtinctio relōnis ab eſſentia ſufficit ad hoc q pro-
prietas poſſet dici formalis terminus vnionis realis: τ nō
eſſentia: tñ rō vi efficax ↄ ponētes idētitatē realem τ for-
malē eſſentie τ ꝓprietatis ↄſtituētis pſonā. ¶ Ad 2^m dici
pōt vno mō negādo añs: qꝛ aliud eſt dependere ad rela
tiuū vt correlatiuū: τ dependere ad ipm vbū relatiuū.
R Nam lȝ nā humana aſſumpta a verbo diuino depēdeat
ad ipſum tanqȝ ad verbū, nō tñ dependet ad ipſuȝ tanqȝ
correlatiuū. Alr pōt dici q nā aſſumpta dependet ad ver
bum: ſȝ nō ꝓprie vt ad relatiuum: ſed vt ad incōmunica-
bile ſubſiſtens: τ ſic neganda eſt ↄñtia.

Lib.3.c.8. a.1.60. **De tertio** ar^lo certū eſt ſm Dam.57. q vbū aſſum
pſit nām in athomo: hoc eſt ſingulareȝ:
T τ tñ nō hñtē pſonalitatē ꝓpriā: qꝛ illa nō poſſet ſtare cuȝ
aſſumptione in vnitate pſone vbi. ſi aūt ꝓpria ſingulari-
tas nāe pſonalis eſſet formalr ꝓpria pſonalitas eius: non
poſſet illa eē ſine iſta. ¶ Propter qḋ opȝ videre quo for
malr τ cōpletiue nā creata ſit pſonata in ſeipſa, vt ex hoc
pateat ſi pōt ipſa carere ꝓpria pſonalitate: τ pſonari: etiā
pſonalitate extrinſeca. ¶ Eſt aūt dubium an pſonalitas
ꝓpria ſit formalr p aliqḋ poſitiuū. Et vi^r q ſic: qꝛ negatio
nō eſt ꝑ incōicabilis. negatio enīȝ q̄cūqȝ eſt de ſe poſſet cui-
cūqȝ cōpetere. tm̄mō igit eſt incōicabilis pp incōicabili-
tatē poſitiui ad qḋ ipſa ↄſequit: τ ita ꝑ^m incōmunicabile
eſt poſitiuū: ꝓprietas pſonalis eſt ꝑ incōicabilis: qꝛ eſt ra
tio formalis ↄſtituēdi incōicabile .ſ. pſonaȝ. ¶ P. Negatio
nō eſt ꝑ ꝓpria alicui enti: ſȝ tm̄ pp hoc q ſequit aliquam
affirmationē ꝓpriā, ꝓprietas autē pſonalis eſt ꝑ propria
illi cuius eſt. igit τc. ¶ P. Qḋ excludit impfectionē ipm
eſt pfectū, vel ſaltē aliqḋ poſitiuū: nūc aūt, dependere ad
pſonā extrinſecā, eſt impfectionis. igit pſonalitas ꝓpriaȝ
que excludit formalr illā dependētiā, eſt aliqḋ poſitiuū.
¶ Cōfirmat: ꝓpter hoc enim ponit q ſingularitas nāe
eſt per aliqḋ poſitiuū: qꝛ excludit impfectionē, que eſt di-
uidi: vn̄ ſingulare dr̄ indiuiduū, hoc eſt in plā indiuiſibi-
le. a ſili in ꝓpoſito, pſonari in ſe, excludit depēdere ad pſo

nam extrinſecā. ¶ Sed ↄ. Dam. c.55. Nihil eni eoȝ que   Lib.3.c.6.
plātauit in nr̄a nā deus vbū a pn̄^o plaſmās nos deſeruit: ſȝ
omnia aſſumpſit. totus enim toti vnitus eſt mihi vt totuȝ
toti tribuat: qḋ eſt inaſſumptibile, eſt icurabile. vult dice-
re igit q quecūqȝ entitas poſitiua in noſtra nā eſt vnita
verbo. ¶ Et q hoc ſit poſſibile de quacūqȝ, pbat rōne:
qꝛ quecūqȝ nā eſt ſimplr in potētia obediētiali ad depē-
dendū ad pſonā diuinā. ſi ergo eſſet aliq̄ entitas poſitiua
qua nā eſſet in ſe pſonata, illa entitas eſſet aſſūpta a vbo:
τ tūc nā noſtra in xp̄o eſſet pſonata ſimul duplici pſona-
litate: qḋ eſt impoſſe: qꝛ ſi creata: igit per illaȝ eſt formalr
incōmunicabilis alteri pſone: τ per ↄñs pſone vbi nō cō
municat: τ ita in ipſo non pſonat. ¶ P. Si aliq̄ entitate
poſitiua nā eſſet formalr pſona creata. igit vbū nō poſſet
deponere nām aſſumptā: niſi vel illa maneret nō pſona-
ta: qḋ vide^r incōueniēs. vel oporteret q daret ſibi de no
uo aliqua alia entitas quā etiā hēt pſonalitatē creatā: ſed
hoc eſt impoſſe. illa enim nō poſſet eē entitas accītalis:
qꝛ accns nō eſt rō formalis pſonādi ſubam. nec poſſet eē
aliqua entitas ſubalis: qꝛ nec mā nec forma nec ſuba cō-
poſita: qꝛ quecūqȝ talis, ſi daret nō maneret nā eadē que
prius: qꝛ hēt aliā materiā vel formā vel entitatē ſube cō
V poſite. ¶ Pōt igit dici q nr̄a nā eſt pſonata pſonalita-
te creata, nō aliquo poſitiuo tanqȝ rōne formali: qꝛ vltra
ſingularitatē nō inuenit aliqua entitas poſitiua qua ſin-
gulare cōpletiue ſit incōmunicabile: ſed tm̄ ſingularitati
ſupaddit negatio cōmunicabilitatis, ſiue depēdētie que
eſt in cōmunicari. Pōt aūt intelligi triplex negatio cōica
bilitatis ſiue dependentie. ſicut enīȝ poſſumus intellige-
re dependentiā actualē, potētialē τ aptitudinalē: ſic poſ-
ſumus intelligere negationē actus depēdendi: τ negatio-
nem poſſibilitatis depēdendi: τ negationē aptitudinis ad de-
pendēdū. Prima negatio eſt nuda ſiue ſola. Scḋa eſt cū
repugnātia ad actū. Tertia eſt cuȝ inclinatione oppoſita
ſiue aptitudine ↄria. Exemplū ꝑ^mo mō ſupficies ſi eēt ſi-
ne colore oīno, eſſet nō alba: qꝛ hēt ſolā negationeȝ albe-
dinis. 2° angelus eſt nō albus: qꝛ ſibi repugnat albedo.
3° lapis † eſt nō ſurſum: qꝛ in lapide eſt negatio aptitudi-   a.l. hȝ nega-
nis ad ſurſitatē cū inclinatione ad nō † ſurſitatem ſicut ad   tionē eius q
ſuū oppoſitū. ¶ Ad ꝓpoſitū, loquendo de depēdētia ad   eſt eē ſurſū.
hypoſtaſim extrinſecā: τ ſpālr diuinā, de qua modo loq-   a.l. ſurſum
mur, ſola negatio actualis depēdētie nō ſufficit ad hoc q   eē.   X
aliqḋ dicat in ſe pſonatū vel pſona: qꝛ aīa petri hȝ talem
negationē: τ tñ nō eſt perſona. Scḋa negatio nō inuenit
in nā creata perſonabili: qꝛ nulli tali pōt oīno repugnare
dependere ad pſonā diuinā: imo quecūqȝ entitas poſiti-
ua in tali nā eſt in potētia obedientiali ad depēdendū ad
ipſam: τ per ↄñs illa negatio nō cōſtituit pſonā creatam.
Tertia etiā negatio nō ſufficit: qꝛ illā hȝ nā aſſumpta: ipſa
enim, cū ſit eiuſdē rōnis cū mea nā, hȝ aptitudinē eiuſdē
rōnis: τ ita hȝ aptitudinē ad ſubſiſtendū in ſe: τ nō habet
aptitudinē ad dependēdū ad pſonā extrinſecam: nec eſt
incōueniēs poſſibilitatē eē ſine aptitudine: qꝛ ad formas
ſupnāles: τ ſi ſit potētia aliqua in ſuſceptiuo: nō tñ ꝓprie
aptitudo: qꝛ illa nō eſt ꝓprie niſi ad formā nālr perfecti-
uam. Ad pſonalitatē igit ꝓpriā ſiue creatā, opȝ ↄcurrere
duas negationes: pmā τ tertiā: ita q tertia eſt quaſi habi-
tualis notio ↄueniēs nāe cui ↄuenit. ſiue ſit pſonata in ſe,
ſiue in pſona aliena: ſed alia negatio .ſ. actualis dependen
tie, ſupueniēs iſti negationi, cōplet pſonalitatē propriaȝ.
Y ¶ Ad illa igit que pbāt q pſonalitas ꝓpria eſt formalr
per aliqḋ poſitiuū, ad oīa ſimul eſt vna reſpōſio, q nulli
ſimplr repugnat eē cōicabile nec tanqȝ cōicabile depē-
dere, niſi ſibi ſit ſimplr ꝓprius aliqḋ poſitiuum quod ſit
ratio repugnātie cōmunicabilitatis τ dependentie: tamē

cõmunicari ⁊ depẽdere põt ſm qd repugnare alicui p ſo-
lã negationẽ:qꝛ dum negatio illa ineſt:affirmatio nõ põt
ineſſe:ſed nõ ꝓpter hoc eſt ſimplr̃ ipoſſibile affirmatio-
nẽ ineſſe:niſi illud cui talis negatio ineſt/eſſet neceſſaria
ratio ꝙ talis negatio ꝯſequeret̃:⁊ tũc negatio eſſet ſimpli
citer ꝓpria:aliã nõ eſſet niſi ſm qd ꝓpa. Sili eni mõ ꝓpa
eſt alicui negatio ſicut ipi repugnat oppoſita affirmatio:
ſola pſona diuina hꝫ incõicabilitatẽ p̊ mõ:qꝛ entitatẽ ali-
quã intrinſecã ſimplr̃ ꝓpriam:p quã ſibi repugnat poſſe
cõicari.nã aũt creata/ſꝫ in ſe ſubſiſtat:nõ tñ aliqd hꝫ intrin
ſecũ p qd ipoſſe ſit eãdẽ depẽdere:⁊ ideo ſola pſona diua
hꝫ ꝓpriã pſonalitatẽ cõpletã.nã vͦ creata pſonata i ſe nõ
hꝫ:qꝛ nõ hꝫ repugnãtiã ad poſſe depẽdere:ſꝫ tñ ad actũ
depẽdere:⁊ hoc ſm qd.ſ.dũ ſibi ineſt negatio depẽdẽtie
Aa actualis. ❡ Ad formã igit̃ p̊me rõnis dico ꝙ incõicabile
ſimplr̃ qd.ſ.iportat repugnãtiã ad poſſe depẽdere nõ cõ
uenit p̊ negationi ſiue alicui rõne negationis:nec talis in-
cõicabilitas eſt in creatura etiã in ſe pſonata:ſꝫ tñ incõi-
cabilitas ſm qd.ſ.repugnantia ad cõicari:⁊ hoc ſtãte illa
negatione depẽdentie actualis:iſta aũt incõicabilitas ſm
qd nõ reqrit entitatẽ poſitiuã ſimplr̃ incõicabilẽ:ſed tm̃
entitatẽ poſitiuã receptiuã negationis depẽdentie actua-
lis:ſꝫ incõicabilitas ſimplr̃/ſi alicui negatiõi ꝯueniat/hoc
nõ eſt:niſi qꝛ illa ꝯſequit̃ entitatẽ poſitiuã ſimplr̃ incõi-
cabilẽ. ❡ Per idẽ ad aliã maiorẽ de dependẽtia/ꝯcedo
ꝙ ſi alicui repugnat poſſe depẽdere:h̄ eſt ꝑꝑ aliquã pfe-
ctionẽ vel rõnẽ poſitiuã:ſꝫ illa repugnãtia nõ eſt in crea-
tura:ſꝫ ſola negatio depẽdentie actualis. ❡ Exẽplũ.acci-
denti ſeparato nõ ſimplr̃ repugnat inherere vel poſſe in-
herere:ſꝫ ſꝫ qd dici poſſet ei repugnare inherere:p q̄to/
ꝙ ſtãte illa ſeparatione nõ põt ſil' ſtare cũ hoc ꝙ inhere-
ret. ❡ Cõſimilr̃ ad illud de ꝓprio/dico ꝙ incõicabilitas
ſimplr̃ eſt ſimplr̃ ꝓpria illi cui cõuenit ſic incõmunicabi-
litas:incommunicabilitas autem ſm quid non eſt ei pro-
pria:ſed tñ ſic ꝙ ſoli illi conuenit.

...de 3° igit ...ncaio. De ſecũdo igit̃ in 3° ar^{lo} p̊n^{li} vi ꝙ nãe humane re
pugnat depẽdere ad pſonã alienã vt
ſuſtentãtẽ ipſaꝫ.p̊/qꝛ eſt nã ſubalis. 2°/qꝛ nõ põt hře ali-
qd intrinſecũ qd ſit ſibi rõ talr̃ dependendi. 3°/qꝛ intrin-
ſece ſiue idẽtice hꝫ rõnẽ nõ dependẽdi tali dependentia.
❡ Ex p̊ ſic arguit̃. Nã ſubalis nõ eſt nata dare ſupp^{to} ni
ſi eſſe ſimplr̃:⁊ p ꝯñs nõ p̄ſupponit eſſe ſimplr̃.nã autẽ
dependens ad ſuppoſitũ alienũ p̄ſupponit in eo eſſe ſim-
pliciter:qꝛ eſſe nãe ꝓprie/que p̊us conuenit ſibi q̄ iſta nã
dependẽs ad ipm. Aña ꝓbat̃:nã ſubalis eſt entitas ſim-
pliciter ſicut accñtalis eſt entitas ſm qd:⁊ qualis eſt aliq̃
entitas formalr̃/tale eſſe tribuit.ſicut igit̃ nã accñtalis tri
buit tñ eẽ ſm qd:⁊ iõ p̄ſupponit ens ſimplr̃:ita nã ſuba-
lis dat eſſe ſimplr̃:⁊ iõ nõ p̄ſupponit tale eſſe. ❡ Ex 2° ar
guit̃ ſic. Omne depẽdẽs hꝫ intrinſece aliqd qd eſt ſibi rõ
depẽdẽdi.nã humana nõ hꝫ nec hře põt aliqd tale intrin
ſece:qd ſit ſibi rõ dependendi tali dependẽtia. igitur ⁊c.
Maior pꝫ inductiue in depẽdentia cãti ad cãꝫ in q̄cũqꝫ
gñe cãe:⁊ ꝓbat̃ rõne:qꝛ niſi in iſto ſit aliq̃ rõ depẽdendi
que nõ eſt in illo nõ magis iſtud depẽdet q̄ illud:nã aũt
mea nõ depẽdet a verbo tali depẽdentia.igit̃ nec illa aſſũ-
pta magis depẽdet niſi hẽat aliquã rõnẽ dependẽtie ſibi
intrinſecã. ꝓbatio maioris:nõ dependẽs nõ ſit depẽdens
nec ecõ.niſi ſit aliq̃ mutatio.mutatio aũt nõ hꝫ pro per ſe
termino niſi aliquã formã abſolutã.ſi igit̃ nã ſit de nouo
dependens/adueniet ſibi aliq̃ forma abſoluta que ſit ratio
depẽdendi:⁊ talẽ ẽt amittit vt terminũ a quo mutationis:
ſiat de depẽdente nõ dependẽs. Probatio minoris:tum
qꝛ nã illa poſſet deponi nullo abſoluto corrupto in ea:ſi
aũt hẽet aliqd abſolutũ qd eſſet rõ dependẽdi ſibi ꝓpria:

oporteret illd corrũpi qñ ipa fieret nõ depẽdẽs. Tũ qꝛ
nãe eiuſdẽ rõnis cõpetit ſilis rõ depẽdẽdi:⁊ ad ſilẽ ter-
minũ vel eũdẽ terminũ qñ nõ eſt niſi vnicũ natũ termi-
nare talẽ depẽdẽtiã:nã aũt chři ⁊ mea ſunt eiuſdẽ rõnis:
⁊ mee nõ cõpetit aliqd qd ſit rõ talr̃ dependendi ad ver-
bum:qꝛ tũc mea violenter ſubſiſteret in ꝓpria perſona.
❡ Ex 3° arguit̃ ſic. Propria pſonalitas que põt cõpete-
re huic nãe humane eſt realr̃ eadẽ ſibi.igit̃ manente hac
nã manet hñs hãc pſonalitatẽ:ſꝫ pſonalitas ꝓpria eſt rõ
repugnãtie ad ſic dependere.igit̃ ⁊c. ꝓbatio añtis:qꝛ cer Ex dictis ⁊ di
tũ eſt ꝙ huic nãe humane ſingulari põt cõpetere ꝓpria cẽdis pꝫ ſolo
pſonalitas:illa aũt nõ põt eẽ aliud ab ipſa nec ei accñs:qꝛ hui⁹ argumẽ
accñs nõ eſt rõ pſonãdi ſubam:nec põt eſſe ſuba alia ab ti:applicet er-
hac nã:qꝛ nec ſuba cõpoſita.pꝫ enim ꝙ vna ſuba cõpoſi- go lector.
ta nõ eſt ratio formalis pſonalitatis alteri ſube cõpoſite:
nec põt eſſe alia ſuba ſicut pars:qꝛ nõ maneret eadẽ nã
cõpoſita niſi maneret eadem vtraqꝫ pars ſubſtãtialis.

Poteſt dici ꝙ nõ eſt ponenda inter aliq̃ eẽ for-
malis repugnãtia/niſi/vel in rõnib⁹
eoꝝ ꝓprijs aliq̃ repugnãtia icludat̃ manifeſte/vel nec̃ia Bb
rõne ꝓbet̃ includi vel ſequi:ſed neutro mõ eſt de nã hu-
mana ⁊ de dependentia ad pſonã alienã:igit̃ ponendum
eſt ꝙ talis dependentia nõ eſt ſimplr̃ ipoſſis q̄tũ eſt ex
parte fundamenti. Maior ꝓbat̃:qꝛ qõlibꝫ ponendũ eſt
poſſe eſſe:cuius nõ patet rõ ipoſſitatis. ❡ Cõſilr̃ qõlꝫ cõ-
poſſibile vbi nõ appet rõ incõpoſſibilitatis. p̊a ps mino-
ris declarat̃ ex rõnib⁹ iſtoꝝ de qbus eſt ſmo. Rõ autẽ
nãe humane magis pꝫ.rõ aũt illi⁹ dependentie/de qua lo
quimur/põt circũloquẽdo vel aliq̃lr deſcribẽdo poni ta
lis.dependentia eſt nãe/vt cõicabilis/ad pſonã ꝓpriã al-
terius nãe vt terminãtẽ eius dependentiã.hec rõ expona
tur.p̊ illud qd di/vt cõicabilis.põt aliqd cõicari alicui:ſic
ꝙ illud ſit ipm qd cõicat̃:ſicut vle cõmunicat̃ ſingulari.
Alio modo ſic ꝙ illud cui cõicat̃ ſit iſto tanq̄ fořali p̊n⁹ Cc
eſſendi. Et hoc duplr̃:vel vt fořa pᵣtialis que cõicat̃ mãe
infořãte ⁊ ſimiliter cõicat̃ cõpoſito ꝯſtituto p ipaꝫ:vl' vt for
ma totalis/ſicut qdditas cõicat̃ ſuppoſito vt humanitas
ſorti. In ꝓpoſito itelligit̃ cõicabile 3°.ſ.ꝙ ſic cõicatuꝫ ſit
fořa totalis quã hñs dicat̃ ſm eã eſſe fořalr̃ tale:ſꝫ ꝓpriũ
ſuppoſitũ nãe di hoc mõ tale ſm illã/nõ ꝑꝑ depẽdentiã:
ſꝫ magis ꝑꝑ p ſe identitatẽ:ſꝫ ad ſuppoſitũ nõ ꝓpriũ nõ
põt eſſe p ſe identitas:ſꝫ illud qd põt ibi eẽ quaſi ſupplẽs
vicem identitatis eſt pfecta dependentia nãe/⁊ pfecta ſu-
ſtentatio ex pte ſuppoſiti ſiue terminatio depẽdẽtie:tale
aũt ſuppoſitũ:qꝛ eſt p ſe ſuppoſitũ alteri⁹ nãe:⁊ iſti⁹ nãe
dependẽtis nõ eſt p ſe ſuppoſitũ:⁊ p ſe eſt p̊us eo qd non 2.c.8.phyſi.
eſt p ſe:ſeqͥt̃ ꝙ p̊us hẽat nãm ꝓpriã q̄ iſtã depẽdentẽ/
que eſt ſibi tanq̄ nã aduentitia vel nã 2^{a}. ❡ Et ꝙ nãe hu
mane nõ repugnet talis dependẽtia q̃lis dicta eſt/põt ſic
aliq̃lr declari:vt ꝓbatũ eſt i 2° ar^{lo}.pſona diua p̄t eẽ p̊p̊us
tmin⁹ alic⁹ depẽdẽtie:nõ aũt depẽdẽtie q̄ eſt cãti ad cãꝫ:
nec breuiter cuiuſcũqꝫ terminati ad aliqd rõne pfectiõis
formalis in ipſo:ſꝫ tñ illi⁹ que eſt nãe vt cõicabilis ad in-
cõicabile ſuſtẽtãs ipſaꝫ.igit̃ talis dependẽtia eſt poſſis in
aliq̃ nã:qꝛ nõ põt eſſe poſſitas terminãdi depẽdentiã niſi
in aliq̃ ſit poſſitas depẽdendi:ſꝫ hoc non magis repugnat
nãe humane q̄ alteri. ❡ P̄.2°.qꝛ accñs depẽdet tali de-
pendẽtia ad ſuppo^{m} ſube cui inhereret:nũc aũt iꝫ ibi ꝯiũga-
tur depẽdere ⁊ inherẽtia p̊or vi eſſe rõ depẽdẽtie q̄ ihe-
rẽtie:ſicut in termino vĩ eẽ p̊or rõ p̊oritatis eẽntialis/ꝑꝑ Dd
quã terminat depẽdẽtiã:q̄ iformabilis vel ſuſceptiui:ſm
quã terminat inherẽtiã. Si igit̃ itelligat̃ alicui ꝯuenire de-
pẽdẽtia nãe vt cõicabilis.⁊ h̄ ſine iherẽtia/nõ vĩ ꝯdictio:
ſꝫ talis eſt illa que ponit̃ in ꝓpoſito. ❡ Cõfirmat̃.qꝛ ſm
Phm.5.meta^{ce}.quale vno mõ di diña ſube.igit̃ modus Tex.co.19.

qualitatis nõ repugnat ſube. ¶ Tertio declarat̃ ſic:acci/
dẽs ꝑt hr̃e modũ ſube:ſz nõ ꝑfecte.ſ.ꝙ ſibi repugnet de/
pẽdẽ ad ſubz:tñ aliq̃lr ſiĺez.ſ.in nõ depẽdẽdo actualr̃.ſic̃
appet i accñte ſeparato:pari rõne igit̃ vi ꝙ ſuba ꝑt hr̃e mo
dũ accñtis:ſz nõ ꝑfecte.ſ.depẽdendo:ꝛ inherẽdo ſubto:tñ
modũ aliq̃lr ſiĺez.ſ.i depẽdẽdo actualr̃ ad ſupp^m alienũ.

Ad illa

aũt q̃ adducta ſũt in ɔ̃riũ.Ad p̃^m ɔcedo ꝙ nã
a.i.dat eſſe, ſubalis ſeſt ad eẽ ſubale:ſz nõ opꝫ ꝙ ſit p̃^m eẽ
ſuppoſiti hñtis eẽ ꝑ ipſaz/niſi qñ illud eſt eius ꝑ ſe ſuppo
Ee ſitũ:qñ aũt eſt ei⁹ ſuppoſitũ nõ ꝑ ſe:ſz ꝑ ſe alteri⁹ nãe/tũc
per illã alterã ꝑus hꝫ eẽ. ¶ Et cũ accipit̃/illud qδ dat eẽ
ſimplr̃ nõ ꝑſupponit eẽ ſimplr̃ in eodẽ. ¶ Rñ^o.aliqδ eẽ
in ſe eſt eẽ ſimplr̃:ꝛ tñ ſuppo^{to} nõ ꝓpo/nõ dat eẽ ſimplr̃
oi mõ. ¶ Ad z^m/aliqd põt eẽ rõ depẽdẽtie duplr̃. Uno
mõ ſic ꝙ ipꝫ nec̃io ɔſequat̃ vl̃ ɔcomitet̃ depẽdẽtia actua
lis. ¶ Alio mõ ꝙ lꝫ ipꝫ nec̃io ɔcomitet̃ aptitudo ad depẽ
dẽdũ/nõ tñ nec̃io depẽdẽtia actualis:ſz ipꝫ/ɔ̃ſtũ eſt ex nã
ſua depẽderet:ꝛ qñ eſt actualis depẽdẽtia ɔuenit ſm ipꝫ
vt ꝓximũ funda^m.p̃ mõ eſt depẽdẽtia creature ad deuz:
qꝛ nec̃io funda^m depẽdẽtie eſt i actuali depẽdẽtia ſemꝑ.
z^o eſt depẽdẽtia cãti ad cãm z^{am} ſine qua poſſet ipꝫ ime
diate cãri a p̃^a:ꝛ ita poſſet ab illa z^a nõ depẽdere actualr̃:
lꝫ ſemꝑ hr̃et aptitudinẽ ad depẽdẽdũ. Maior igit̃ rõnis
ṽa eſt/itelligẽdo de rõne depẽdẽdi nõ ꝑciſe p̃ mõ:ſz idiſ/
ferẽter p̃ mõ vel z^o/nihil plus ɔcludit ꝓbatio p̃^a maioris
iducẽdo de depẽdẽtijs cãti ad cãz. ¶ Scd̃a vo ꝓbõ ꝓbat
ꝙ depẽdẽs hꝫ aliquã rõnẽ depẽdẽdi quã nõ hꝫ nõ depẽ/
dẽs:qδ nec̃iũ eſt:intelligẽdo ꝑ rõnẽ depẽdẽtie rõnẽ for/
malẽ depẽdẽdi:que eſt ipſa depẽdẽtia:qꝛ ſine illa nõ poſ
ſet aliqd depẽdere:ſz intelligẽdo rõnẽ fundamẽtalez de/
pẽdẽtie/ſm quã ineſt depẽdẽtia/ſicut ſm albedinẽ ſilitu
do.nõ opꝫ ꝙ illa rõ ſit magis in dependente q̃ in illo qδ
Ff nõ depẽdet actu:eſt tñ eque aptũ ad depẽdẽdũ. Exẽplũ.
accñs qñ eſt in ſubto nõ magis hꝫ talẽ rõnẽ depẽdẽdi q̃
qñ ipm̃ eſt ſeparatũ:qꝛ ipſamet nã eſt iſto mõ ꝓxia rõ de/
pẽdẽdi:nec opꝫ ad hoc ꝙ actu depẽdeat ſuperaddi actu ta/
lis rõ depẽdẽdi:ſz ſola rõ formalis.ſ.actualis depẽdẽtia.
¶ Cõſilr̃ hic de nã aſſũpta:ꝛ nõ aſſũpta. ¶ Tertia aũt
ꝓbatio vĩ plus ꝓbare.ſ.ꝙ actu depẽdẽs hẽat ſemꝑ rõnẽ
depẽdẽdi fundamẽtalẽ:ꝛ hoc aliquã entitatem abſolutã.
¶ Ad illã igit̃ ꝓpõnẽ cui illa ꝓbatio innitit̃.ſ.ꝙ ois mu
tatio hꝫ pro ꝑ ſe termio formã abſolutã. Rñdet̃ ꝑ inter/
emptionẽ/imo motus eſt ſm vbi ꝛ ad vbi:nec tñ vbi di/
cit aliquã formã abſolutã.Qualr̃ aũt nõ ſit hoc ɔ̃ ꝑhm
q.ii.arti.3. 5° phy.vel.7.dictũ eſt ſupra in quadã qõne de corpore ꝛ
Idem aliq̃lr vbi ꝛc̃. ¶ Minor ꝑncipalis rõnis nõ eſt ṽa eo mõ quo
q.13. maior eſt ṽa.ſ.intelligẽdo indifferẽter de rõne foꝛali de/
pẽdẽdi/vel fundamẽtali:ꝛ hoc nec̃io fundãte actualr̃:vl̃
ſaltez aptitudinalr̃.hꝫ.n.nã aſſumpta rõnẽ formalẽ depẽ
dendi.ſ.ipſaz dependentiã:ꝛ rõnẽ fundamẽtalẽ:imo ipſa
eſt ꝓxia rõ fundamẽtalis depẽdẽtie:ſz nõ nec̃io ɔſequat̃
ipſaz talis depẽdẽtia actu:ſz aptitudine:nec plus ꝓbat p̃^a
ꝓbatio:qꝛ ſi nã deponeret̃ nullũ abſolutũ in ea corrũpe/
ret̃:ꝛ ita nõ habuit aliqδ abſolutũ qδ eſſet nec̃ia rõ actu
depẽdendi:ſz abſolutũ fuit ꝓximũ ſuſceptiuũ dependen
tie:ꝛ ſine illa manere põt ſicut ſine re^{ne} nõ nec̃io ɔ̃ñte/põt
Gg manere fundamẽtũ abſolutũ. ¶ Ad aliã ꝓbõnẽ dico ꝙ
lꝫ nãe eiuſdẽ rõnis hẽant aptitudinẽ ſiĺez ad depẽdẽdũ:
tñ nõ opꝫ ꝙ ſi vna actu dependeat ꝙ ſilr̃ ꝛ altera:pꝫ de
accñte ɔiũcto ꝛ ſeparato:nã aũt mea etſi nõ actualr̃ depen/
deat ad ṽbũ depẽdẽtia ꝑdicta.ſ.ad ſupp^m hypoſtatice ſu/
ſtẽtãs:tñ hꝫ aptitudinẽ ſic̃ nã illa aſſũpta hꝫ aptitudinẽ.

Ad argumẽtũ

ꝑn^{le} dico.ꝙ lꝫ nõ ois depẽden/
tia ſufficiat ad verificãdũ ꝑdica
Hb tionẽ depẽdẽtis de illo a quo depẽdet:tñ illa que eſt nãe
vt cõicabilis ad ſuppo^m vt hypoſtatice ſuſtẽtãs eã/ſuffi/
cit ad verificãdũ ꝑdicationẽ nãe ſic depẽdẽtis de ſupp^{to}
ad qδ depẽdet:pꝫ de accñte ſic depẽdẽte ad ſupp^m ſube/
de quo ẽt ꝑdicat̃:ꝛ ſic̃ ꝑdicatio accñtis de ſubto lꝫ ſit ṽa/
nõ tñ eſt ꝑ ſe/ſicut eẽt nãe de ꝓpo ſuppo^{to}:ita in ꝓpoſito
nõ eſt ꝑdicatio ꝑ ſe nãe humane de ipſo ṽbo. Qõ. XX.

VTrum

ſacerdos obligatus ad dõz miſ/
ſam ꝓ vno/obligat⁹ ẽt ad dõm
miſſaz ꝓ alio ſufficiẽter ſoluat debitũ dicẽdo
vnã miſſaz pro ambob⁹. Arguit̃ ꝙ nõ:qꝛ qui
tenet̃ ad mai⁹ bonũ/nõ ſatiſfacit ſoluẽdo mi/
nus bonũ:ſic eſt in ꝓpo^{to}:qꝛ due miſſe ſũt magis bonũ q̃
vna.vna ẽt miſſa ꝓ iſto eſt mai⁹ bonũ ſibi ſi dicat̃ ꝓ illo:
q̃ ſi dicat̃ ſil̃ pro illo ꝛ alio. ¶ Cõtra.g plus ſoluit q̃ illδ
ſit ꝓpter qδ obligat̃/videt̃ abũdãter ſatiſfacere:ſed vna
miſſa eſt maius bonũ q̃ ſint illa pro quib⁹ obligat̃ duo/
bus:qꝛ bonum miſſe eſt ex virtute ſacrificij.ſacrificiũ aũt
eſt infinitum ꝛ infinitis ſufficiẽs.Chriſtus enim qui offer/
tur in illo ſacrificio ſufficiens fuit quãdo offerebat̃ in cru
ce ad ſatiſfaciendũ pro peccatis infinitis.ergo ꝛc̃.

Hic ꝑmittẽdũ

eſt vnuz hoc.ſ.ꝙ ꝓbabile vĩ ꝙ
miſſa nõ ſolũ valet ṽtute meriti A
ſiue opis opantis:ſz ẽt ṽtute ſacrificij ꝛ opis opati.vl̃ nõ
ſolũ valet ṽtute meriti ꝑſonalis ſacerdotis offerẽtis:ſz ẽt
virtute meriti gñalis eccl̃ie:in cui⁹ ꝑſona ꝑ miniſtrũ cõez
offert̃ ſacrificiũ:alioqn miſſa mali ſacerdotis q i illo actu
nõ meret̃ ꝑſonalr̃:ſz demeret̃:nulli valeret i eccl̃ia:qδ re
putat̃ cõiter incõueniẽs:ꝛ rõnabilr̃. Juxta illud Joan.6.
Panis quẽ ego dabo caro mea eſt ꝓ mũdi vita.qñcũqꝫ
enim chõs vt ſũmus ſacerdos offert/panis quẽ dat.ſ.caro
eius/eſt mũdi vita.Ex hoc ſequit̃ ꝙ ad ſolõnẽ hui⁹ qõnis
tria ſunt videnda.ꝑmo ſi miſſa dicta pro duob⁹ tantũ va/
let iſti ſicut ſi pro eo ſolo diceret̃:ꝛ hoc merito ꝑſonali ce
lebrãtis.ſcd̃o ſi tantũ valet merito gñalis eccl̃ie offerẽtis.
tertio ſi iſte ſimplr̃ ſoluit debitum vtriqꝫ cui obligatur.

De primo

eſt ſciẽduz ꝙ inter opa meritoria orõ
hꝫ magis rõnẽ meriti applicabilis al
teri:qꝛ ipa de rõne ſui eſt placatiua dei ꝛ recõciliatiua rei Quere Bo. in. 4. di. 15. q. 2. arti. 1. q. 4.
deori ꝓ illi⁹ ꝓ quo ꝑ ipꝫ orãtẽ ſpẽlr̃ offert̃. Põt aũt me/
ritũ/vel ſpẽlr̃ orõ in triplici gradu itelligi valere alicui ſi/
ue ꝓ aliq̃.Uno mõ ſpẽliſſime:ꝛ ſic ſemꝑ valet orãti qñ B
eſt in grã.ipſe eni hꝫ motũ animi bonũ ꝛ elicit op⁹ bonũ.
Iſte motus ꝛ illδ op⁹ nõ ſic ſũt alteri⁹ ꝓ quo orat ſic orã/
tis:nec ꝑt iſte/ordinata volũtate/ſic illδ alteri dare:ꝙ nõ
ſit ſuũ meritũ:qꝛ magis tenet̃ ex charitate diligẽ ſeipꝫ q̃
aliũ:imo forte nõ poſſet dare alteri ſic/qn iſtδ eẽt pctm̃.
Alio mõ gñaliſſime ꝛ ſic valet toti eccl̃ie.nec enĩ dꝫ orãs
aliquẽ de eccl̃ia excludere:ſz ex intẽtione hitnali/oẽs iclu
dere. 3°.ſ.mõ medio valet illi cui ꝑ orãtẽ ſpẽlr̃ applicat̃.
nõ eni valet ei ſpẽliſſime.pꝫ ex p̃ mẽbro:ſz nec ꝑciſe va/
let ſibi gñaliſſime ſic̃ cuicũqꝫ:tũc.n.fruſtra in eccl̃ia eẽnt
ſpẽles orões aſſignate/alie ꝓ viuis/alie aũt ꝓ mortuis.
ꝛ ite ꝓ viuis alie ꝛ alie puta bñfactorib⁹ amicis ꝛ alie
vt pꝫ in orõib⁹ in miſſali romano ꝓ diuerſis aſſignatis
ꝑſonis ꝛ ſtatib⁹ vl̃ ɔgregationib⁹. Fruſtra inq̃ eſſent iſte
ſpẽlr̃ aſſignate:qꝛ nõ plus valerẽt illis q̃ gñalr̃ cuicũqꝫ
in eccl̃ia. ¶ Pꝫ g̃ articulus iſte difficultatẽ ſpẽlr̃ itelligẽ/ C
do ꝓ 3°.Et põt dici ꝙ vna miſſa dicta ꝓ duob⁹ nõ tãtũ
valet hoc mõ iſti q̃tũ valeret ſi ꝓ eo ſolo diceret̃. ¶ Qδ
oſtẽdi põt ſic. Merito ſinito ſm plenã iuſtitiã/adequate
correſpõdet aliqδ ꝑmiũ determinatũ ad certũ gradũ.preter
aũt bonũ qδ debet̃ eccl̃ie gñalr̃:ꝛ ꝑter bonũ qδ debetur
iſti orãti ſpẽliſſime/que duo ſemꝑ icludunt̃ in ꝑmio debi
to orõni accipio illud bonũ/qδ ṽtute meriti ipſi⁹ orãtis/
debet̃ medio mõ ei ꝓ quo ſpẽlr̃ orat̃.illδ eſt determinatũ
ad certũ

ad certū gradū. virtute igitᷣ iſtius meriti nō debetᷣ alicui iſto mō medio aliqđ bonū qđ nō icludiᷣ in iſto bono determiato. ſi ḡ totū illđ bonū detᷣ iſti tanq̄ pmiū mō medio debitū orōni: nullū bonū debitū orōni iſti dabitᷣ alteri. ꝛ per ꝯñs ſi vtute iſtius meriti datᷣ aliqđ bonū illi vt debitū iſti orōni mō medio. ſequitᷣ ꝙ nō totū bonum ſic debitū datᷣ iſti. ḡ ꝛc. ¶ Confirmatᷣ: qꝛ eq̄li merito pciſe debetᷣ eq̄le bonū ſiue pmiū, ꝛ h̄ in quocūqꝫ mō debiti. ſ. gn̄aliter, ſpāliſſime, ꝛ medio mō. Nūc aūt ex eq̄li deuotione celebrās, hꝫ opus eque meritoriū, loquēdo de merito pſonali. ꝯtingit aūt ꝙ eque deuote celebret q̄ñ celebrat pro iſto ſpāliter, ſicut q̄ñ ſpāliter celebrat p vtroqꝫ ſil. ḡ vtute eiꝰ meriti debetᷣ pciſe eq̄le bonū merito huiꝰ miſſe dicte pro vno: ꝛ merito illius dicte pro duobꝰ. ergo ſi q̄ñ dī pro duobꝰ debetᷣ iſti totū illud bonū eq̄le: ſequitur ꝙ vtute illiꝰ meriti nihil debetᷣ alteri: qꝛ bonū qđ daretᷣ illi alteri nō icludiᷣ in bono qđ corrñdet adeq̄te iſti merito.

Terpoſitiuꝰ cauſe oꝑ. pli pro ponitᷣ in 4. parti de ta/ rū.

Diceretur ad maiorē ꝙ merito eq̄li tm̄ ſm̄ intēſionē q̄ ſm̄ extēſionē debetᷣ bonum eq̄le vtroqꝫ mō. nūc aūt q̄ñ qs ſimul pro duobꝰ orat, lꝫ ſit meritū eq̄le ſm̄ intēſionē ſicut q̄ñ orat pro vno: tñ eſt maius ſm̄ extēſionē: qꝛ pluribꝰ applicatᷣ. ꝛ iō debetᷣ bonū eque intēſiue: ſꝫ maiꝰ extēſiue: qꝛ vtriqꝫ. ¶ Silr̄ rñdetᷣ ad primā maiorē. ꝙ merito certi gradus corrñdet bonū determinatū ad certū gradū: verū eſt vniformiter accipiēdo vtrobiqꝫ. ſ. ſm̄ intēſionē, vel vtrobiqꝫ ſm̄ extēſionē: ſꝫ lꝫ meritū ad plures extēdatᷣ: ꝛ per ꝯñs pmiū pluribꝰ debeatᷣ: nō tñ opꝫ ꝙ intēſiue minuatᷣ lꝫ pluribꝰ cōicetᷣ. ¶ Hoc declaratᷣ pmo ſic. bonū ſpūale pportionatᷣ ſpūi: ꝛ ſpūs eſt vbiqꝫ totus: ꝛ nō per ptes cōicatᷣ. ergo bonū ſpūale cōicatᷣ ſine diuiſiōe: ꝛ ita nō diminuitᷣ: lꝫ pluribꝰ cōicetᷣ. ¶ Hoc ēt oſtēditᷣ exēplo: vbi tñ minus appet q̄ in pppoſito. Aliq̄ gdē corpalia, de qbus minus vi q̄ de ſpūalibꝰ, nō minus tñ cōicantᷣ: ꝛ ſi pluribꝰ cōicentᷣ. pꝫ de lumine cādele ſiᷣ illumināis plura illuminabilia: ꝛ eq̄liter ſicut illuminaret qđlibet iſtoꝝ per ſe. pꝫ ēt in voce que eq̄liter ſiᷣ imutat auditū quēcūqꝫ multorū audiētiū ſicut imutaret vnū illoꝝ ſolū. ¶ Cōfirmatᷣ tertio iſto per auctoritatē que hī de ꝯſecra. diſt. 5. non mediocriter. e quotatᷣ ibi Hieronymꝰ. vbi inter alia ſic hī. Cū pro cētuꝫ aiabꝰ pſalmꝰ vl̄ miſſa dī nihil minꝰ q̄ ſi pro vna qualibet ipſoꝝ diceretur accipitur.

a. l. cunctis.

Poteſt dici ꝙ iſta nō ipediant rōnes ſ̄us poſitas: qꝛ vtraqꝫ maior iſtarū rōnū eſt vera ſimplr̄ taꝫ ſm̄ extenſionē q̄ ſm̄ intēſionē: ita ꝙ pro equali merito nō debetᷣ, ſm̄ ſtrictā iuſtitiā, bonū numeroſius, ſicut nec bonū intenſius: qꝛ plura bona equalia equalēt vni bono maiori intēſiue. ꝛ hoc in omni retributione iuſta ꝛ cōmutatiōe. Si ergo merito eq̄li nō debetᷣ maius bonū ſm̄ intēſionē. nec per ꝯñs plura bona equalia ſm̄ extēſionē: qꝛ ſicut iſta, ſi facerēt vnū, facerēt vnū maius altero illoꝝ. ita ſunt maioris valoris ſm̄ iuſtitiā q̄ alterum illoꝝ. ¶ Hoc cōfirmatᷣ: qꝛ aliogn qui vellet orare pro oībus aiabus in purgatorio, intēdēs ꝙ ſingulis valeret mō medio, eque valeret cuilibet ſic̄ ſi oraret p vna. ꝛ tūc ſm̄ ordinatā charitatē deberet quilibet orare pro quocūqꝫ: qꝛ deberet ipetrare bonuꝫ pluribus: quū tñ hoc poſſet per eūdē actū ſine diminutiōe boni alicuius coꝝ. ¶ Dicēs ꝙ per modū ſatiſfactiōis nō tantū valet pro pluribus ſicut pro vno: qꝛ pena debita non relaxatᷣ niſi aliqđ equalēs ſoluatᷣ. ¶ Cōtra. tūc aliqs poſſet ipetrare pmā grām petēdo pro oībus quocūqꝫ ſicut vni: qꝛ hic nō reqritᷣ pene ſolutio: ſed dei placatio ꝛ impetratio boni ab ipſo. ¶ Itē ſicut plures pene equalēt vni maiori pene ꝛ nō relaxantᷣ niſi per opus ſatiſfactorium maius vel per plura opa ſatiſfactoria: ſic vī de pluribus bonis impetrādis, ꝙ equalent vni maiori. ꝛ iō niſi per plura bona vel vnū maius bonū ipetrantur. Quare ēt nō ſufficit ad delenonē mali aliqđ, ſicut ſufficit ad ipetrandū bonū. imo ſcđm vī maius. ¶ Cōfirmatᷣ ēt ppoſitū ſcđo: qꝛ in amicitia hūana dilectꝰ p ſupplicationē ſuā meretᷣ maiꝰ bonū vni q̄ ſi ſupplicaret pro multis: naꝫ pro vno exaudiretᷣ vt tātū bonū ipetret ei. etſi pro multis peteret, vel nō p oībus exaudiretᷣ. vel nō tātuꝫ bonū ipetraret. ꝛ iſtud eſt ſm̄ iuſtā legē amicitie. ¶ Cōfirmatᷣ tertio. qꝛ voluntas nō vī efficacior vt eſt cā meritoria, q̄ vt eſt cā elicitiua, vel impatiua: imo minꝰ efficax: qꝛ vt meritoria eſt tñ cā diſpoſitiua habilitās ꝛ diſponens ad actionē pncipalis agētis. vt aūt ē elicitiua vl̄ ipatiua ē cā pncipal. ſꝫ voluntas vt ē cā elicitiua vl̄ iperatiua nō equalē effectū cauſat ſiᷣ in q̄libet multoꝝ ſicut in vno ſolo cauſaret. neqꝫ eniꝫ ſiᷣ intenſa eſt amicitia ad quotcūqꝫ ſicut eēt ad vnū. 8. ethiᷣ. nec volūtas eque pfecte intēſe iperat plures opatiōes poꝛᷣ inferioꝝ ſicut vnā. minuitᷣ eniꝫ intētio volūtatis plures actꝰ inferiores impantis. cōſimilr̄ vī ꝙ volūtas minus bonū intēſiue mereatᷣ q̄ñ pluribus meretᷣ. ¶ Et ſi dicas, hoc verū eſt q̄ñ deuotio minuitᷣ ex diſtractione circa plures. ſꝫ ſi deuotio ſit eq̄lis nō opꝫ ꝙ minꝰ bonū mereatᷣ mltis q̄ vni. ¶ Cōtra. diſtractio nō neceſſario cōcurrit ex h̄ ꝙ pro pluribꝰ celebratᷣ: qꝛ nō opꝫ celebrātem pro multis, tūc de eis actu cogitare: ſꝫ ſufficit ꝙ añ recollegerit iſtos p qbus intēdit ſpāliter orare: ꝛ intentionē ſuā talē deo obtulerit. extūc eniꝫ, ſi tñ in cōi coꝝ memoriā hēat: h̄ ſufficit: qꝛ deus oblationē ꝛ deuotionē ſuā p illis acceptat, p qbus ordinauit ſ̄us ſe velle offerre. ꝛ in iſto caſu veꝝ eſt ꝙ pp multitudinē attētio actualis ad ſingulos minuitᷣ: qꝛ nō eſt ad eos niſi in cōi: ſꝫ deuotionē q̄ eſt motꝰ mētis in deū, nō opꝫ minui. ¶ Exēplū. nō minus deuote celebrat qs de oībus ſanctis q̄ de vno ſancto: qꝛ ſi minus diſtincte attendat ad quēlibet: tñ attētio ad totā cōitatē ſufficit ad deuotionē. nō tñ equalēꝫ, ſꝫ maiorē, q̄ ſufficeret attētio ad vnū coꝝ: niſi forte ad illū in quo eminēter eſt illud qđ eſt mā deuotiōis ad oēs: qui eſt ſolus deus trinus. ſic q̄ñ oratᷣ pro multitudine ſiue cōitate indigēte: vt impetretᷣ ſibi bonū quo indiget, maior cōpaſſio pōt hīᷣ: ꝛ ita maius deſideriū impetrādi illud quo idiget q̄ ſi pro vno indigēte oraretᷣ. ꝛ ita nō minuitᷣ ibi deuotio, lꝫ minuatᷣ attētio actualis ꝛ diſtincta. nō ergo minus bonū tūc ipetrat ſingulis pp diminutionē deuotiōis: ſꝫ pp h̄ ſolū ꝙ merito ſuo corrñdet aliqđ bonū certū. ꝛ h̄ in q̄cūqꝫ eodeꝫ gradu. ſ. reddēdū illi cui valet ſpāliſſime, vl̄ illis qbꝰ valet gn̄aliſſime. vel ēt illi vl̄ illis qbꝰ valet medio mō. ꝛ p ꝯñs in iſto 3ꝰ gdu in q̄ loqmur, ſi eſt maior extēſio: eſt minor intēſio vnicuiqꝫ.

a. l. ſm̄ ꝙ vl̄.

D

Cap. 6.

Ad illa in ꝯtrariū. Ad pᵐ de ſpū, dico ꝙ ſpūs, etſi extēſiue nō diuidatᷣ: tñ nūaliter ſpūs a ſpū diſtinguitᷣ. ſunt eniꝫ ſinguloꝝ corpoꝝ aiatoꝝ ſingule aie: ꝛ ille hñt bonitatē nāle magis extēſiue q̄ vna ex eis. Imo equalenteꝫ bonitati magis intēſe, ſm̄ illud. 7. tri. 6. vl̄. 24. plus aliqđ ſunt duo hoies q̄ vnꝰ hō. ꝛ p h̄ diſtiguitᷣ pluralitas in diuinis a pluralitate in creaturis: qꝛ plus aliqđ ſunt hic duo q̄ vnū. nō ſic ibi. vñ ſubdit. nō maior eſt pī ꝛ filiꝰ ſil q̄ ſolus pī: bonitates ēt plures ſpirituū ſunt maioris valoris: ꝛ iō reqrūtᷣ plura bona vel vnū maius bonū pp qđ retribuantᷣ. nō eniꝫ qui orādo meretᷣ viuificare vnū mortuū: eadē ratione eque meretᷣ viuificationeꝫ quorūcūqꝫ mortuoꝝ. ita dico ꝙ bonū ſpūale cōicatᷣ ſine diuiſiōe q̄titatiua: ſm̄ extēſionē tñ cōicatᷣ cū diſtinctione. ſ. aliud alteri. ꝛ ita reqritᷣ diſtinctū meritū pp qđ reddatᷣ: ꝛ h̄ dico, eq̄le intēſiue. ¶ Cōtra. ſaltē bonū ſpūale

E

H

G

nõ cõicat̃ p ptes. ğ ſi vtute hui⁹ miſſe debet̃ bonũ vtriq3/ tanq̃ȝ vnũ totale pmiũ/illud nõ reddet̃ p ptes/ſic. ſ. ꝙ ps dabit̃ vni ⁊ pars alteri. ℭ Cõfirmat̃: qȝ q ſpũs recipit/ꝛo tuȝ ſpũs recipit. ğ ſilr q aliqð bonũ ſpũale recipit: recipit ipſuȝ totũ. ℭ Rñ. Aug⁹. 6. de tri. 8. In his que nõ mole magna ſũt idẽ eſt maius eẽ qð meli⁹. duo ꝫo bona eq̃lia ſũt meliora altero. ğ in eis eſt maior bonitas. maius aũt/ lȝ nõ poſſit actu diuidi: tñ hȝ plã partes ſibi eq̃lia. ſicut/lȝ celũ nõ poſſet actu diuidi: tñ toti equant̃ plã pus q̃ȝ me dietati: ⁊ in illis puis eſt diſtinctio: ⁊ pro illo vno magno/ lȝ in ſe indiuiſibili: tñ diuiſibili/ vel magis diſtinguibili in equalẽtia/poſſent illa multa reddi. ſic hic. tãto merito de bet̃ adeq̃te tantũ bonũ: illud in ſe diuidi nõ põt: ſȝ tñ illi equalere pñt multa bona minora: ⁊ ita ipm põt diuidi in valore/dũ pro ipſo diuerſa bona minora diſtincte reddã tur. nõ ğ illð bonũ ſpũale realr p ptes dat̃: lȝ dat̃ in mul tis bonis minorib⁹: que reſpectu illius boni/hñt partialẽ valorẽ. ℭ Ad ꝯfirmationeȝ. ſi poſſe eſſet eũdẽ ſpũ diſtri bui multis ı valore: ſicut hic eſt poſſibile de bono reddẽ do virtute orõis: vnicuiq3 minus bonum daret̃: ⁊ forte etiã realiter ſpũs minus cõmunicaret̃: ſi trãſcẽderet ſuuȝ ſuſceptiuũ ꝓportionatũ. ſicut forte aĩa nõ eque viuifica ret corpus quãtũcũq3 creſceret: ſed paſſo proportionato eque cõicat̃. in ꝓpo⁰ receptiuũ ꝓportionatũ bono illi qð eſt reddẽdũ pro merito/eſt vna pſona: ⁊ qð dat̃ illi/datur nõ p ptes. ℭ Cõtra exẽpla iſta pus poſita inſtat̃ per alia exẽpla: qȝ nõ eque poſſum portare duo eq̃lia ſicut vnuȝ. ℭ Si dicat̃ ꝙ in mouẽdo localr nõ eque põt agẽs ı plã ⁊ pauciora: tñ in alterãdo põt: ⁊ ħ qñ illa plã ſunt agenti eque approximata. ℭ Dico ꝙ aliq̃ motus ſunt tales qb⁹

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Tex. cõ. 8. necẽio totũ ſit̃ ſm oẽs ſui ptes mouet̃: ħ eſt nõ ꝑus vna ps q̃ȝ alia: ſicut eſt mot⁹ localis: ⁊ de hoc intelligit̃. 5. meta. ꝯtinuũ eſt illud cui⁹ mot⁹ eſt vn⁹ ſm ſe. vn⁹ aũt cui⁹ indi uiſibilis. indiuiſibilis aũt ſm tps. ſi eniȝ moueret̃ vna ps ꝯtinui alia nõ mota/ſolueret̃ ꝯtinuitas. Ali⁹ eſt mot⁹ quo nõ eſt necẽio totũ ſm oẽs ptes ſit̃ moueri: vt eſt alteratio. Mobile etiã/aut intelligit̃ illð qð eſt adeq̃tũ virtuti mo uẽtis vl̃ agẽtis: ita. ſ. ꝙ nõ poſſet ſil̃ mouere maius: aut ali qð mobile min⁹ tali adeq̃to. Eſt ğ aliq̃ dĩa iter motũ lo calẽ ⁊ alios mot⁹: qȝ ſemp totũ ꝯtinuũ ſm ſe totũ eſt mo bile adeq̃tũ mouẽti: ita ꝙ nõ aliq̃ ps ei⁹ ſine alia eſt mo bile adequatũ. In motu aũt alterationis aliq̃ ps ipſi⁹ mo bilis põt eẽ mobile adeq̃tũ mouẽti tãte vtutis: ſic ꝙ ſit nõ mouebit̃ niſi tãta ps. Sȝ vtrobiq3/imo ı motu gñalr: vez eſt ꝙ ab iſto mouẽte nihil ſit̃ mouet̃ niſi ſuũ mobile adeq̃tũ. vel qð includit̃ in illo: ⁊ dico incluſuȝ in illo/rea liter/ſicut aliq̃d eius: vl̃ equalẽter/ſicut min⁹: qð ẽt nõ eſt pars maioris/põt dici includi in eo/⁊ ſic illð qð pt ſil̃ mo uere illud mobile tanq̃ȝ adeq̃tũ: nõ põt ſil̃ aliud mobile maius mouere: nec ẽt cũ iſto aliqð aliud. põt tñ ſil̃ moue re duo mobilia: que ſil̃ iũcta nõ excederẽt mobile adeq̃ tũ: ⁊ de talib⁹ verũ eſt ꝙ nõ min⁹ mouet plã q̃ȝ pauciora. qȝ nõ min⁹ mouet mobile ſibi ſimplr adeq̃tũ q̃ȝ mobile minus ipſo: qȝ tũc illud nõ eẽt oĩno adeq̃tũ. intelligo ade quatũ: nõ ſic ꝙ mouẽs ſm totũ conatũ ſui poſſit illð mo uere: ſȝ ſic ꝙ cũ q̃tocũq3 modico conatu põt ipſuȝ moue re: tale mobile oĩno ſubiacet tali mouenti: ⁊ mobile oĩno

2. celi tex. cõ. 71. ⁊ alibi. ſubiacere mouẽti/põt dici ipm mobile oĩno adeq̃tũ paſſi ue ipſi agẽti. Taliter celũ ſm ꝓhm eſt mobile adeq̃tũ intelligẽtie: que etſi nõ poſſit mouere maius: tñ poſſet mi

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nus. ℭ Ad exẽpla illa dico/ꝙ paſſi ꝓportionati agẽti po teſt q̃lȝ ps eque pficit: ita ſaltẽ ꝙ vna nõ min⁹ pficit̃ ſi alia pficiat̃ q̃ȝ ſi ſine illa pficeret̃: qȝ. n. totũ eſt ꝓ ꝓportionatũ agẽti: ideo plalitas partiũ/que includunt̃ in iſto toto/non impedit pfectionẽ actionis in oẽs: ſicut nec in totũ inclu deno cas: ſȝ ſi vno paſſo ꝓportionato adderet̃ aliud paſ ſum: illud nõ oporteret eque pfici ab agẽte: ſicut ſi ſolum reciperet actionẽ agẽtis. hoc pȝ in illis exẽplis. lux eniȝ ⁊ ſo nus ⁊ ſilia q̃tũ eſt de ſe/multiplicãt ſe ſpherice. paſſium ğ ꝓportionatũ tali agẽti q̃tũcũq3 ſit paruũ/cũ tñ ſit ſpheri cũ/includit ptes: ⁊ ille que ſũt ptes eiuſdẽ ſphere circũſtã tis lumẽ eque illuminabunt̃. ħ eſt tantũ illuminabit̃ me

a. l. diaphaᵉ diũ ſm vnã ı diametrũ eiuſdẽ ſphere circa cãdelaȝ ſicut ſm aliã: ſȝ ſi accipiat̃ alia ſphera remotior a cãdela am biẽs pmã ſpherã acceptã circa cãdelã: illa nõ eque illumi nabit̃ ſicut pma/qð ğ dĩ ꝙ eq̃ illuminant̃ plã illumina bilia ſicut vnũ: vez eſt qñ illa plã ſũt ptes eiuſdẽ illumi nabilis adeq̃ti: puta qñ ſunt ꝯtẽta in eadẽ ſphera ſiue in

a. l. ad circũ rentiam. tra eãdẽ ſpherã re⁹ illuminãtis/vt cẽtri ı accipiẽdã. In ꝓ poſito aũt/duo illi pro qb⁹ orat̃ nõ ſũt p ſe ptes vni⁹ qð ſit

a. l. vtriq3 vel vtriq3. ſuſceptiuũ adeq̃tũ boni reddẽdi vtute orõnis: ſȝ ı vtrũq3 p ſe eſt ſuſceptiuũ adeq̃tũ. ℭ Cõtra. ꝙ 2ᵃ ſphera minus illuminat̃ q̃ȝ pᵃ: hoc eſt qȝ 2ᵃ eſt remotior a luce. nõ aũt qȝ ſimul cũ 2ᵃ alia. ſ. pᵃ illuminat̃: imo 2ᵃ nullũ lumẽ reciperet niſi pᵃ ſil̃ illuminaret̃. ğ nõ min⁹ recipit hoc/vnũ paſſuȝ: qȝ aliud ſil̃ recipit: ſȝ qȝ ipm eſt remotius ab agente. In ꝓpoſito/nõ eſt talis remotio/ſȝ tñ diſtinctio recipiẽtiuȝ. ℭ Rñ⁰. duo mobilia poſſe eque approximari eidẽ mo uẽti/necẽio ꝯcludit illa eſſe mobilia partialia ꝯtẽta. ſ. realr vel equalẽter in vno mobili adeq̃to/qð ſemp eſt imagi nari ſphericũ circa cẽtrũ ipſi⁹ agẽtis: ⁊ que ẽt ſũt in eadeȝ totali ſphera/ħ eſt ifra diſtãtiã eiuſdẽ axis/illa eque mo

In tho. Congruũ igitur. uent̃ ⁊ alia nõ eque cũ illis. ℭ Ad auctẽ Hieronymi glo ſa ponit ibi duplicẽ rñſionẽ. Una eſt referẽs hec ad ipm celebrãtẽ. vt ſit ſenſus. nihil min⁹ accipit̃/ſupple pro ipſo celebrãte: qȝ ſiue ꝓ vno ſiue ꝓ multis dicat̃: ſemp valet ſpũaliſſime celebrãti: ⁊ eq̃lr qñ eſt eq̃ diſpoſit⁹: ⁊ eq̃ ordia te facit ħ qð facit: hoc eſt/eq̃ celebrat̃ ꝓ multis qñ ꝓ mul tis: ⁊ ꝓ vno qñ ꝓ vno. ℭ Alia rñſio glo. eſt ibi referẽs ad caſuȝ in q̃ loqt̃: ꝙ. ſ. nõ min⁹ valet vna miſſa dicta ꝓ cẽtũ aiab⁹ cũ cordis hilaritate: q̃ȝ ſi pro q̃lȝ vno diceret̃ cũ an xietate. Premittit̃ eni ibi ſic. Melior eſt. 5. ps. decantatio cũ cordis puritate ac ſerenitate ⁊ ẽt ſpũali hilaritate: q̃ȝ to tius pſalterij modulatio cuȝ cordis anxietate ac triſtitia. Et nũc ſubdit̃ illð qð adductuȝ eſt. cũ ğ pro cẽtũ ⁊c. ⁊ hoc 2ᵐ ſuit forte ſpũalr ſm intẽtionẽ btĩ Hieronymi volentis loq ad ꝯſolationeȝ monachoȝ: ꝙ ſi pro multis tenerẽtur orare: tñ nõ opȝ tot pſalmos legẽ: qȝ vergeret ı faſtidiũ: ſȝ meli⁹ ſatiſfit illis ſi pro eis dicant̃ pauciores ⁊ cũ hilarita te. melius etiã valet dicẽti/ſi põt ſtare cũ obligatione ei⁹.

De ſecundo arlᵒ pñˡⁱ tria ſunt vidẽda. pᵒ ſi ı ptãte ſacerdotis ſit applicare certe pſone bonũ qð debet̃ eccl̃ie/vl̃ alicui ı eccl̃ia vtute ſacrificij. 2ᵒ ſi ſacerdos põt illud bonũ applicare pro libito volũtatis ſue. 3ᵒ ſi valet iſti eque qñ applicat̃ ſibi ⁊ alijs ſicut ſi ſi bi ſoli applicaret̃. ℭ De pmo vĩ ꝙ nõ: qȝ inſtrm non hȝ virtutẽ applicãdi actionẽ vel effectũ actionis. agẽtis eniȝ pncipalis eſt applicare vtutẽ ⁊ actionẽ. nũc aũt ſacerdos/ quãtũ ad vtutẽ ſacrificij/eſt mere inſtrm: qȝ organũ inani matũ. lȝ enim ſit organũ viuũ/q̃tũ ad meritũ pſonale in celebrãdo: qȝ ſic mereri eſt ei⁹ inq̃tũ in ſe viuit vita grẽ: tñ quãtuȝ ad illð bonũ qð debet̃ vtute ſacrificij eſt orga nuȝ pciſe rõne ordinis: ⁊ eque ꝓuenit effect⁹ iſte vtute ſa crificij. ẽt ſi miniſter in ſe nõ viuat vita grẽ. ğ ⁊c. ℭ Se cũdo ſic. bonũ qð nõ debet̃ iſti/nõ hȝ iſte ius alij aſſignã di vel applicãdi: ſȝ bonũ qð debet̃ vtute ſacrificij nõ de bet̃ ſacerdoti inquãtũ celebrãs: ſȝ tñ ipſe eſt nũtius offe rẽs petitionẽ eccl̃ie: ⁊ bonũ/qð vtute ſacrificij debet̃: non ſibi debet̃: qȝ eadẽ eſſet vtus ſacrificij ſi ipſe eſſet in mor tali pctõ. ℭ Dico tñ ꝙ in ptãte ſacerdotis celebrãtis eſt H

aliquo

aliquo mō applicare virtutē ſacrificij.qđ pbat̄ duplici
89. auctoritate. Aug⁹ in enchy.89.vel.77. Nō eſt negādum
defunctoꝝ aīas releuari cū p illis ſacrificiū mediatoris
offert̄.ģ offerēs pōt applicare illis ſacrificiū:ꝛ ille p hoc
poterunt releuari. ¶ Idē in ſermone de cathedra ſan-
cti petri. Oſtendā tn̄ qua rōne alas defunctoꝝ iuuare
pñt.adhibeāt pro eis ſanctoꝝ pces:ꝛ ſacerdotali eos p-
ſecutiōe dn̄o cōmēdēt. Iuuant̄ ergo aīe p h̄ q̄ ſacerdos
pro eis applicat v̄tutē ſacrificij. ¶ Ad h̄ ēt eſt ꝯgruētia
vna:qꝛ vbi in domo aliq̄ aliqđ bonū eſt diſtribuēdū di-
uerſis ſm̄ eoꝝ exigētiā vl̄ indigētiā: rōnabile eſt q̄ dñs
domus nō imediate ſingulis diſtribuat:ſꝫ talis diſtribu-
tio alicui vl̄ aliq̄bus certis miniſtris in domo cōmittat̄.
Ita videm⁹ regulr̄ in familijs ordinatis.eque ergo vel
magis dꝫ ita eſſe in domo dei,que eſt eccl̄ia:q̄ bonū ſibi
virtute ſacrificij cōicādū:nō ſolū de⁹ diſtribuat ſꝫ aliq̄s
miniſter in eccl̄ia.nulli aūt magis ꝯuenire pōt in eccl̄ia
q̄ ſacerdoti ſacrificiū offerēti:cui,ſicut ꝯuenit determi-
nare intētionē ſuā pro quo ſpecialr̄ offerat:ſic ꝯuenit ſi-
bi,diſpēſatorie vel diſpoſitiue,determinare cui virtute
ſacrificij bonū qđ īpetrat̄ reddat̄. ¶ Ad illa que pbāt:
q̄ nullo mō ꝯueniat ſacerdoti applicare virtutē ſacrifi-
I cij. ¶ Ad p^m dico:q̄ lꝫ bonū qđ īpetrat̄ virtute ſacrifi-
cij nō īpetret̄ virtute meriti pſonalis ſacerdotis:ſꝫ virtu
te meriti eccl̄ie in cui⁹ pſona fit oblatio:ꝛ ob cuius grām
oblatio acceptat̄.ꝛ iđ quo ad h̄.ſ.tale bonū ſic īpetrādū
ſacerdos,lꝫ ſit mere organū:tn̄ rōne ordinis hꝫ gradum
notabilē in eccl̄ia:pp̄ quē ſibi ꝯuenit offerre ꝛ oblationis
virtutē determinare.ꝛ in h̄ nō eſt pciſe organū:ſed mini-
ſter ꝛ diſpēſator. ¶ Ad 2^m dico q̄ ſi bonū reddēdū vir-
te ſacrificij non debeat̄ ſacerdoti pro ſe:debet̄ tn̄ eccl̄ie
ſm̄ eius diſtributionē:qꝛ ipſe ex ordine ſuo eſt nuncius
ſpōſe ad ſponſuꝫ offerēs petitiōes ſpecialr̄ pro determi-
natis pſonis:ꝛ ita,diſpēſatorie vel diſpoſitiue,determi-
nans eis illud qđ pro talibus petitionibus reddetur.

De ſecūdo aūt in iſto artl̄o.ſ.an poſſit pro libito diſtribuere bonū debitū virtute ſacri
ficij:ita.ſ.q̄ h̄ bonū ſpecialr̄ reddat̄ illi cui ipſe ſpecialr̄
applicat virtutē ſacrificij,diceret̄ q̄ nō:ſꝫ ad h̄ q̄ appli
catio ſua habeat effectū,opꝫ q̄ eā faciat ſm̄ bn̄placitū
dei:qꝛ ipſe ſolus eſt dator illi⁹ boni:ꝛ ſm̄ ſuū ppriū be-
neplacitū.nō ergo dabitur illi cui ſacerdos applicat:niſi
ſacerdos in applicando conformet ſe voluntati datoris.
¶ Cōtra h̄:nullā vr̄ ille hr̄e auctoritatē applicandi vel
aſſignādi aliqđ bonū alicui,cuius applicatio nunq̄ tene-
bit niſi fiat ſm̄ volūtatē alteri⁹ de qua iſte regulr̄ nō pōt
hr̄e certitudinē.ſꝫ ſacerdos celebrās nō pōt hr̄e certitu-
dinē determinatā de volūtate diuina,cui velit dare bo-
nū reddēdū virtute ſacrificij:qꝛ nec regulr̄ h̄ deus reue
lat in ſpeciali,nec ex ſcriptura hr̄ doctrina de h̄ niſi mul-
tū remota ꝛ vniuerſalis que nō ſufficit ad ſciēdū volun-
tatē diuinā in ſpāli reſpectu huius pſone vel illius.ergo
ſi nunq̄ applicatio facta per ſacerdotē hr̄et effectū niſi
eēt facta ſm̄ beneplacitum diuinū:ſequeret̄ q̄ ſacerdos
nullā hr̄et auctoritatem applicādi virtutē ſacrificij,niſi
multū invlī. ¶ Pōt ergo dici q̄ hr̄ doctria certa de ap-
K plicatōe,ibi eſt ſic faciēda:ita.ſ.q̄ ſi ꝯtūū fiat,forte nec ei
cui applicat̄ valet.ꝛ applicāti nocet:qꝛ peccat.cū autē
oratio poſſit (vt dictū fuit in ſn̄⁹ p̄mi articuli) alicui tri-
pliciter applicari.ſ.ſpecialiſſime,ģnaliſſime,ꝛ mō me-
dio inter iſta.ſ.ſpecialr̄,lꝫ nō ſpecialiſſime.p^a aūt appli-
catio determinata eſt:qꝛ ſemp fit ipſi orāti. Scđa ēt de-
terminata eſt:qꝛ ſemp fit toti eccl̄ie.ꝛ has duas determi
natiōes facit regula charitatis,que dꝫ eſſe potiſſime ad
ſeipſuꝫ,ꝛ generalr̄ ad oēm pximū. Tertia applicatio.ſ.

media aliq̄ſi vr̄ determinata eē ex inſtitutiōe ſiue ordi-
natione eccl̄ie,que in diuerſis parochijs inſtituit diuer-
ſos ſacerdotes parochiales qui tenent̄ officiare eccl̄ias
ꝛ celebrare ſpecialr̄ pro ſuis parochianis:ꝯſimilr̄ in di-
uerſis collegijs partialibus ſunt diuerſi ſacerdotes inſti-
tuti ad offerēdū ſacrificiū altaris ꝛ ſpecialius ſemp pro
illis q ſunt in tali collegio.de h̄ pōt accipi illud.7.q.one
p^a.ꝛ quotat̄ Hierony⁹ ad ruſticū monachū.in apibus p̄n
ceps vn⁹ eſt.grues ſequunt̄ vnā. Roma aūt ꝯdita duos
fratres reges ſimul hr̄e non potuit.ꝛ ſeq̄t̄.ſinguli eccl̄ia-
rū ep̄i.ſinguli archidiaconi:ꝛ oīs eccl̄iaſticus ordo ſuis
rectorib⁹ regit̄.hec ille. Nec tn̄ regrant̄ rectores in ec-
cleſia ad correctionē faciēdā:ſꝫ ad recōciliationē facien-
dā peccatoꝝ per oratiōes eccl̄ie ꝛ hoſtiā ſalubrē. ¶ Si-
milr̄ vr̄ determinari applicatio ex iuſtitia.ꝛ h̄ illis q p-
uidēt vel puiderūt miniſtris de neccia ſubſtētatiōe. hoc
mō multi dotauerūt monaſteria ꝛ eccl̄ias,ſolēnes colle-
giatas vel minores eccl̄ias,ad h̄ vt miniſtri in talib⁹ ec-
cleſijs tenerent̄ celebrare pro illis,ꝛ p illis p q̄bus ipſi
intēdebāt eos obligare.ꝛ eſt obligatio rōnabilis vt q re-
cipit elemoſynas tpales refundat pro eis ſuffragiū ſpiri-
tuale orōnis ꝛ oblatiōis.ſic̄ de tpali bn̄ficio refundēdo
pro ſpirituali beneficio p̄dicationis.ait Aplš.1.ad Co.
9. Si nos vobis ſpiritualia ſeminam⁹,magnū eſt ſi car-
nalia veſtra metamus:q̄ſi diceret nō. Ex quo ergo licitū
eſt,imo rōnabile q̄ elemoſyna regrat orōnē.ille qui cū
elemoſyna ſua īponit obligationē orādi pro ſe,rōnabilr̄
facit.ꝛ ita iſta elemoſyna ad quēcūq̄ ſuccedēt ſemp trā
ſit cū onere ſibi īpoſito.nullus tn̄ p̄ſumit̄ ſe ꝛ ſuū colle-
giū ſic alicui obligare q̄ nō poſſet de cetero alteri aliq̄
ſuffragia cōmittere vel pmittere.ꝛ ita p̄ſumit̄ obligatio
fieri ſm̄ intētionē obligantis,pciſe:tn̄ ſm̄ notulā,lꝫ non
ſit hec obligatio niſi pmiſſoria. ¶ Iſti ḋo quoꝝ orōnes L
ꝛ oblōnes ſūt ſic determiate ceteris pſonis nō pñt eas p
libito alijs applicare:qꝛ facerēt iniuſtitiā ſubtrahendo
debitū illis q̄bus iā ſunt obligati.ꝛ itelligo ſi applicarēt
alijs ita ſpecialr̄ ſicut ipſis.ꝛ h̄ alijs q̄bus nō eque obli-
gant̄. Si qđē illa applicatio medio mō pōt hr̄e multos
gradus. Exēpli gratia ponant̄ tres:ꝛ ſemp ipſa plus va-
let illi cui fit in p̄ori gradu.puta ſi qs ſic intēdat q̄ q̄tū
pōt oblatio valere alicui alij ab offerēte tātū valeat ipſi
a.ꝛ tūc poſt ipſum.a.q̄tū valere pōt alicui alteri valeat
ipſi.b.ꝛ poſt.b.ipſi.c.ꝛ h̄ ſiue per.a. intelligat̄ vna ſola
pſona,ſiue multe pro q̄bus vult in eodem gradu orare.
Eſto igit̄ q̄ ex ordie eccl̄ie,vel ex bn̄ficio recepto,tenet̄
qs offerre medio mō.ꝛ hoc in p̄ gradu pro vno:nō p̄iu-
dicat tn̄ illi ſi medio mō in 2° gradu offerat vl̄ applicet
virtutē oblatiōis alij,ꝛ in 3° gradu 3°:ꝛ ſic de q̄buſcūq̄
gradibus:qꝛ nunq̄ applicatio facta in gradu poſteriori
ſubtrahit aliqđ illi cui facta eſt in gradu p̄ori. ¶ Cui aūt
fieri dꝫ applicatio ꝛ in quo gradu dubiū eſt.an.ſ. curat⁹
debeat p̄us applicare oblationeꝫ ſuo parochiano q̄ pa-
tri vel matri. Videt̄ enim q̄ de lege nāe obligat̄ parēti-
bus.ꝛ illi legi preiudcare nō pōt poſitiua obligatio:nec
q̄ſq̄ recipiēs obligationē dꝫ velle ſibi ſacerdotē obliga-
ri ꝯ̄ rectū ordinē legis nāe.ꝛ ita interp̄tandū eſt q̄ nunq̄
voluit ſacerdoteꝫ ſibi ſic obligari q̄n poſſet libere reddē
ſemp patri ꝛ matri illud in quo eis tenet̄. ¶ Sꝫ ꝯ̄.pr̄ ꝛ
mater,ſi ſint parochiani alteri⁹ ſacerdotis,habēt eū obli
gatū ad orādū p ſe ſicut p ſubditis.ꝛ vr̄ q̄ obligatio iſta
ſpūalis filiationis p̄ualeat q̄tū ad efficaciā. ¶ Alij aūt
ſunt ſacerdotes in eccl̄ia nō habētes curā,nec ēt capella-
niā vel p̄bēdā rōne cui⁹ ſit eoꝝ oblatio applicata certe
pſone vel certis pſonis,ꝛ tales magis pñt libere pro ſuo
bn̄placito applicare:debēt tn̄ applicationē ſuā ꝯforma-

re bñplacito ſummi ſacerdotis q̄tū pōt de illo veriſilr conijcere vl̄ ꝯcipe: qḋ diffi̇cile q̄nq₃ eſt ꝑcipe in ſpāli de hac pſona vl̄ illa. pbabilr̄ āt ꝯcipit̄ magis i cōi/puta parētib⁹ bñfactorib⁹ ṗncipib⁹ ꝛ ꝑlatis iuxta illḋ apli ṗ⁹ ad Thim.z.c. Obſecro ergo ṗ ꝛc̄. ꝑ mortuis ēt iuxta illud. z. Machabe.1z. Sancta ḡ ꝛ ſalubris eſt cogitatio ꝑ defunctis exorare. ¶ Et adhuc ſiſtēdo ēt ſic in cōi dubiū eſt qb⁹ d₃ offerēs medio mō applicare ſacrificiū. ꝛ ħ in gradu ṗori ꝛ qb⁹ in gradu poſterioriuā in aliqb⁹ eſt maior indigētia/ſicut in mortuis q nō pñt ꝑ ſe mereri/q̄ꝫ in viuis. ꝛ in peccatorib⁹/q̄ꝫ i iuſtis/q ꝑ g̃rāz ꝓpriā quā hñt pñt mereri: nō ſic pctōres. ꝛ magis indigēt vt iuſtū ṗus ſubuenire. tñ ex alia pte vr̄ maior vtilitas. vtili⁹ eſt eniꝫ
M viatori g̃rām augeri/ꝛ ex ꝯñti merita/q̄ꝫ mortuo ſolā penā remitti: vbi nō augeṫ g̃rā nec creſcūt merita. vr̄ ēt qs magis obligat⁹ fratri ſuo exiſtēti in charitate q̄ꝫ pctōri/ q nec deū diligit/nec a deo diligiṫ ſic iuſt⁹. ꝛ debeo magis diligeṙ eū quē de⁹ diligit ꝛ q deū diligit/q̄ꝫ illū q ꝯrio mō ſe h₃. Tutiꝰ ḡ vr̄ applicationē faceṙ gñalē talē/dignerīs dñe oblationē iſtā ſpāliter acceptare ꝑ illis ꝑ qbus noſti me teneri ſpāliter offerre: ꝛ in illo gradu in q̊ noſti me teneri ꝑ eis. Et ſi in ſpāli determineṫ ad aliquē vel aliquos/tutius eſt ꝙ fiat ſic ſub cōditione. ſi tibi placet.

De tertio aūt in iſto ar¹⁰ dici pōt/ſicut in ṗcedēti articulo. ꝙ. ſ. miſſa nō tātū valet virtu-
N te ſacrificij applicata plurib⁹ in eodē gradu ſic̄ ſi vni ſoli applicareṫ. ħ declaraṫ ſimili rōne qua ṗus: qꝛ bonū qḋ debeṫ virtute ſacrificij corrñdet/ſm plenā iuſtitiā/alicui merito in eccliā. illud meritū eſt finitū ꝛ certi grad⁹. ergo ſibi ſm iuſtitiā plenā adeq̄te corrñdet bonuꝫ certi gradus reddēdū: ita ꝙ nihil reddeṫ virtute ſacrificij niſi illud/vel īcluſum in illo. ergo ſi totū illud reddaṫ iſti/nihil v̄tute ſacrificij reddeṫ illi: qꝛ qḋ dareṫ illi/nec eſt iſtḋ bonū qḋ daṫ iſti: nec includiṫ in illo vt aliqd eius. ꝛ per ꝯñs ex oppoſito ꝯñtis ſi v̄tute ſacrificij aliqḋ bonū deṫ illi. nō totū daṫ iſti qḋ debeṫ v̄tute ſacrificij/dareṫ aūt ei totū in medio gradu/ſi ſibi ſoli ſpāliter applicareṫ. ḡ ꝛc̄. ¶ Iſta aūt rō poſſet hic iſtātias q̄ poſite ſunt in ṗ ar¹⁰. ꝛ ꝯſilr̄ ſolueren̄t. ¶ S₃ hic ē quoddā dubiū ſpāle. nā ibi p₃ cui merito finito d₃ corrñdē bonū reddēdū: qꝛ merito pſonali celebrantis. nō ita p₃ hic/cui merito corrñdet bonū reddēduꝫ v̄tute ſacrificij. Et dici pt ꝙ nō corrñdet ṗciſe bono ꝯtēto in eucharīſtia. illud eniꝫ bonū eq̄le ē qñ
s.l.in q bo[m] eucharīſtia ſuaṫ in pixide. ꝛ tñ nō tūc equalet ecclie ſic̄ qñ offerṫ in miſſa. ꝛ ſiue hic idiſticte dicaṫ oblō eucharīſtie/ſiue ſit cōſecratio/ſiue ꝑceptio/ſiue oblō/vel opatio aliq̄ ſacerdotis in pſona ecclie. vltra ḡ bonū ꝯtētū in eu-
O charīſtia reqriṫ oblō eucharīſtie. iſta nō eſt accepta niſi ſit offerētis accepti. Iuxta illḋ Geñ. 4. reſpexit deus ad Abel ꝛ ad munera ei⁹. ṗus ad Abel q̄ꝫ ad munera. Et iuxta illḋ Luce. 21. Uidua hec paupcula pl̄s q̄ꝫ oēs miſit: qꝛ ex volūtate magis accepta. ꝛ Greg. in homel. ſup illḋ Math. 4. Ambulās Ieſus ꝛc̄. nec pēſat de⁹ q̄tū in ei⁹ ſacrificio: ſ₃ ex q̄to deferaṫ affectu. Uñ ſi iude⁹ obtuliſſꝫ patri chriſtū volētē vel nō volētē/nō fuiſſet iſta oblatio ita accepta a pr̄e: ſic̄ qñ chriſtus ſpōte ſe obtulit. imo nō fuiſſet accepta/iuxta illud eccliaſtici. 34. Qui offert ſacrificiū ex ſuba paupis/q̄ſi q victimat filiū in ꝯſpectu pr̄is. ¶ Ex iſtis p₃ ꝙ ſicut eucharīſtia nō ṗciſe rōne rei ꝯtēte plene accaptaṫ: ſ₃ op₃ ꝙ ſit oblata/ſic nec plene acceptatur oblata niſi rōne bone volūtatis alicuius offerētis. nō aūt ṗciſe rōne ipſi⁹ volūtatis celebrātis: qꝛ ħ ꝑtinet ad meritū pſonale nō ad virtutē ſacrificij. nec imediate rōne volūtatis ipſi⁹ chr̄i offerētis: qꝛ chr̄s ꝛ ſi hic offeraṫ vt cōtētus in ſacrificio/nō tñ hic imediate offert ſacrificiū. iuxta illud Hebre. 9. Neq₃ vt ſepe offerat ſemetipm̄. ꝛ ibidē. chr̄s ſemel oblat⁹ eſt ſuppl̄e a ſeipſo offerēte. alioqn videreṫ ꝙ vni⁹ miſſe celebratio equaleṙ paſſiōi chr̄i: ſi idē eēt offerēs imediate ꝛ oblat⁹. certū eſt aūt ꝙ miſſa
P nō equalet paſſiōi chr̄i: l₃ ſpecialr̄ valeat/ꝑ q̄to ibi eſt ſpālior cōmemoratio oblatiōis quā chr̄s obtulit in cruce. Iuxta illud Luce. zz. ꝛ ṗ⁹ ad Cor. Hoc facite in meā Cap. xi.
cōmemorationē: qꝛ ſit miſſa tā repñtādo illā oblationē in cruce/q̄ꝫ ꝑ eā obſecrādo: vt. ſ. ꝑ eā de⁹ acceptet ſacrificiū ecclie. obſecratio ēt cōiter ſit ꝑ aliqd magis acceptū ei q rogaṫ q̄ꝫ ſit ſibi ſupplicatio obſecrātis, p₃ in exēplis cōiter. Si eniꝫ ſupplico vt ꝑ ſalutē vl̄ ꝑ ſalute aīe pr̄is ħ mihi facias. ſuppono tibi magis acceptā eē ſalutē ei⁹ q̄ꝫ ſupplicationē meā. vñ ꝑꝑ illā acceptā volo ſupplicationē meā acceptari. ꝛ ꝑꝑ qḋ vnūqḋq₃ ꝛ illud magis. Sic prio poſteriorū.ſ.c.5.
ergo p₃ ꝙ eucharīſtia oblata acceptaṫ nō rōne volūtatis chr̄i vt imediate offerētis. rōne ḡ volūtatis ecclie gñalis. illa āt h₃ rōnē meriti finitā. Et eſto ꝙ acceptareṫ rōne volūtatis Chr̄i vt offerētis/ħ eſt inſtituētis oblationē ꝛ dātis ſibi valorē ꝛ acceptationē: tñ nō equaleṙ nec acceptareṫ ſic̄ paſſio chr̄i. ꝛ ita eēt meritū finitū: cui corrñdet bonū debitū virtute ſacrificij. ¶ S₃ cū accepteṫ rōne volūtatis gñalis ecclie: nūquid ſil̄ ecclie triūphātis ꝛ militātis. nō vr̄: imo iſtud ſacrificiū eſt ꝓpriū ecclie militātis. ſic̄ ꝛ ſacr̄m in quo eſt ſacrificiū. ¶ Cōtra. ſi eſt ſoli⁹ ecclie militātis. ḡ ſi nullus viator eēt in g̃rā virt⁹ ſacrificij eēt nulla. Et ſi vn⁹ ſolus eēt in g̃rā eq̄reṫ merito pſonali illi⁹. Qualr̄ ēt mō ad meritū iſtud ꝯcurrit mor⁹ illi⁹ q nihil cogitat de oblōne: cui⁹ ē ali⁹ a celebrāte/nec aſſiſtēs ſibi. ¶ Dici pt ꝙ ē in eo mor⁹ v̄tualṫ. vl̄ ſaltē hītualṫ Additio
q vult deū acceptare ṗces ecclie. Propter iſta arg¹⁰ dici pōt ſic̄ di ṙñdēdo ad arg[m] ṗncipale huius q̄ōnis in fine. ¶ z⁹ dī ꝙ iſtud meritum eſt ad meritūꝫ paſſionis chr̄i nō ꝙ nūc chr̄s mereaṫ: ſ₃ qꝛ qñ paſſus eſt meruit ꝙ iſtḋ meritū eēt ad meritū illḋ applicabile. ¶ 3⁹ dico ꝑ ṗ⁹ inſtantia ꝙ nunq̄ꝫ erit ecclia militans ſine aliquo qui ſit in charitate ex ordinatiōe dei/iuxta illud dictū chr̄i Luce. zz. Ego rogaui pro te petre vt nō deficiat fides tua. aliorum.

De tertio ar¹⁰ ṗn[li] dico ꝙ ſacerdos pōt teneri ad dōꝫ miſſaꝫ ꝑ iſto dupl̄r. vno mō ex liberali ꝑmiſſiōe/alio mō ex ſtricta obligatōe. nec itelligo Q
ſtrictā obligationē ꝑ cōuētionē legalē/ſiue ꝑ cōmutationē ſpūalis/vt orōnis: ꝑ tpali/ vt elemoſyna que data eſt: qꝛ illa vr̄ ſymoniaca. Nec valet dicē ꝙ ſacerdos cōmutaret ꝑ aliq̊ tpali ſuūꝫ laborē corporalē: qꝛ nō eſt ꝯſile ꝙ aliqs vellet ſibi tātūꝫ dare ꝑ labore corpali in illo actu. S₃ elemoſyna liberalr̄ offerṫ cū mēdicatiōe orōnis. ꝛ recipiēs elemoſynā teneṫ ſm iuſtitiā exaudire mēdicātēꝫ orōnē ſuā. ꝛ tūc ſm iuſtitiā liberalr̄. tñ. ſ. ſine ꝯuētione ꝛ cōmutatiōe/obligat ſe ad orāduꝫ ꝑ bñfactore. vel ſi eſt cōitas aliq̄ ṗlat⁹ ei⁹ ſe ꝑ tota obligat/vl̄ ipſaꝫ totā obligat vl̄ ipſa tota ſe totā obligat. ꝛ q̄libet iſtaꝝ obligationū pōt eſſe ſtricta. l₃ nō ſit ſm cōmutationē hui⁹ ꝑ illo. ſm iſtud itelligēda ſunt m̄lta q̄ dicunṫ in q̄ōne ꝛ q̄ōnis ſolone. ¶ Si ṗ mō teneaṫ/in ꝑtāte ꝑmittētis fuit tm̄ ꝑmittē q̄tū voluit ꝛ ad tātū ſe obligauit ꝛ nō plus. Si tñ iſte intell̄s poſſit ſine mendacio ſtare cū ꝟbis q̄ habenṫ ex̄ de ſpōſalib⁹. Ex lr̄is. vbi glo. in fi. dic̄. ſm ꝑmiſſorē ſit interpretatio: qꝛ liberū fuit ꝛ licitū ſtipulatori ꝟba late ꝯcipē. ff. de ꝟb. obli. q cgd. ꝛ tūc ſi reddat ſic̄ itēdebat in ꝑmittēdo/ſoluit debitū. ¶ Si aūt teneaṫ z⁹ mō. ſ. ex ſtricta obligatiōe alia ꝛ alia facta illi ꝛ iſti de dōo miſſaꝫ ꝑ eo. pōt Sup ꝟbo intelligentiam.
R
dici tūc ꝙ dōo ꝑ ambob⁹ ſil̄/nō ſoluit debitū: diſtinguēdo tñ de ꝟbis obligatiōis/pōt dici ꝙ aut ſunt certa ꝛ ſimpl̄r determiata ad vnū itell̄ꝫ. puta ſi obliget ſe ad dōꝫ miſſaꝫ

pro iſto

pro iſto vna cū alijs ꝓ qb⁹ tenet᷑: vl' ſi ex alia pte obligēt ſe ad dōm miſſas ꝓ iſto ita ſpāliter ſic pōt ſacerdos ſpāli⁹ ꝓ alio a ſe celebrare: ħ eſt q̄tū pōt ⁊ meritū ꝑſonale ⁊ et̄ vtutē ſacrificij alicui alij ſpālius applicare. ⁊ in iſto caſu qn̄. ſ. obligatio eſt determinata ad certū itellm̄: p3 ꝙ ſatiſfacit ſi ſ3 illū itellm̄ ſatiſfac᷑. ⁊ alr̄ nō. Aliqn̄ aūt v̄ba obligatiōis pn̄t hr̄e diuerſos itellꝰs ita ꝙ pn̄t itelligi ſtri, cti⁹ ⁊ min⁹ ſtricte. puta ſi dicā ſic. dicā ꝓ te vnā miſſaʒ vel adhuc gn̄ali⁹ ſic, celebrabo ꝓ te. ¶ Et in iſto caſu vt vi v̄ba accipiēda ſunt ſ3 itētionē obligātis: qḋ ꝓbat᷑ ꝑ illō, ex. de iureiurādo. veniēs. vbi dī de qdā. a. ꝙ cū grues inimicitias icurriſſet illi g ptis vtriuſqʒ amatores extiterāt, ſuggeſſerūt ꝑdicto. a. ꝙ in ſatiſfactionē inimiciaꝝ iuraret quorūdā obedire mādato. Cūqʒ ille nō credēs ſe tale qd cōmiſiſſe ꝑꝑ qḋ ei aliqḋ grue deberet iponi, iuramētū illud ſub tali cōſidēria pſtitit ſcripſit ſibi ſub iuramēti debito ꝑceperūt: vt nunq̄ curiā ducis intraret niſi cū oēs ꝑ edictū ipſi⁹ gn̄alr̄ ad curiā vocarent᷑. ⁊ īfra. ¶ Uerū qꝛ ille g dicti ducis eſt ꝯſiliari⁹, nequaq̄ ſic iuraſſet ſi mādatū illud ſibi ꝯtiū ꝑciuiſſet. noveritis nos mādaſſe ꝓlarche tali, vt ſi mādatū ꝑori iuramēto licite fcō, repugnet, ipm auctē nr̄a denūtiat nō ſeruādū. vult ḡ papa ꝙ illud iuramētū nō ſeruet qn̄ ſibi vtute iuramēti ipoſitū eſt aliqd tā difficile q̄le nō credidit iponēdū. ⁊ ita nō vi teneri niſi in alijs faciliorib⁹ de qb⁹ itellexit. l3 illi qb⁹ iurauit itēderūt obligare eū ad illud difficile: qḋ poſtea vtute iuramēti ipoſuerūt. ¶ p̄. Extra de ſpōſali. ex l̄ris. ibi glo. ꝯ euʒ fit iterꝑtatio g pactū appoſuit g debuit legē apti⁹ apponē. ff. de pac. veterib⁹. Si ḡ ille cui ali⁹ obligat᷑ nō ita determinat v̄ba vt ſint oīno certa ad itētionē ſuā, ſibi iputet: qꝛ obligās nō vi ſe velle obligare niſi ad illud min⁹ qḋ pōt ſtare cū v̄bis. ¶ S3 vi ꝙ v̄ba obligatiōis ſunt accipiēda ſm̄ intellm̄ quē hʒ ille cui fit obligatio. 22. q. 5. quacūqʒ. Quacūqʒ arte v̄boꝝ qs iuret. de⁹ ita accipit ſicut ille cui iurat᷑ intelligit ⁊ quotat᷑ ibi Iſido. 2⁰. ſentē. Et ibidē. c. ꝓxi. ecce. ⁊ quotat᷑ Aug⁹ in ſermōe quodā. g ꝑ lapidē iurat falſuʒ, ꝑiur⁹ eſt. ſi tu illō ſcm̄ nō putes ſcm̄ putat ille cui iuras. nō eni tibi aut lapidi: ſed ꝓxio iuras. ¶ Rn̄ ad ħ dubiū vi hr̄i extra de ſpō. ex l̄ris. Ubi dī: ſi alter nō itellexerit qḋ alter ꝓpoſuit, ad cōeʒ v̄bi itelligētiā recurrat᷑ ⁊ cogat᷑ vterqʒ v̄ba ꝓlata in ſenſu illo retinere quē ſolēt recte itelligētib⁹ gn̄are. Et glo. ibi adducit illud. ff. de ſupellectili legata. lege labeo. Nō ex opiniōib⁹ ſingulo ꝝ: ſ3 ex cōi vſu noia ſūt itelligēda. ¶ S3 q̄res q̄ eſt cōis itelligētia hn̄da de talib⁹ v̄bis vi ꝙ obligās diſtricte ſacerdotē ad celebrādū ꝓ ſe. itēdit obligare eū ad illud qḋ eſt ſibi vtili⁹, dū tn̄ illū ad illud liceat ipm obligare. nūc aūt ꝙ maximū bonū, qḋ debet᷑ vtute meriti ꝑſonalis, ⁊ et̄ vtute ſacrificij. medio mō alicui applicādū, totū reddat᷑ iſti. eſt iſti vtili⁹ q̄ ꝙ nō totū reddat᷑. ⁊ ħ licet, qꝛ nō eſt ꝯ charitatē ꝙ vnuſqſqʒ bonū ſpūale ſibi ꝓcuret q̄tū pōt ſine ꝑiudicio alteri⁹. ḡ iſte, ſi itēdit ſacerdotē obligare ꝙ. ſ. totū illō bonū ſibi debeat᷑. nō aūt ſibi deberet᷑ totū ſi ſil' ꝓ altero celebraret᷑, ſicut declaratuʒ eſt in p̄ ar^{lo}, q̄tū ad illō qḋ debet᷑ merito ꝑſonali. ⁊ in 2⁰ ar^{lo} q̄tū ad illud qḋ debet᷑ vtute ſacrificij. Si ita eēt tūc celebrans pro duobus non ſolueret debitum iſti.

Ad illa q̄ ꝓbāt v̄ba itelligēda eē ſ3 itētionē ꝓmittētis. ¶ Ad p̄^{m} ꝑſumit᷑ ꝙ nullꝰ vult ſe obligare ad illicitū: ⁊ ħ ꝑſumēdū eſt qn̄cūqʒ nō appet expſſe ꝙ oblō ſit ad illicitū. nūc aūt oblōnē ꝓus licite factā, vel ſ3 auctē ꝓpꝛis reuocare, ē illicitū. ḡ ꝑſumēdū ē ꝙ nullus aliq̄ oblōne poſteriori ħ velit. ⁊ ħ qn̄ v̄ba oblōnis ſequētis nō expreſſe ſonāt reuocationeʒ ꝑcedētis. v̄ba iſta gn̄alia, iuro ſtare mādato vr̄o, ī itellu quē ipoītūs videnē licita: nec expſſe ſonāt talē reuocationē oblōnis ꝑcedentis. Si ḡ vtute iuramēti talis iponat᷑ ſibi ꝙ nō ſeruet obligationē ꝑorē. recte interꝑtādū eſt ꝙ iuramētū ſuū ad iſtud nō obligauit. Sic eſt in caſu de quo arguit᷑: qꝛ iſte a. obligatus fuit duci vt ꝯſiliari⁹. ⁊ ꝑ ꝯns ꝑ iuramētū qḋ fecit ciuibus ꝓ pace eoꝝ hn̄da nullo mō itelligēdū erat obligare eū ad recedēdū ab obligatiōe fcā duci. Et breuiter, ſi ħ in ſpāli fuiſſet ſibi propoſitū ad iurādū nullo mō liceret ſibi iurare. ⁊ ſi iuraret ꝑiuraret. ⁊ tenet᷑ in ħ nō ſeruare iuramētū: ſ3 obligationē ꝑorē. qn̄ ḡ iſtō in ſpāli nō iurat: ſ3 aliqḋ iuramētū gn̄ale licitū. nullo mō itelligit᷑ in illo iſtud illicitū includi. nō ḡ papa ħ mādauit eū abſolui a iuramēto: ſ3 denūtiari iuramētū 2^{m} ꝑori iuramēto licite fcō repugnare vl' eē repugnās, ⁊ iō nō eē ſeruādū. Intelligo repugnās, nō ſ3 formā iuramēti: qꝛ gn̄ale fuit ⁊ de ſolū licitis itelligēdū: ſ3 repugnās q̄tū ad illō ad qḋ ipſi voluerit iuramētū applicare. qḋ. ſ. vtute iuramēti ipoſuerūt: ⁊ iō q̄ ad ħ ſpālr̄ nō eſt obſeruādū. Si tn̄ aliō ipoſuiſſent qḋ nō repugnaret iuſtitie, ad illō fuiſſet vtute iuramēti ꝑſtiti tāq̄ ſimplr̄ liciti ⁊ in tali caſu licite obligat᷑. ¶ Ad 2^{m} etſi videat᷑ ꝙ obligās ita velit ſe ad modicū obligare, ſicut pōt ſtare cū v̄bis que acceptat ille cui fit obligatio: ⁊ iō ſi ita modicū ſoluat᷑ ſuffic᷑: tn̄ nec iō fit obligatio ſm̄ cōem v̄boꝝ itelligētiā, qn̄ alter alterū plane nō itellexit. ¶ S3 nūqd in caſu aliq̄ ſpāli ſatiſfacit iſte g tenet᷑ ad vnā miſſaʒ ꝓ eo, ſi celebrat ſil' ꝓ eo ⁊ alio? ¶ Dicit᷑ ꝙ ſicqꝛ rōnabilis ꝯſuetudo iterꝑtat᷑ obligationē gn̄alē. nūc aūt rōnabilis ꝯſuetudo eſt: ꝙ anniuerſaria celebrent᷑ in illis eccl'ijs vbi corpora ſepeliunt᷑: ⁊ in qbus eccl'ijs ipſi mortui dū vixerūt ꝑceperūt eccl'iaſtica ſacra. ſi ḡ talis eccl'ia rōnabilē cōſuetudinē hēat ꝙ eodē die nō dicat᷑ niſi vna miſſa ꝓ mortuis. ſi ꝯtigat eodē die plura anniuerſaria ꝯcurrere, ſatiſfit illis multis per vnā miſſaʒ. Sic ḡ videnē monachi ⁊ clerici in eccl'ijs cathedralib⁹ ⁊ alijs collegiatis ⁊ et̄ ſacerdotes curati ſatiſfacē ꝑ vnā miſſaʒ q̄uis teneant᷑ plurib⁹ ſic ꝙ cuilibet ad vnā miſſaʒ. Iſti eniʒ nō obligant᷑ ad ipoſſibile vl' oīno ad incōueniēs illi eccl'ie in qua miniſtrāt cui⁹ eēt ibi eodē die pl'es miſſas ꝓ mortuis ſolēniter celebrare. nec iſta difficultas orit᷑ ex aliquo illicito: qꝛ licitū fuit iſtis obligare ſe ad anniuerſaria, ſuoꝝ familiariū in ſuis eccl'ijs celebrāda: ⁊ d3 itelligi iſta obligatio ſm̄ rōnabilē ꝯſuetudinē taliū eccl'iaꝝ. ¶ Sec⁹ eſt de paupibus religioſis, ⁊ ſacerdotib⁹ nō curatis nec collegiatis. tales eni tenent᷑ ad ſingulas miſſas ꝑꝑ ſingulas obligatiōes: nec excuſaret eos ꝯſuetudo de nō celebrando plures miſſas eodem die: qꝛ nec hēbēt rōnē ꝓmittēdi illa ad que oppoſitū ſequeret᷑: qꝛ nō hn̄t rōneʒ ſic accipiēdi anniuerſaria: ſ3 tn̄ licet eis ad illa ſe obligare de qb⁹ fuerint certi ꝙ poſſint cōplere ſolue. ¶ Alr̄ dici pōt, ꝙ hn̄ pōt aliqs ſi voluerit cedere iuri ſuo. ⁊ iō ille qui obligat ſacerdotē, pōt cedere vt nō teneat᷑ ſolus hr̄e miſſaʒ: ſ3 ſil' cū multis: ⁊ iſta ceſſio, l3 expreſſe nō fiat qn̄qʒ in obligatiōe tn̄ rōnabilr̄ itelligēda eſt fieri in aīo ei⁹: nō ſolū ei⁹ g ſe obligat: ſ3 ei⁹ cui fit obligatio: ⁊ ħ qn̄ ille cui fit obligatio hn̄ nouit conſuetudinē eccl'ie. ſ. ꝙ q̄uis multis ꝓ eodē die ſit obligata: nō tn̄ ſolet ſolui niſi vna miſſa. Et iō ꝓbabile vi, ſi canonic⁹ talis eccl'ie ordiet ſibi anniuerſariū celebrare. ⁊ ſi multa ꝯcurrūt vna die ſatiſfit dōo vnā miſſaʒ ſil' ꝓ illis multis. Sed ſi aliqs neſciēs modū illi⁹ eccl'ie ſimplr̄ itēdat obligare ad tātū ad q̄tū obligaret ſacerdotē ſimplicē nō curatū. nō vi ꝙ iſti ſatiſfit niſi ſibi reddat᷑ tātū in eccl'ia collegiata ſ. ꝓpꝛia miſſa, q̄tū teneret᷑ reddē ſacerdos nō curat⁹: qꝛ ꝯſuetudo ſpālis eſt iſti ignota, ⁊ licite ignota: qꝛ iſte nō tenet᷑ ſcire ꝯſuetudines ſpāles eccl'iaꝝ. nō d3 ḡ eē ꝑiudiciū

In v̄bo intellectuam.

In v̄bo ꝓpoſuit.

Di. e. 101.

iſti.eēt aūt ſi pp illā/ſacerdos iſte minus ſibi teneret ꝗ̄ ali⁹ ſacerdos/nō ſibi obligat⁹. Si igit̄ vult ſacerdos pp ſuā ꝯſuetudinē/ſibi notā/alleuari exp̄mat eā illi ignorā/ti. ⁊ ſi ꝯſentiat/ꝙ ſm̄ illā ꝯſuetudinē ſibi ſatiſfiat/bn̄ gdē. ⁋ De ḡ ſibi allegat̄ rōnabilis ꝯſuetudo tanq̄ ſatiſfaciēs. ⁋ Dici pōt ꝙ q̄uis abſolute poſſit rōnabilr̄ eē ꝯſuetū ꝙ in hac eccl'ia fiant anniuerſaria defunctoꝝ ſepultoꝝ in hac parochia. abſolute ēt poſſit eē rōnabilis ꝯſuetudo ꝙ in eodez die in iſta eccl'ia nō dicat̄ miſſa ꝓ mortuis niſi vna: tn̄ in caſu nō pn̄t iſta duo rōnabilr̄ eē ꝯſueta/in iſto caſu. ſ. qꝛ iuſtitia regrit ꝓ ſingulis obligatiōib⁹ ſingulas miſſas dici: q̄ eq̄ regrit̄ iuſtitia in eccl'ia collegiata ſicͭ a ſimplici ſacerdote. niſi ille cui ſacerdos tenet̄ velit cedē iuri ſuo: ſaltē iplicite acceptādo ꝓ ſe ꝯſuetudinē illi⁹ ec/cl'ie: quā non dꝫ p̄ſumi acceptare/niſi ſit ſibi nota. ⁋ Et cū dr̄ ꝙ nō tenet̄ ad ipoſſe vl' ad icōueniēs. ⁋ Rn̄. duo pn̄t eē inter ſe repugnātia ſaltē in caſu iſto. ſ. ꝙ ambo nō in ſte ſiāt ſil'. ⁊ tn̄ vtrūq; coꝝ diuiſim poſſe iuſte fieri. ⁊ ſicͭ de iuſte/ita de decēter fieri. ⁋ Dico ḡ ꝙ ſi ex ꝯſuetudie in hac eccl'ia approbata factū eſt ſimplr̄ incōueniēs hic plēs miſſas dici de mortuis eodē die. iſti nō licet ſe obli/gare aliqb⁹ obligatiōib⁹ ex qb⁹ ſeq̄ret̄ ſm̄ iuſtitiā debē plēs dici. Si ḡ iā obligat⁹ eſt ad vnā miſſam tali die nō obliget ſe noua obligatiōe ad aliā: qꝛ illa noua obligatio nō eēt ad iſtā iā debitā: ḡ ad aliā/qḋ eſt icōueniēs in hac eccl'ia. Et cū dr̄ ꝙ rōnabilis ꝯſuetudo eſt ꝙ anniuerſaria

V celebrent̄ in ꝓprijs eccl'ijs. ⁋ Dico/ꝙ aliqd pōt eē in ſe rōnabiler: tn̄ cū alio nō ſtat ꝙ abſolute poſſet eē rōnabi/le in ſe. Sic abſolute rōnabile eēt anniuerſariū hic fieri ſi poſſit ſtare cū ordiatiōe iſti⁹ eccl'ie/ꝙ ita fieret ſicͭ ipſe itēdit q ꝓcurat/ſic. vꝫ. ꝙ hēat ꝓpriā miſſā: ſꝫ qn̄ nō pōt/ ſicͭ i caſu poſito/ibi rōnabile ē āniuerſariū nō i iſta eccl'ia celebrari. vl' ſi oīno ſacerdos iſte velit iſtō anniuerſariū recipē: tn̄ ꝯſuetudinē ſue eccl'ie ſeruare/ꝓcuret miſſaꝫ ꝓpriā ꝓ iſto dici ab alio ſacerdote. ⁋ Et ꝯſilr̄ videret̄ eē dōm de eccl'ijs dotatis q̄rū miniſtri rōne ordinatiōis eccl'ie/vl' elemoſynarū receptarū iā ſunt dotati/b⁹/vl' cer/tis ꝑſonis obligati ſpāl'r ad tātū nūm miſſarū ꝓ q̄nto ipi ſufficiūt/vel ad certū nūm ſuffragioꝝ. nō enī vꝫ ꝙ tales ſe licite pn̄t obligare ad miſſas vl' ad talia ſuffragia alijs ſoluēda/niſi itēdāt ꝓcurare talia ſpāl'r ſolui ꝑ alios q nō ſunt iā totalr̄ obligati. ⁋ De 3° in iſto ar^lo^ pōt dici/ꝙ in

X caſu ꝓpoſito/abſolute nō ſatiſfit eccl'ie: qꝛ obligatio cō/pleta/ſiue q̄ ſit i ſolidū/qn̄ eſt alia ⁊ alia ad idē in ſpecie

ſ. de obli. ⁊ alibi. ipſa eſt ad aliud ⁊ aliud: ſicͭ pꝫ. ff. Sec⁹ eſt qn̄ eſt ad idē in nūo. vt qn̄ plurib⁹ obligatiōib⁹ obligor hac ſexta feria ieiunare. puta ex p̄cepto eccl'ie: qꝛ eſt ſexta feria q̄tuor tē/poꝝ. ⁊ iteꝝ qꝛ eſt vigilia apoſtoli ieiunāda. ⁊ iteꝝ ex re/gl'a mea. Iſtis obligatiōib⁹/qꝛ ſunt ad idē nūo ſatiſfacio vno actu ieiunādi. Sec⁹ aūt eſt ſi ad idē in ſpē. ⁊ rō vꝫ qꝛ obligatio nō eſt ad ipoſſe ſolui: quotcūq; aūt ſunt obli/gatiōes ad h̄ nulli pōt ſatiſfieri niſi ſoluendo h̄: nō ḡ te/net̄ ad aliud. Sꝫ qn̄ ſunt plēs obligatiōes ad idē in ſpē/ pōt ſatiſfieri eis ſoluēdo aliud ⁊ aliō. Nūc aūt in caſu ꝓ/poſito/eſt alia ⁊ alia obligatio cōpleta ⁊ ad idē in ſpē. ſ. ad dōm miſſaꝫ. ḡ ſimplr̄ nō ſatiſfacit niſi reddat diſtin/cta. ⁋ Cōfirmat̄: qꝛ ad aliā obligationē erat aliō ⁊ aliō ex parte eius cui fit obligatio/alliciens ⁊ inducēs obligā/tem. ⁊ ita videt̄ ꝙ debeat eſſe obligatio ad aliud ⁊ aliud correſpondens alteri ⁊ alteri inductiuo.

Ad argumētū p̄n^le^ pꝫ ex dict in 2° ar^lo^: qꝛ v/tus ſacrificij nō adequat̄ valo ri eius q ꝯtinet̄ in ſacrificio: ſꝫ corrn̄det alicui merito in eccl'ia. nō ēt adequat̄ merito paſſiōis chri/ſicͭ dcm̄ eſt in/feri⁹: ſꝫ ꝓ tāto ad illud plus accedat/ꝓ q̄nto illā paſſionē ſpāliꝰ rep̄ſentat. ⁊ ita v̄tute illi⁹ ſpāli⁹ deū placat ⁊ bo/nūm impetrat quātūꝫ ad meritū cōmune. Qō. XXI.

Vlamo q̄rit̄. Utrū ponēs mūdi eternitatē poſſit ſuſti/nē aliquē eſſe vl'r bn̄ fortunatū. Argr̄ ꝙ ſic: qꝛ ponēs mūdi eternitate non negat motū: ſꝫ ponit. ⁊ ꝑ ꝯn̄s nō negat nāꝫ q̄ ē p̄n^m^ mot⁹. bo/na aūt fortuna ſꝫ p̄hm̄ in li° de bona fortuna/eſt ſine rō/ne nā. ḡ ⁊c. ⁋ Cōtra. ponēs mūdi eternitatē negat deuꝫ poſſe aliqd imediate iflue in aīas nr̄as. ſicͭ hr̄. 8. phyſi. ꝙ ipoſſe eſt p̄n^m^ eternū. ſ. deū aliqd agē in iferiora niſi me/diāte celo. ⁊ mediāte illo nō pōt fieri ifluētia in aīaꝫ no/ſtrā: ḡ nullā ifluētiā pōt de⁹ cāre ſꝫ illā poſitionē: ſꝫ po/nēs bonā fortunā hꝫ ponē deū imediate in aīas nr̄as in/flue/vt hr̄ in illo libello v̄ſus finē. bn̄ fortunatis nō expe/dit ꝯſiliari: hn̄t enī p̄n^m^ tale qḋ eſt melius itellu. ⁊ parū poſt. rōnis aūt p̄n^m^ nō rō: ſꝫ aliqd meli⁹. qd ḡ erit meli⁹ ſciētia ⁊ intellectu niſi deus: vtus enī intell's eſt organū. vult ibi expreſſe ꝙ iſti immediate mouentur a deo. 3. phy. t. c. 3. Cōmē. 15. ⁊ 53. ⁊ ibi q̄re.

Queſtio iſta vt pꝫ ꝑ ar^m^ ad oppoſitū nō q̄rit de quocūq; mō ponēdi eternitatē: ſed p̄ciſe de mō ponēdi p̄hm̄. ſ. cuꝫ illis p̄ncipijs p̄hi/pp q̄ ponit mūdū eē eternū/poſſit ſtare aliquē eē bn̄ fortuna/tū. nō pōt aūt aliquaꝝ poſitionū cōpoſſibilitas videri vl' repugnātia/niſi vtraq; poſitio videat̄. Dic ḡ p̄ vidē/dū eſt de poſitiōe ponētis aliquē eē bn̄ fortunatū. ⁊ ſpā/liter illa que tangit̄ in libro de bona fortuna/que dicitur fuiſſe Ariſt. ⁊ 2° vidēdū eſt de poſitiōe hui⁹ mūdi eter/nitatis que habet̄ ex. 8. phyſi. ⁊ multis alijs locis. 3° pa/tebit ſi eſt inter iſtas poſitiones repugnantia. Uide i p° di. 2. q. 3. op. ⁊ di. 35. p. ⁊ in Platone de niſaplici mū do. e. I. etiā de mūdi eternitate.

Quātū ad p̄^m^/ſufficiēter pōt ſnia p̄hi de bona fortu na ad duo reduci. p̄ an ſit ⁊ q̄uo ſit. 2° pp qd ſiue pp quā cāꝫ ſit. Primū iſtoꝝ regrit tria. ſ. an ſit fortu na: 2° an bōa fortuna: 3° an aliqs ſit bn̄ fortunat⁹. ⁋ De

A p̄ hr̄ ſuccincte veritas in trib⁹ ꝯnibus. p̄^a^ eſt affirmatiua ⁊ cōi cōceptui pluriū cōſona. ⁊ talē p̄bandi modū habuit cōiter Ariſt. qꝛ ſupponit ſemꝑ cōiter ꝯceſſa. ſicͭ pꝫ ponēs 4. phy. t. c. 41 locū eē imobilē ſicͭ cōiter oēs cōcipiūt: lꝫ ingrēdo ꝑ rō/nē/videat̄ difficile. ⁊ ponēdo tp̄s eē idē nūo vbiq;/qḋ ēt 4. phyſicorū. oēs cōiter cōcipiūt: lꝫ ꝑ rōnē aliq̄ circa h̄ difficultas oc/t. c. 94. ⁊ ide currant. ita in multis q̄ accipit Ariſt. tanq̄ cōiter ꝯceſſa/ ⁊ ſpāliter. t. c. 114. h̄ mō poterat accipe tanq̄ cōiter cōceſſuꝫ ꝙ aliqd eue/nit a fortuna. Manifeſtū eſt enīꝫ ꝙ agēti a ꝓpoſito ali/qd euenit p̄ter intētionē: ⁊ illud dr̄ fortuitū ſiue effectus fortuit⁹. cē⁹ igit̄ vt ſic eueniētis/fortuna eſt cā. q̄lis aūt cā ſit pꝫ ex. 2. phyſi. vbi p̄hs declarat ꝙ eſt cā ꝑ accidēs/eo/rū q̄ eueniūt in minori parte/actiōe agētis a propoſito. 2. c. 52.

B ⁋ Scda ꝯ. ꝙ fortuna nō eſt aliq̄ cā ꝑ ſe diſtincta a nā ⁊ intellu ſiue ꝓpoſito: imo eadē volūtas q̄ reſpectu effect⁹ intēti eſt ꝑ ſe cā/reſpectu effect⁹ nō intēti dr̄ eē fortuna. intētū qdē euenit a ꝓpoſito. ⁊ iō cāur volūtarie. nō intē/tū euenit p̄ter ꝓpoſitū/⁊ iō cāur fortuite. falſa eſt ḡ poſi/tio paganoꝝ imaginātiū fortunā eē quādā deā cui tanq̄ cāe ꝑ ſe attribuūt effect⁹ q̄s videm⁹ fortuite euenire: ⁊ ſor/te pp iſtū itell'ꝫ malū paganoꝝ rep̄hēdit Aug. ſeipꝫ p̄ re/trac. c. p̄. Nō mihi igr placꝫ. totiēs appellaſſe fortunā ⁊c. catholici aūt poti⁹ debēt talia attribuē ꝓuidētie diuie/

C ſaltē gn̄alr̄. ⁋ Tertia ꝯ eſt: ꝙ fortuna non eſt cā totalis. h̄ eſt ꝙ nihil ſic euenit a fortuna: qn̄ ēt eueniat ab aliqua cā ꝑ ſe intēdēte/iuxta illud Pla. in thimeo. nihil eſt cuius ortū nō p̄ceſſit legitia cā. ⁊ 5. de ci. dei. c. 9. dicit Aug⁹. Ci/ Lib. 2. cero cōcedit nihil fieri/ſi cā efficiēs nō p̄cedat. ⁊ h̄ rōna/bilr̄ ꝯceſſit: qꝛ qḋ nō eſt a ſe nō pōt hr̄e eē niſi a cā efficiē/te: ⁊ ibi regrit̄ aliq̄ cā ꝑ ſe ſiue itēdēs: qꝛ ſub intētiōe cāe vl'ioris cadūt plēs effectus. ⁊ ita ſub itētiōe cāe p̄^e^ cadūt omnes. 2

oēs:ſed qñ alicuius effectus non apparet cauſa proxima
p ſe ſiue ītēdēs:tūc ille dī effectus fortuit⁹ vl̄ caſualis:ꝛ ſic
Uide in prio retrac.c.i. eſt itelligēdū illō Aug^{ni} ð achademicis qōnib⁹in pn̄⁹.vbi
dicit/fortaſſe nihil aliō i reb⁹ caſuꝫ vocam⁹ niſi cui⁹rō ſe
creta eſt.Et hāc opionē tāgit pħs i iſto libello.c.z Si aūt
ſingr a fortūa nihil dōꝫ eſt ſierī:ſʒ nos alia exñte cā pp nō
videre.ħ eſt q: nō videm⁹ cā/fortunā aimus eē cām ꝛc̄.
a.l.Nō eſt in hoc articulo eſt.an bōa fortuna ſit/explicaṫ ꝛc̄. ❡ Scōꝫ in iſta pticula/qō eſt de bona fortuna/explicaṫ
in vna ꝯne/ꝛ duplici diſtōne.Cōcluſio q̄ ē vi cōiter ꝯceſ
ſa/hec eſt.bonā fortunā eē:manifeſtū.n.eſt ꝙ agēti alicui
a pp^{to} euenit pter itētionē aliqō bonū:ꝛ ita cū bona fortu
D na dicaṫ bon⁹ effect⁹ fortuit⁹:vl̄ magis ppe/lʒ min⁹vſita
te/cā talis effect⁹:ꝛ illa duo ſine ſe iuicē eē nō pñt.ſeqṫ ꝙ
bona fortuna ſit. Hāc diſtonē.q.vocis i ſignīōes:puta bo
ne fortune vt accipiṫ p cā vl̄ effectu/tāgit pħs.c.p.cāꝫ fre
O quēter aimus ipaꝫ eē.cā aūt alienū a noīe.cā.n.ꝛ cui⁹ ē cā
aliud eſt.hec ibi. ❡ Ulteri⁹ aūt bonā fortunā diſtinguit
pħs z^{r} penes ea in qb⁹ eſt/ħ eſt penes effect⁹ bone fortu
ne:ꝛ eſt p^{a} diſtīctio iſta.fortuna bona eſt in hiis q̄ nō i nob
exiſtūt/ħ eſt q̄ꝝ nō ſum⁹dñi.ſic exēplificat/nobilē bñ for
tunatū dicim⁹:ꝛ totalr cui talia exiſtūt q̄ꝝ ipe nō dñs eſt.
Alio mō bona fortuna eſt in hiis q̄ ſūt in nobis.etenīꝫ cui
pter cogitationē ſuā acciderit aliqō bonū opari/bñ fortu
natū aim⁹.ſine rōne.n.hñs ipetū ad bonū:ꝛ ħ adipiſcēs/
di bñ fortunat⁹.vl̄ plani⁹/itēdēs vnū ꝛ in exequēdo adi
E piſcēs aliō nō intētū/ꝛ tñ bonū:di in ħ hr̄e bonā fortunā.
Iſta diſtīctio bone fortune penes effect⁹vi eē i illō qō eſt
ppe tale:ꝛ i illō qō eſt cōiter vl̄ min⁹ ppe tale.nā ppe bo
na fortuna vi eē illoꝝ q̄ ſūt in ptāte nr̄a.ſic ꝛ abſolute for
tuna.ꝛ hoc ſic itelligēdo ꝙ lʒ fortuitū nō ſit p ſe ſiue p in
ptāte volūtatis:q: nō euenit ex itētione ei⁹:tñ eſt in ptāte
ei⁹ p accñs ꝛ q̄ſi ſecūdario vt annexū p ſe itēto.re^{a} aūt il
loꝝ que nec ſic nec ſic ſūt in nr̄a ptāte:ꝛ p ꝯñs accidūt no
bis nō inchoatī agētib⁹ a pp^{to}/nō eſt ppe fortuna ſʒ caſus/
Tex.cō.61. ꝛ circiter. ſicut pʒ.z.phy. ❡ Alia eſt diſtīctio bone fortune ſm̄ effe
ctus.ſ.p ſe ꝛ p accñs.effect⁹ p ſe eſt bonū ſumere.effect⁹ p
accñs eſt malū nō ſumere:ꝛ hec diſtīctio ſepe tāgiṫ in illo
a.l.in hoc articulo. libro. ❡ Tertiuꝫ in hac pticula.ſ.de bñ fortunato ſtat in
quadā diſtone trimēbri.¶ Primuꝫ mēbrū.nullus di bñ
F fortunat⁹eo ꝙ ſemel ſibi bñ accidit fortuite.¶ Scōm mē
brū.nullus di bñ fortunat⁹ ex hoc pciſe ꝙ ſibi ſp fortuite
bñ accidit:q: ſiue itelligaṫ ſic/ꝙ cū oī pp^{to} ſuo annexū
eſt aliqō bonū fortuitū:ſiue ſic/ꝙ cuicūqꝫ pp^{to} ſuo anne
xū eſt aliqō fortuitū/ipm eſt bonū.neutrū.n.iſtoꝝ ſp acci
dit ſine miraculo ſpāli.ꝛ ħ nō ſolū itelligēdo vl̄r abſolu
te:verūetiā in tali actu:puta militari/vl̄ negociatiuo:ꝛ hoc
ſiue de bono euētu ſilī/puta victoria vl̄ lucro:ſiue diſſilī/
puta ħ vel illo annexo caſualr. Nullo qdē iſtoꝝ modoꝝ
diceret pħs aliquē eē bñ fortunatū:ſicut nec rō pbabilis
pſuadet.¶ Tertiuꝫ mēbrū.ꝙ aliqs di bñ fortunatus:q:
Eth.9. ſibi vt in plib⁹bñ fortunate accidit.vñ ſm̄ Ariſt.p eth^{r}.
vna hyrūdo nō facit ver.ſic vn⁹ act⁹ ꝛ ſilr vn⁹ euēt⁹ effe
ctus fortuiti nō facit hoīeꝫ dici bñ fortunatū:ſʒ qñ accidit
ei vt i plib⁹.vñ diṫ Ari.in li^{o} de bona fortuna. Inſipiētes
9 exñtes dirigūt mlt̄a:ꝛ iō qñ hñt actiōes p ſe itētas ad q̄s
pter coꝝ itētiones euenerūt vt i plib⁹ bona:dr̄ bñ fortu
nati:ꝛ ħ pʒ ex cōi ſmone.vñ p rhetorice/videm⁹ pp bo
G nas fortunas bñ fortunatos electos. ❡ Sed eſt ne aliqs
vl̄r bñ fortunat⁹:ħ pt z^{r} itelligi.vno⁹ vt cuilꝫ itēto ab eo
p ſe ſit ſp annexū aliqd bonū p accñs:vt in arte placādi ꝛ
ſanādi ꝛc̄.Alio mō ſic vt ſit talis ꝙ qñcūqꝫ eſt annexū ſi
bi aliqd fortuitū/illō ſit bonū:ꝛ credo ꝙ neutro mō aliqs
di vl̄r bñ fortunat⁹ ſine miraclo ſpāli:q: nullus pt eē qn
in actione ſua/aliis cauſis ꝯtingētib⁹ꝯcurrētib⁹/poſſit ali
qd malū p accñs ꝯcurrere:q: in ptāte ſua nō eſt ꝯcurſus
aliaꝝ cāꝝ.ſ.vt fodiēs fodiat ad bufonē vel ad ſpētē/niſi a.l.cum vſqꝫ ad.
de⁹ faceret ex miraculo ꝯcurſum cāꝝ ſpālē ad hocꝫ vt
in plib⁹pōt aliqs eē bñ fortunat⁹:ꝛ ħ aliqñ q̄tū ad bona
ſilia ꝯiūcta ſilib⁹ ppoſitis:vt qñ euenit victoria ꝯiūcte vo
lūtati bellādi.Aliqñ q̄tū ad diſſilia bona diſſilib⁹ ppoſi
tis.Aliqñ ecōuerſo/q̄tū ad bona diſſilia ſilib⁹ ppoſitis:
ꝛ ſic eſt poīe aliquē vt in plib⁹ eē bñ fortunatū:vt pʒ per
experiētiā. ❡ Sed in qb⁹ ꝯſiſtit bona fortuna:Ariſto.di
cit p rhetorice ſue:ꝙ in duob⁹.ſ.in aſſequendo bonū pter
intētū:ꝛ fugiēdo malū.vt ſi quis non incidit in latrones.
H ❡ Alio mō diſtinguiṫ bona fortuna ſm̄ Ariſto.in lib.de
bona fortuna.ꝙ.ſ.bona fortuna diṫ reſpectu coꝝ que i no
bis ſunt:vt qñ aliqs intēdit vnuꝫ p ſe ꝛ aliud euenit. Alio
mō reſpectu coꝝ que nō ſunt in nr̄a ptāte:vt ꝙ aliqs ſit
nobilis ꝛ pulcher ꝛ diues naſcaṫ ꝛc̄.Et iſta diſtinctio for
tune eſt in fortunā pprie dictā:ꝛ min⁹ pprie dictam:que
magis diciṫ caſus:q: non eſt ab agente a ppoſito:q: non
eſt talis euentus in poteſtate noſtra.

Sed que eſt cā eſſendi bñ fortunatū:qō eſt z^{m} pn^{le}
in p ar^{lo} pn^{li}.ꝛ ħ de bona fortuna iproprie
dicta/que nō eſt in ptāte nr̄a. Nō iuenio aliqd intrinſecū
in hoīe pp qō debeat dici bñ fortunat⁹ iſto mō:ſʒ ħ acci
dit ſibi ex ꝯcurſu cāꝝ extrinſecaꝝ que pt eē ex deo diſpo
nēte ſm̄ theologos:lʒ nō ſm̄ Ariſto.ſicut ſi aurū ſit ibi:ꝛ
aliqs intēdēs fodere/ipm iueniat:ħ eſt ex ꝯcurſu cāꝝ ex
triſecaꝝ:ꝛ nō eſt alia cā:niſi q: ipſe eſt magis diſpoſit⁹ vt a.l. hoc do^{m} magis q̄ aliū,vt ꝛc̄.
cā vl̄is moueat ipꝫ ad hūc locū magis q̄ ad aliū. ❡ Sed
tñ q̄re ad pp^{m} illi⁹ ſeqṫ bonū:ꝛ nō ad ppoſitū alteri⁹:ꝛ
Ariſtoteles in libello de bona fortuna.inqrit cauſaꝫ intri
ſecā quā dixit eē ipetū. ❡ Sed ſi dicas/tu queris cāꝫ vbi
nō eſt cā:effect⁹ fortuitus nō hʒ cām:Dōm ꝙ notuꝫ ſuit
I Ari^{li}.ꝙ ſicut illō qō euenit in plib⁹:hʒ cāꝫ vt in plib⁹ vni
formiter:ita ꝙ euenit in paucioub⁹ ꝛ diffor^{r} hʒ reduci ad
cām vnifor^{r} agētē ꝛ p ſe.Cā aūt itrinſeca ꝛ pxia hui⁹euē
tus fortuiti ſm̄ Ari.in pdicto libello eſt ipetus.dicit.n.ſic. z⁰ phyſi. C.i.
Eſt g̃ bona fortuna ſine rōne nā.bñ fortunatus.n.eſt ſine
rōne hñs ipetū ad bona.ꝛ hec adipiſcēs.ħ aūt eſt nāe.in
aīa.n.ineſt tale nā quo ipetu ferimur ſine rōne ad q̄ vtiqꝫ
bñ hēbim⁹.Et ſiqs interroget ab opante/q̄re ſic facit.ne
ſcio inqt:ſʒ placet mihi:ſile patiēs hiis q̄ a deo agūṫ.eteni
a deo vecti ſine rōne ipetuꝫ hñt ad opari aliqd.vult dicē
ꝙ aliq hñt velle ad qō ſeqṫ bonū aliqō pter itētū ex ipe
tu ꝛ ſine rōne:ꝛ cā huius ipetus eſt nā.Et iſtā diuerſitatē
hoīuꝫ accipit Ariſt.p experiētiā/ꝙ.n.iſte ipellaṫ ꝛ iſte nō/ Deniqꝫ parū theologus ꝛ min⁹ pħs ſe his cognouit in hoc ſtatu.
cū ſine rōne ei⁹g ipelliṫ.ħ accidit:nō pt eē rō.g̃ cā eſt nā/
ſʒ illa diīa vel diuerſitas nō ponit diīaꝫ ſpecificā in nā:ſʒ
idiuidualē.ꝙ.n.agēs extrinſecū vnifor^{r} agēs moueat iſtū
ad bonū ꝛ nō aliū:eiuſdē rōnis exñte:nō pōt eſſe niſi pp
aliqd itrinſecū in vno qō nō eſt in alio.ħ aūt nō pt eē rō/
vt dcm̄ eſt:nec aliqd ꝯñs ſpēꝫ:q: illud vnifor^{r} cuilꝫ ineſt.
eſt g̃ aliqd ptinēs ad idiuiduū.qō aūt nō ſit rō/pʒ:q: vbi
plim⁹ intell^{s} ꝛ rō ibi minima fortuna.vbi aūt plima for
tuna/ibi minim⁹ intell^{s} ſm̄ Ari.nec ē volūtas:q: ſilis pt De bona fortuna.c.i.
eē act⁹ volūtatis in vtroqꝫ:ꝛ tñ vn⁹ aſſeqṫ effectū fortui
K tū:ꝛ ali⁹nō aſſequtur.g̃ illud intrinſecū eſt ipetus a nā pue
niēs:iō dicit/bñ fortunatū:bñ natū:q: in eo eſt diſpō qua
a ſupiore motore ipelliṫ ad ppoſita:ſm̄ que euenūt ſibi
cōmoda. ❡ Sed illa diſpoſitio nālis eſt ne diſpō ex pte
aīe vel corpis: ❡ Rñ⁰.ſi Ariſtoteles itellexit ꝙ aīe diffe
rūt ſm̄ gradus nāles in nobilitate ꝛ pfectione:tūc eſſet di
cendū ꝙ aīa nobilior hēt talē impetū:ſicut brutuꝫ nobi
lius hʒ nobiliorē eſtimationē:ꝛ nobiliorē inſtinctū nāleꝫ
ad aſſequēdū cōmodū maius.Sed nō credo Ariſtoteleꝫ
ſic itellexiſſe.ſ.ꝙ iſte ipetus ſequaṫ aliqueꝫ ex nobilitate
aīe:q: dicit/vbi minimus intell^{s} ibi maxima fortuna.vñ

conformiter regule recte: ⁊ idem actus cõtinuatus etiam
poſſet elici poſtea nõ ↄformiter illi regule: ⁊ ita eſſet act⁹
X pro priori parte rectus ⁊ pro poſteriori non rectus. Sed
q̄a actus raptim trãſit, vl̃ ſi manet, manet cõmuniter cũ
eo ſua rectitudo: nec idẽ manẽs mutatꝫ a recto in nõ rectũ:
nec ſibi recto pro p̈ori pte ſuccedit alia ps non recta: ideo
nõ ita manifeſta eſt diũa actus ⁊ ſue rectitudinis. Cõclu
dit tñ iſta diũa modis p̈dictis: ⁊ per hoc ẽt q̄ rel'o nõ ↄño
nec̃io nãm fundamẽti nõ eſt oĩno eadẽ fundamẽto: nunc
aũt rectitudo nõ nec̃io ↄſequit nãm actus. Juſtitia etiã
actualis: ⁊ ſi p̈maria, ſit p̈ciſe in actu volẽdi: tñ 2ª vl̃ ſecũ
daria põt eſſe in actu imp̈ato p actũ volẽdi: q̄ ⁊ ille hꝫ re
ctitudinẽ ꝓpriã: ſꝫ depẽdentẽ a rectitudine actus volẽdi.
❡ Quãdo igit̃ dĩ q̄ iuſtitia nõ eſt niſi in volũtate: verũ
eſt de iuſtitia habituali que eſt rectitudo ꝓpter ſe ſeruata
De li. ar. c. 3. vt diffinit Anſel. ſeruatũ eñ ꝓprie ↄuenit habitui, vl̃ ma
gis extẽdendo: verꝫ eſt de iuſtitia actuali p̈maria: q̄ volũ
tas illã pp ſe ſeruat, hoc eſt tenet in actu ſuo, quẽ illa iuſti
tia rectũ elicit. Si aũt ſit ſermo de iuſtitia actuali ſecũda
ria, illã opꝫ dicere eſſe volũtatis nõ ſubiectiue: ſꝫ cãliter tñ:
⁊ ita adhuc de iſta põt aliqualr̃ ſaluari diffinitio illa iuſti
tie: q̄ illa eſt rectitudo volũtatis, nõ vt volũtati formalr̃
inherẽs: ſꝫ volũtatis vt cãe vel iperãtis. eſt ẽt pp ſe ſerua
ta, tanq̄ effectus volũtarie poſitus.

Ex iſto ſequunt quedã correlaria p que etiã declarat̃ ꝓpoſitũ. ❡ Unũ,
Y q̄ manẽte eadẽ iuſtitia habituali ſunt tot iuſtitie actuales
quot ſunt actus eliciti: q̄ vna põt eſſe intẽſior alia, ſi
actus vnus cũ maiori conatu eliciat̃ q̄ͣ alius: ⁊ ſi habitus
maneret eq̃lis: imo actus prior põt elici cũ maiori cona
tu: ⁊ tũc hẽbit iuſtitiã actualẽ intẽſiorẽ correſñdẽtẽ intẽſio
ni ſue: ⁊ 2ᵘ actus põt elici cũ minori conatu: ſꝫ certũ ſit q̄
tũc habitus nõ ſit minor. ❡ Aliud, q̄ ſinguli actus mali
hñt ꝓprias malitias actuales: q̄ ſicut nati ſunt hr̃e ꝓprias
bonitates: q̄ ↄueniẽtias vl̃ ↄformitates, ſiue eidẽ regule,
ſiue alijs, ſic ſinguli habẽt ꝓprias carẽtias. ❡ Aliud q̄ ma
litie eo mõ diſtĩt quo bonitates que deberẽt ineſſe: ſi ſpe
cie, ſpecie: ſi nũo, nũo. p̈uationes eñ diſtinguunt̃ ſicut ha
bitus nati eſſent diſtingui: puta ſurditas ⁊ cecitas, ſuo mõ
differunt ſpẽ p̈uatiua, ſicut auditus ⁊ viſus ſpẽ poſitiua: ⁊
hec cecitas, ⁊ illa, nũo p̈uatiue, ſicut hic viſus ⁊ ille diffe
rũt nũo poſitiue. ❡ Et hinc pꝫ q̄ nõ ſolũ diſtinctio vitio
rũ phĩce loquẽdo: ſꝫ ẽt pctõꝝ theologice loquẽdo: ⁊ hoc
ſpecie, ⁊ nũo, ⁊ ẽt gñe, accipi põt, nõ tñ p diſtinctionẽ cõ
uerſionis: q̄ illa nec p ſe ↄſtituit, nec ẽt diſtinguit pctm̃ vt
pctm̃: ſꝫ accipit̃ ſm rõnẽ ꝓpriã hui⁹ p̈uationis que eſt for
Qualꝫ ſit ra-
tio formalis
diſtinguẽdi.
malis rõ diſtiguẽdi p̈uatiue, ſicut hitus ⁊ poſitiue. ❡ Ap
paret ẽt q̄ͦ vnũ pctm̃ eſt grauĩ⁹ alio, ſiue intelligat̃ ſm
diſtinctã ſpẽm grauitatis, ſiue ſm diſtinctã grauitatẽ: ⁊
Aa in eadẽ ſpẽ: q̄ actus eo mõ quo hꝫ hr̃e bonitatẽ maiorẽ,
ſiue in ſpecie, ſiue intenſionis in ſpẽ: eodẽ mõ, ſi caret bo
nitate debita eſt peior p̈uatiue: ⁊ ſi hẽat ↄditionẽ aliquã
poſitiuã repugnantẽ, eſt peior ↄ̃rie. ❡ Tertio appet q̄ͦ
peccata pñt ↄtinuari in infinitũ in dãnatis: ⁊ tñ nã nõ cõ
ſumet̃: nec habilitas nãlis ſiue q̄dcũq̄ aliud in nã, nã nul
la creata nã põt nãm intellectualẽ vel aliqd nãle in ipſa
corrũpere: ⁊ ſi poſſet diminuere, poſſet aliqñ deſtruere to
Doctrina ſin
gularis.
talr̃ illã. ❡ Silr̃, effectus ↄtingẽs alicui⁹ cãe nõ nec̃io cõ
comitat̃ ſuã cãm. igit̃ oppoſitũ talis effectus, vel alicuius
ↄditionis in ipſo, nõ deſtruit vel diminuit talẽ cãm: ma
litia aũt in actu eſt p̈uatio aliq̄ in illo qd eſt effect⁹ contin
gens voluntatis. igitur nihil diminuit de ipſa voluntate.
c. 10. ⁊ ſi. vi-
de. 6. ca. lib.
12. de ciui.
❡ Quid ḡ adimit pctm̃ additũ pctõ: cũ ſm Aug.ᵐ in en
chery. intãtũ ſit malũ, q̄ͭũ adimit de bonitate? ❡ R̃ñ⁹.
malitia actualis in aliquo actu elicito nõ adimit bonũ qd
Bb ſit ſecũ ineſt. pꝫ. nec opꝫ q̄ adimat bonũ qd inſuit: q̄ (vt
dictũ eſt pri⁹) actus raptim trãſiens nõ mutat̃ de bono
in malũ. ❡ Si aũt intelligat̃ p bonũ qd inſuit, habit⁹ gra
tuit⁹, q adimit̃ peccãdo, h̃ nõ põt itelligi de q̄cũq̄ pctõ:
q̄ 2ᵐ pctm̃ nõ adimit illũ: q̄ iã ademptũ fuit. nec p̈ᵐ pctm̃
ex per ſe rõne ſua, magis ademit illũ q̄ͣ 2ᵐ: q̄ tũc pctm̃
p̈ᵐ eſſet ſimplr̃ grauĩ⁹ 2º: q̄ maius bonũ adimeret: cõtin
git autẽ q̄nq̄ q̄ 2ᵐ ſit grauius p̈: ⁊ ita natũ eſſet adime
re maius bonũ: ⁊ ita p ſe adimit bonũ illd actuale. adime
ret etiã per ſe bonũ habituale, ſi ineſſet: adimit igit̃ pctm̃
gñalr̃ illud quod deberet ineſſe: ſicut in ceco nato cecitas
adimit viſum: nõ q inſuit: ſꝫ q debuit ineſſe: ⁊ ita dic̃ Aug.
11. ſup Gen. 27. de angelo peccãte, q̄ cecidit nõ ab eo qd
accepit: ſꝫ ab eo qd accepiſſet ſi deo ſubdi voluiſſet: ⁊ ſi in
infinitũ adderet̃ pctm̃ pctõ, q̄dlꝫ adimeret bonitatẽ pro
priã que deberet ineſſe: nec eſt incõueniẽs in vno bono fi
nito virtualr̃ ↄtineri, ſicut infinitos effect⁹ ſucceſſiue eliciẽ
Cc do: ſic ⁊ infinitas rectitudines corñdẽtes. ❡ Ad aliud de
auerſione. auerſio a fine põt itelligi actualis nolitio ipſi⁹
finis: ⁊ pꝫ q̄ nõ oĩs peccãs auertit̃ iſto modo, cũ forte fre
quẽter peccãs nõ actualr̃ ↄſideret finẽ: vel ſi ↄſiderat, nõ
illũ in ſe ex malitia reſpuit. ❡ Alio mõ põt itelligi auer
ſio, nõ ſic formalis: ſꝫ q̄ſi virtualis: que pt̃ poni accepiẽdo
aliq̄ volũtatis incõpoſſis volitioni finis, ſaltẽ efficaci, vel
ↄſecutioni finis: ſicut q̄ſi volũtas vult oĩno aliqd inordi
natũ: ⁊ deordinãs a ↄſecutione finis: puta aliqd ↄ̃ p̈ceptũ
diuinũ, ſine cui⁹ obſuatione, pole nõ eſt ↄſeq finẽ: adhuc
iſto mõ intelligẽdo, auerſio eſt ſolius volũtatis. Tertio
mõ, largius, põt dici auerſio, quecũq̄ malitia ſeparãs a
fine efficaciter volẽdo vel ↄſequendo: ⁊ talis malitia põt
eſſe in actu volũtatis impato: q̄ cũ imparẽ actũ ſit malũ:
nõ ſtat volũtatẽ efficaciter velle finẽ vltimũ: nec ẽt ↄſeq
ipſuꝫ. Sicut igit̃ referibilitas vel q̄ſi ordinabilitas ad fi
nẽ põt dici ↄuerſio: ſic inordinabilitas, pt̃ dici auerſio: q̄ſi
igit̃ accipit̃ q̄ nõ eſt niſi vna auerſio i actu interiori ⁊ ex
teriori: verꝫ eſt duob⁹ p̈mis modis intelligẽdo: imo nõ eſt
talis auerſio niſi in actu interiori: ⁊ ſi ſic itelligat̃ q̄ auer
ſio ſit formalis rõ in pctõ, negãdũ eſt: imo ſufficit illa inor
dinabilitas actus impati: que poſſet dici auerſio 3ᵒ dicta.
Qd ẽt addit̃ ibi de libidine, ſi libido intelligat̃ eẽ iproba
volũtas: hoc eſt imoderatũ velle, libido non eſt formalr̃ in
oĩ pctõ: ſꝫ vl̃ formalr̃ vel cãlr̃ ↄcurrit ad pctm̃. Si igit̃ libi
do vel cupiditas debet eſſe conuertibile cũ pctõ: opꝫ ex
tendere iſta, non tñ ad actum interiorem volũtatis imo
deratum: ſed etiam ad actum imperatum.

De ſecundo. in iſto ar.ᵒ ſ. de iputabilitate pꝫ ex
diſtĩõne poſita in 2º ar.ˡᵒ: q̄ ſi ſtricte
Dd accipiẽdo, ſolũ illd dicat̃ iputabile qd eſt imediate in po
teſtate volũtatis: pꝫ q̄ ſolũ velle vl̃ nolle eſt imputabile.
Si aũt iputabile gñalr̃ dicat̃ illd qd eſt ſimplr̃ in ptãte
volũtatis: ſic actus impatus ꝓp̈e eſt iputabilis: q̄ etſi nõ
ſit imediate in ptãte volũtatis: eſt tñ mediate actu volẽ
di, q act⁹ nõ ſolũ ſm ſe eſt in ptãte volũtatis: ſꝫ ẽt vt p̈nᵐ
act⁹ exterioris: q̄ volũtas põt p interiorẽ ponere illũ ex
teriorẽ. Exẽplum. Famus ex p̈cepto dñi occidit. illa occiſio
imputat̃ dño: q̄ in ptãte ſua erat actus ſerui, ſꝫ mediate.
❡ Et ſi arguit̃, ſicut pri⁹ q̄ ille nõ eſt iputabilis niſi me
diãte iſto. ❡ R̃ñ⁹. ex hoc ſeq̄t̃ ꝓpoᵐ q̄ illi⁹ ⁊ iſti⁹ eſt alia
iputabilitas: idẽ eñ nõ eſt mediũ nec rõ mediãdi re⁹ ſui
ipſius: ⁊ põt idẽ declarari ſicut p̈us de ꝓpria bonitate: q̄
q̄ͣq̄ termin⁹ ſit idẽ: tñ in diuerſis fundamẽtis ſũt diuerſi
reſpect⁹ ad eũdẽ terminũ: act⁹ ille ⁊ iſte ſunt diuerſa fun
damẽta. igit̃ lꝫ iputabilitas ↄueniat iſtis in ordine ad eã
dẽ volũtatẽ: tñ illa erit alia ſicut eſt alia cauſabilitas, vel
aliud ſubiacere poteſtati cauſe, lꝫ cauſa ſit eadem.

Ad primum argu^m^ ꝑncipale. volũtariũ pōt dici illud qđ eſt ſubiectiue in volũtate. vł
Ec illud qđ eſt volitũ a volũtate: vel illud qđ eſt imperatũ a volũtate. ꝑ^m^ nō facit cōplete ꝙ aliqđ ſit volũtariũ: qꝛ habitus pōt eſſe in volũtate: ⁊ tñ nō volũtarie volũtas hꝫ illum: qꝛ triſticia eſt in volũtate ſubiectiue. 2^m^ dr̃ volũtarium participatiue: qꝛ acceptatio eı⁹ vt obiĩ eſt volũtaria. ipm enim magis diceref volitũ ꝙ̃ volũtariũ: volũtariũ enim ꝓprie dicit qđ eſt in poteſtate volũtatis: ⁊ ſic dicit 3^m^ mōr: ⁊ ſic actus exterior eſt volũtarius: ſicut actus interior ſimpliciter nō tñ eſt eque primo: ſed illo preſuppoſito.

℄ Volũtariũ ergo dꝫ dici illud qđ eſt cāliter a voluntate/ ⁊ hoc eliciēte/ vel imperāte: lꝫ per ꝑus dicat volũtariũ illud qđ eſt elicitũ ꝙ̃ qđ eſt imperatũ. Cōcedit ḡ maior/ intelligēdo volũtariuꝫ gñaliter: ⁊ ſic minor eſt falſa.

℄ Ad ꝓbationē minoris dico: ꝙ lꝫ actus exterior ſeparatus ab actu interiori/ hoc eſt ſine illo poſitus in eſſe/ non ſit volũtarius: ⁊ hoc qꝛ effectus remotior nō dicit volũtarius niſi ponat in eſſe per actũ interioreꝫ qui eſt effectus ꝓpinquior: tñ qñ actus exterior ꝯiungit cũ interiori: ⁊ ex illo ꝓcedit/ tũc ille exterior vt diſtinctus/ hꝫ rōnem volũtarij: ⁊ diſtinctũ: qꝛ voluntarij mediate: actus aũt interior non ſic eſt voluntarius: ſed imediate. Qō. XIX.

H **Conſequenter** querit de depēdētia nāe aſſũpte ad verbũ. Utrũ in chriſto/ vnitas nāe humane ad verbũ ſit ſola dependentia/ nāe aſſumpte ad ꝑſonā verbi: Arguit ꝙ non. talis eſt ibi vnitas que ſufficit ad verificādũ ꝑdicationē nāe de ꝑſona/ iuxta illud ꝑ de tri. 13. talis fuit illa vnio que deũ faceret hoieꝫ: ⁊ hoiem deũ. Nũc aũt ſola depēdētia nō vr̃ ad h̄ ſufficere: qꝛ depēdēs nō ꝑdicat ſemꝑ de illo a quo depēdet: qđ pꝫ in ꝓpoſito. nā enim aſſumpta depēdet a patre: nō tñ pater eſt hō: igit eſt ibi aliq̄ alia vnitas ꝙ̃ depēdentia nature humane ad verbũ. ℄ Cōtra. diſcurrēdo per oēs modos vnitatis nō videt poſſe ibi alia vnitas inueniri.

Hic tria ſunt vidēda. ꝑ quis modus vnitatis ſit hic ponendus. 2° ingredit qualr̃ ipſa vnitas ſit poſſis ꝙ̃tũ eſt ex ꝑte ꝑſone aſſumētis. 3° qualr̃ eſt poſſibilis quantum ex parte nature aſſumpte.

A **De primo** creditũ eſt nāe humanā ꝑſonalr̃ eſſe vnitā verbo. Jo. 1. Uerbũ caro factũ eſt.
Vide i euchyridion. c. 33. vbi caro ſm Aug^m^/ pro hoie ponit: ⁊ hoc expꝛſſe habet in ſymbolis diuerſis. ℄ Ex iſto infert hec ꝯ. ꙩ ibi eſt ordo/ ſiue depēdētia nāe humane ad verbũ. ꝯñia ꝓbat: qꝛ ois vnio vel eſt per informationē: vel ꝑ aggregationē: vł eſt vnio ordinis: ⁊ ne ſit altercatio de ꝑfectionib⁹ eēntialib⁹/ vel de ꝓprietatib⁹ notionalib⁹/ vel alijs que dicr̃ vnita in deo: intelligo de vnione que eſt realr̃ diſtinctoꝝ. h̄ aũt nō pōt poni vnio per informationē: qꝛ verbũ nō eſt potētiale nec informabile: nec act⁹ informās nāe humanā: nec eſt hic tñ vnio per aggregationē: qꝛ ſic verbũ hꝫ vnionem ad nāe meā: vel pr̃ ad nāꝫ aſſumptā: ⁊ gñalr̃ qđcũqꝫ diſtinctũ ad aliud ſimplr̃ diſtinctũ. nec illa vnio aggregationis: vt pꝫ ſufficit ad vnitatē ꝑſone. ℄ Reſtat igit 3ª vnio. ſ. ordinis. Ordo aũt eſt poſterioris ad ꝑus. pꝫ aũt ꝙ verbuꝫ nō hꝫ rōnē poſterioris reſpectu nāe. igit eꝯ/ nā hꝫ per ſe ordinē poſterioris reſpectu verbi: ⁊ ita depēdentiā. ꝓbat etiā ꝯñia: qꝛ vnio nāe ad verbũ importat relōnē realē/ nō ex parte verbi: igit in nā aſſumpta tñ: ois aũt relo realis/ nō mutua/ nec eqꝑerātie/ vel eſt quedā depēdentia/ vł requirit depēdētiā relati ad illud ad qđ refert. ℄ Ulteri⁹
B qualis ſit illa depēdentia nāe ad verbũ: ꝯcludit ex quodā credito/ iſto. ſ. ꝙ ſolus fili⁹ eſt incarnat⁹: ex quo ſequit ꝙ nā illa nō eſt vnita cuilibet ꝑſone in trinitate: ſꝫ ſoli filio: ex quo ſequunt tria. ℄ Primũ ꙩ iſta depēdētia non eſt ꝓpria cāe ad cāmꝫ: qꝛ ſm Aug^m^. 5. de tri. 14. ad creaturā pr̃ ⁊ fili⁹ ⁊ ſpũſſcũs ſunt vnũ ꝑn^m^. ℄ Scđm verbo eſt ꙩ rō formalis terminādi iſtā depēdentiā nō eſt aliqđ cōe tribus ꝑſonis: qꝛ in quocũqꝫ eſt illud qđ eſt foꝛalis rō terminādi aliquā depēdentiā: ⁊ hoc ꝑus nālr̃ ꝙ̃ depēdentia ſit terminata: ad ipm depēdet depēdens. ſi igit rō terminādi eſſet cōis trib⁹ ꝑſonis: tota trinitas terminaret: qđ falſum eſt. ℄ Dic dr̃ ꙩ lꝫ ſit aliqđ cōe toti trinitati/ tñ alio mō eſt in vna ꝑſona ꝙ̃ in alia: ⁊ pro tāto poſſet eē in vna rō terminādi/ lꝫ nō in alia. ℄ Cōtra hoc. in hñdo illđ qđ eſt cōe trib⁹ ꝑſonis nō eſt aliq̄ diſtinctio niſi pertinēs ad originē: puta ꙩ ꝑ^a^ ꝑſona hꝫ illud a nullo. 2^a^ ab vno. 3^a^ a duob⁹. Sed iſta diſa nō facit ꙩ vna ꝑſona terminet depēdentiā nāe: ⁊ nō alia: qꝛ illa diſa eſſet oino eadē/ etiaꝫ ſi nulla ꝑſona fuiſſet incarnata: ſiue queꝫ: ſiue quecũqꝫ ſola ꝑſona: puta ſi pr̃ ſolus fuiſſet incarnat⁹. ℄ Tertiũ ſeqt ex iſto. ſ. ꙩ rō foꝛalis terminādi iſtā depēdētiā nāe eſt entitas ꝑſonalis ꝑſone verbi: h̄ ꝓbat: qꝛ realis vnionis ē aliq̄ entitas realis foꝛalis t̃min⁹ ſiue rō terminādi: ꝙ̃cũqꝫ aũt entitas/ gñaliſſime loquēdo de entitate: vł eſt entitas eēntialis/ ſiue nāe: vł eſt entitas hypoſtatica/ ſiue ꝑſonalis/ qñ eſt in nā itellꝫuali de q̄ loqmur. ꝓbatũ eſt aũt ꙩ rō terminādi iſtā depēdētiā nō eſt entitas nāe ſiue eēntie in deo. igit erit hypoſtatica: ⁊ breuiter iſta depēdētia nō ē ad aliqđ cōicabile/ vt ꝑ ſe terminũ/ vel ꝑ ſe rōneꝫ terminādi: ſꝫ eſt ad aliqđ incōicabile: ſiue incōicabilr̃ ſubſiſtēs vt tale: ſicut eſt nāe depēdētis vt cōicabilis vł cōicate: ſic pꝫ ꝑ^m^/ ſcꝫ ꙩ vnitas ſiue vnio nāe humane ad verbũ eſt quedaꝫ dependētia vel ꝯſiſtit in depēdentia tali. ſ. nāe vt cōicabilis ad aliqđ ſubſiſtēs incōicabile. ℄ Cōtra. vnio eiuſdeꝫ rōnis poſſet eſſe ad ꝑſonā pris. ḡ hꝫet terminũ formalem eiuſdē rōnis: ſꝫ entitas hypoſtatica eſt alteri⁹ rōnis i ꝑſonis. igit ⁊c̃. ℄ Rñ^o^. diceret ad hoc ſicut diceret de cōitate ei⁹ qđ eſt perſona in diuinis: qꝛ ſi ponat aliqua cōmunitas realis perſone ad tres perſonas/ poſſet cōcedi cōis ratio terminādi eadem: non tamen propria.

De ſecundo arl^o^ ꝑn^li^/ vidēdũ eſt quõ ſit poſe ex ꝑte termini: quõ. ſ. hoc ſubſiſtēs incōicabile vt tale pōt terminare depēdentiā: hoc aũt pōt aliq̄lr̃ declarari ſic. Si repugnaret ſibi depēdētiā terminare/ aut illa repugnātia eſſet ꝑ hoc ꙩ eſt illud ſubſiſtens ſiue ꝑſona: aut ꝑ hoc ꙩ eſt ꝑſona diuina: aut ꝑ hoc ꙩ eſt hec ꝑſona que. ſ. ſola ponit terminare depēdentiā: ſed ꝑꝑ nullũ iſtoꝝ repugnat iſti ꝑſone: qđ ꝓbat dupl̄r. Pꝛio ſic. independenti nō repugnat terminare depēdentiā: etſi habeat ꝓpriā independentiā nō repugnat ſibi eſſe terminuꝫ ꝓpriũ depēdentie. nũc aũt verbũ quātũ ad entitatem ſuaꝫ etiā ꝑſonalē eſt indepēdens: ⁊ hoc indepēdētia ſibi ꝓpria. igit nullo iſtoꝝ triũ modoꝝ repugnat ſibi terminare depēdētiā. ꝓbatio minoris. cui formalr̃ repugnat ois imꝑfectio: ei formalr̃ repugnat ois depēdētia: ⁊ qđ eſt foꝛalis rō repugnātie reſpectu vni⁹: ⁊ reſpectu alteri⁹. hoc pꝫ: qꝛ depēdētia vel eſt foꝛalr̃ imꝑfectio: vel oino hꝫ nec̃io imꝑfectionē annexā. nũc aũt filio rōne ꝓprietatis hypoſtatice repugnat formalr̃ ois imꝑfectio: ita ꙩ iſta ꝓprietas eſt ipſi filio foꝛalis rō repugnātie: nihil. n. ponit i diuīs ex nā rei ḡn ſibi ꝑciſſime ꝯſiderato repugnet ꝙ̃cũqꝫ iꝑfectio: aliogn ꝑciſe ꝙ̃tũ ē de ſe poſe eēt ſibi aliquā iꝑfectioēꝫ cōpetē: ⁊ ita poſito ꙩ illa iꝑfectio cōpeteret/ adhuc ipa poſſet manē ipſe: ⁊ ſi ipamet manet eſt itriſeca deo: igit poſe eēt aliquā iꝑfectionē eē itrinſecā deo: qđ eſt ipoſe. ℄ Cōtra iſtā rōnē obijcit ꝑmo cōtra maiorē: qꝛ ſi indepēdentia concluderet poſſe terminare dependentiā. igitur independentia talis cōcluderet poſſe terminare talē dependē/
C
D

tiam.ꝯñs eſt falſum:ſicut pꝫ in multis.ꝑ in ſuba ꝛ accñte:
qꝛ oĩs ſubſtãtia eſt indepẽdens indepẽdentia accñtis ad
ſubm:ꝛ tñ nõ omnis ſuba põt terminare depẽdẽtiã acci-
dentis cuiuſcũqꝫ ad ſubm:ſicut lapis non põt terminare
dependẽtiã ſapiẽtie. ℂ Cõſilr pꝫ de depẽdẽtia totius ad
partes:qꝛ multa ſunt qbus repugnat depẽdere tali depẽ
dentia que eſt totius ad ptes:nec tñ poſſunt terminare ta
lem depẽdentiã ſicut eſt qõcũqꝫ ſimplex qõ nõ eſt totũ
nec pars.pꝫ etiã de indepẽdentia cauſati ad cãm:qꝛ ange
lus eſt indepẽdens a quocũqꝫ cauſato:vt a cãm:non tñ põt
terminare qõcũqꝫ cauſatũ. ℂ Apparet ẽt cõmuniſſime
de ꝓprietate de qua eſt ꝓpoſitũ:qꝛ ꝓprietas ꝑſonalis cũ
ſit oĩno indepẽdens ſm hoc poſſet terminare oẽm depẽ-
dentiã creature ad deũ vt cauſati ad cãm:ꝛ hoc ſm quã-
cũqꝫ rõnẽ cauſalitatis:qõ eſt manifeſte falſum:qꝛ ꝓprie-
tas in ꝑſona nõ eſt formalis rõ cauſandi:ſꝫ aliqd cõe tri-
5.tri.14. bus: vt dictũ eſt ſupra per Aug. ℂ Rñdet igĩ ad ma-
iorẽ:ꝙ lꝫ indepẽdẽti/rõne ſue indepẽdẽtie/nõ repugnat
ꝙ ipſuꝫ terminet depẽdentiã alterius:tñ indepẽdẽtia nõ
ſufficit ad hoc vt ſibi ꝯueniat terminare:ſꝫ opꝫ ꝙ habeat
prioritatẽ vel primitatẽ eſſentialẽ reſpectu illius qõ depẽ
det ad ipſuꝫ:qꝛ depẽdentia eſt poſterioris eſſentialr ad
prius eſſentialr:opꝫ etiã ꝙ habeat ꝑfectiõeꝫ aliquã reſpe
ctu cui depẽdens ſit imꝑfectũ:ꝛ ad ꝓpoſituꝫ entitas hy-
poſtatica nõ hꝫ prioritatẽ eſſentialẽ reſpectu creature:qꝛ
ordo eſſentialis eſt per ſe iter eſſentias:diſtinguẽdo eſſen
B.meta.c.10. tias ꝯ entitatẽ hypoſtaticã.forme enim.ſ.quidditates re-
rum ſe hñt ſicut numeri/entitas etiã hypoſtatica non eſt
q.5. ſimplr ꝑfecta vel ſimplr perfectio:put dictũ eſt in qõne
de hoc mota. Per idẽ negaret minor:qꝛ ſi aliqd eſſet rõ
repugnãtie reſpectu cuiuſcũqꝫ imꝑfectionis/ipſum eſſet
perfectio ſimplr.ſi igĩ entitas hypoſtatica nõ eſt perfe-
ctio ſimplr:ſequiĩ ꝙ ipſa nõ eſt formalis rõ repugnandi
omni imꝑfectioni:ꝛ per ꝯñs nec ꝑ ipſaꝫ hꝫ ꝑſona forma-
liter ꝓpriam indepednentiam.

Ad iſta. Ad pmũ.dependentia põt duplr diſtingui.
Uno mõ formalr ſiue quaſi ſpecie ſm rõ-
E nem diſtinctã formaleꝫ depẽdentie. Alio mõ quaſi mãlr
ſm diſtinctionẽ ipſoꝝ dependẽtiũ. Et hꝫ duplr:vel in eo-
dem ordine:vel in alio:ꝛ alio.ꝑ diſtinctio requirit in ter-
mino rationẽ formalẽ terminãdi aliã ꝛ aliã/vel eandem
quaſi illimitatã virtualr.ſ.vel eminẽter ꝯtinẽtẽ tales rõ-
nes formales diſtinctas.2 diſtinctio nõ reqrit diſtinctio-
nem niſi eoꝝ que depẽdẽt:ꝛ qñqꝫ iſta diſtincta ſunt eiuſ-
dẽ ordinis:qñ.ſ.eque imediate vel eque mediate depen-
dent ad idẽ:qñqꝫ ſunt alterius ordinis:qñ.ſ.vnũ depẽdet
1 mediate:ꝛ aliud imediate.lꝫ igĩ iſta ꝓpoſitio ſit falſa/in-
depẽdens tali depẽdentia põt qualẽcũqꝫ depẽdẽtiã ter-
2 minare:ꝛ iſta etiã/independẽs depẽdẽtia tali põt depen-
dentiã cuiuſcũqꝫ depẽdẽtis terminare:tñ videĩ iſta ꝓba
3 bilis:ꝙ indepẽdẽs tali depẽdẽtia põt alicui depẽdentis
F talẽ depẽdentiã terminare vl priorẽ:ꝛ hoc vel imediate/
4 vel ſaltẽ mediate:ꝛ iſta ꝓbabilior/ſimplr indepẽdẽs põt
cuiuſcũqꝫ depẽdẽtis/vel ſaltẽ alicui depẽdẽtis/aliquam
depẽdẽtiã terminare. Et iſtaꝝ duaꝝ ꝓpõnũ veritas ap-
5 pareret ſi iſta eẽt nota/ꝙ quecũqꝫ entitas quacũqꝫ alia/
vel eſt per ſe prior/vel poſterior:ꝛ iſta videĩ poſſe hñi ex
ꝯnexione entium:ꝛ vnitate eoꝝ ſiue vniuerſi:que vnitas
Tex.cõ.52.ꝛ ſequen. eſt ordinis ſm Phm.12.meta. videreĩ eniꝫ illa entitas
incõnexa cũ alijs que nõ hñet ꝑ ſe ordinẽ prioris nec po-
ſterioris. ℂ Quãdo igĩ arguiĩ.ſi indepẽdentia ꝛc. Uno
modo poſſet negari ꝯñtia:qꝛ ſi indepẽdens tali depẽden
tia nõ poſſit terminare talẽ depẽdẽtiã/hoc eſt ꝓpter ali-
qd annexũ ſue indepẽdẽtie que eſt limitata:ꝛ ideo poteſt
habere aliquã imꝑfectionẽ annexã,ſꝫ hec rõ nõ tenet de

indepẽdẽte ſimplr:qꝛ in tali/ſaltẽ nulla eſt imperfectio.
ℂ Alr etiã deficit illa ꝯñtia:qꝛ nõ opꝫ ꝙ talis indepẽdẽ-
tia ꝯcludat talẽ terminationẽ/niſi indepẽdẽtia ſimplr ac-
ciperet in añte/ſic ꝙ indepẽdẽtia ſimplr ꝛ oĩmoda ꝯclu-
deret poſſe terminare oẽm depẽdẽtiã:ſꝫ hoc nõ fuit acce
ptũ:ſꝫ ſolũmõ ꝛ indepẽdẽs oĩno/poſſet aliquã depẽden-
tiam terminare. Hoc eni ſufficit ad ꝓpoᵐ:qꝛ ꝑ viaꝫ diui
ſionis ſequiĩ/cũ illud indepẽdẽs/de quo eſt ſermo.ſ.ꝑſo-
na vel entitas ꝑſonalis/nõ poſſit terminare aliquã depẽ-
dentiã/que eſt cãti vel mẽſurati vel aliaꝫ hꝫ:ꝙ poſſit ter-
minare iſtã/que eſt nãe vt eſt cõicabilis/ad aliqd vt incõ G
municabilr exñs. ℂ Alr poſſet ꝯcedi ꝯñs ſm intellectũ
prius expoſitũ.ſ.ꝙ indepẽdẽs tali dependẽtia/alicui talr
depẽdẽtis/vel priori depẽdẽtia depẽdẽtis/põt dependẽ-
tiã terminare. Per hoc pꝫ ad illas inſtantias ibi poſitas.
ℂ Ad pᵐ:qꝛ ſuba illa põt aliquã depẽdẽtiã alicui accñ-
tis terminare:puta illius qõ natũ eſt ſibi ꝯuenire. Et eſto
ꝙ eſſet aliq̃ ſuba nõ ſuſceptiua alicui accñtis:ſicut eſt nãa
diuina:illa tñ põt terminare aliquã depẽdẽtiã priorẽ q̃ ſit
iſta:puta alicui cãti ꝑoris ipſo accñte:ꝛ ſic mediate termi
nat depẽdẽtiã ipſi accñtis. ℂ Ad 2ᵐ de toto:ꝛ de ptib
per idẽ:qꝛ ſimplex qõ nec eſt totũ nec pars/nõ põt termi
nare depẽdẽtiã totius ad ptes:ſꝫ põt terminare depẽdẽ-
tiã priorẽ q̃ ſit illa que eſt toti ad ptes. ℂ Et ſi queras/
quã depẽdẽtiã terminat angelus reſpectu ignis/q depen
det a ptib ſuis. ℂ Rñ/illã depẽdẽtiã que eſt minus no H
bilis ad magis nobile in ordine eſſentiali nãruꝫ. ℂ Per
idẽ ad 3ᵐ:qꝛ angelus terminat depẽdẽtiã cuiuſcũqꝫ nãe
inferioris:ꝛ hoc mediate vl imediate.illã qdẽ que eſt ſm
ordinẽ eſſentialẽ qdditatũ:ꝛ illa eſt quodãmõ ꝑor depẽ-
dẽtia illa que eſt effect a cã efficiẽte:imo hec vꝫ oĩno pᵒ.
ꝛ hec pt aſſignari cõiter ꝯuenire cuilꝫ indepẽdẽti re illi
reſpectu cui dꝛ idepẽdẽs. ℂ Ad 4ᵐ:idepẽdẽs oĩno hñ
videĩ ꝙ nẽcio poſſit aliquã depẽdẽtiã terminare:qꝛ nõ
videĩ alr ꝯnexionẽ hẽe cũ alijs entib:ſꝫ nõ opꝫ ꝙ qualẽ-
cũqꝫ depẽdẽtiã poſſit terminare:qꝛ illã que reqrit in ter-
mino ꝑfectionẽ ſimplr/cuiꝰ eſt depẽdẽtia cãti ad cãꝫ/nõ
terminat:niſi ſit ꝑfectũ ſimplr:põt aũt eſſe indepẽdẽs ſi
ſibi repugnet imꝑfectio/lꝫ ſibi nõ cõueniat ſimplr perfe-
ctio:qꝛ entitas hypoſtatica vt talis/nõ eſt ꝑfectio ſimplr:
nec tñ oĩs talis eſt imꝑfecta. ℂ Per hoc excludiĩ reſpõſio
ad maiorẽ:qꝛ indepẽdẽti oĩno nec rõne indepẽdẽtie ſue/
nec rõne alicui ſibi annexi/põt repugnare gñalr termi-
nare quãcũqꝫ depẽdẽtiã. ℂ Et cũ tãgiĩ ꝙ ad hoc vt ter-
minet reqriĩ ꝙ ſit ꝑus eſſentialr:põt dici ꝙ ꝓprie loquẽ- I
do de prioritate eſſentiali:que.ſ.eſt rõne eſſentie vt diſtin
guiĩ ꝯ entitatẽ hypoſtaticã/ſic vna eſt prioritas triũ ꝑſo-
narũ:ſꝫ extẽdendo ꝑoritatẽ eſſentialẽ ad ꝑoritatẽ ꝑ ſe:ꝛ hꝫ
reſpectu cuiuſcũqꝫ entitatis ſiue qdditatiue ſiue hypoſta
tice/põt entitas ꝑſonalis in diuinis dici ꝑor eẽntialr:vl ma-
gis ꝓprie/ꝑ ſe prior/quocũqꝫ cãto. ℂ Et iſto 2ᵒ accipiẽ-
do ꝑoritatẽ neceſſe eſt vt omne depẽdentiã terminãs ſit
prius eo qõ depẽdet.nõ aũt pᵒ mõ accipiẽdo ꝑoritatẽ:niſi
tñ qñ eſt depẽdentia cãti ad cãm vel aliq̃ ſilis depẽden
tia:puta cãti poſterioris ad cãtũ ꝑus:vel cãe vni ad aliã
cãm:vel mẽſurati ad mẽſurã. Et cũ dꝛ ꝙ ſole forme/hoc
eſt qdditates/ſe hñt ſicut nũi/quo ad hoc ꝙ i eis ſolũ attẽ
diĩ ordo eſſentialis:nõ igĩ in entitate hypoſtatica. Põt
diſtingui de depẽdẽtia eſſentiali:qꝛ q̃dã eſt ſimplr eſſen-
tialis que eſt rõne eẽntie in vtroqꝫ extremo:vbi.ſ.funda-
mẽtũ rõne eſſentie depẽdet/ꝛ terminus rõne eſſentie ter-
minat. Et iſto modo eſt dependentia eſſentialis creature K
vt cauſati ad deũ vt ad cauſaꝫ. Alio modo põt dici eſſen-
tialis tñ ex parte fundamenti/cui.ſ.eſſentia eſt rõ depen
dendi:ſꝫ nihil rõne eſſentie terminat:ſꝫ rõne entitatis di-

ſtincte ab eſſentia puta hypoſtatice. Et cū addit͛ ꝙ terminās depēdētiā opꝫ eſſe ꝑfectum: lꝫ hic poſſit diſtingui ꝙ ꝑfectio ſicut ⁊ entitas equoce ꝯuenit entitati qddiratiue ⁊ hypoſtatice: tñ ꝓprie ꝑfectio nō videt͛ ꝯuenire niſi entitati qddiratiue: qꝛ entitas hypoſtatica nō eſt ſm quā aliqd formalr̄ ꝑficit͛: ſed ſm quā recipit ꝑfectionē: vel ſaltē determinat͛ ad ꝑfectionē receptā. Et ſm hoc negāda eſt illa ꝓpoſitio. oportet ꝙ terminans dependētia ſit perfectum. ſufficit enim ꝙ ſibi repugnet impꝫfectio qualis ꝯuenit depēdēti. ¶ Et per hoc pꝫ ad illud qđ dr̄ ꝯ minorē: qꝛ ꝑfectionē nō extēdēdo: ſꝫ ꝓprie accipiēdo, negāda eſt iſta ꝓpō, ꝙ ſi aliqd ſit rō repugnātie reſpectu cuiuſcūqꝫ impꝫfectionis, ipm̄ eſt ꝑfectū vel ꝑfectio ſimplr̄. qcqd enī pōt realr̄ eē idē ſimplr̄ ꝑfecto: ipm̄ nō pōt eē aliqñ nō impꝫfectū: ⁊ tñ nō opꝫ qꝙ qđcūqꝫ tale, ſm rationē ſuā formalem, ſit ſimpliciter perfectum.

Nota punctū ſubtiliſſimū.

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Secundo pōt ꝓpoſitū ſic declarari: aliq̄ eſt in entib⁹ depēdētia nāe cōicabilis inq̄tū cōicabile ad ſupp^m cui cōicaret͛. ergo in illa depēdētia ſtatus eſt ad incōicabile vt terminās talē depēdētiā. añs declarat͛: qꝛ aliq̄ nā hꝫ ꝓpriū per ſe ſuppo^m, ſicut eſt nā ſubalis: ⁊ ibi eſt idētitas realis nāe ⁊ ſuppoſiti: nec eſt dependentia nāe ad aliqd extrinſecū: vt ei⁹ ſuppoſitū: ⁊ aliq̄ nā ꝓpter eius impꝫfectionē, ſuppo^m per ſe hr̄e nō pōt: ⁊ per ꝯñs nō pōt ſic intrinſece terminari: ſꝫ reqrit ſuppo^m extrinſecū: ſicut nā accidētis reqrit ſuppo^m ſubē ad qđ vltimate eius depēdentia terminat͛ tanq̄ ſuū ſuppoſitū: ⁊ hoc ꝑ accñs: qꝛ ſuppo^m per ſe hr̄e nō pōt: tali aūt ſuppoſito ꝑ accidēs, nō eſt nā per ſe idē: qꝛ nā ⁊ tale ſuppo^m ſunt alteri⁹ gñis: ſed eſt ibi aliqua vnio ſupplēs: vt poſſibile eſt vicē idētitatis. illa eſt actualis depēdētia nature: ⁊ ex pte ſuppoſiti actualis ſuſtētatio nāe, vel terminatio depēdētie eius: ſic ꝙ illā nām depēdere ad illud ſuppoſitū eſt ipſaꝫ cōicari ipſi tanq̄ ſuo ſuppoſito: ſicut pōt hr̄e ſuppoſitū qꝛ nō poteſt per ſe hr̄e ſuppoſitum: ſicut ſuba: ſꝫ tm̄ ꝑ accñs. ꝯñtia ꝑncipalis pꝫ: qꝛ cū ſuppoſitū ſit per ſe aliqd incōicabile, dependētia nāe vt cōicabilis ad ſuppo^m erit ꝑ ſe ad incōmunicabile: ⁊ ita cū perſona diuina ſit veriſſime incōicabilis: immo ſit ſola per aliqđ poſitiuū incōicabilis vt dicet͛ in 3° ar^{lo}, nō repugnabit ſibi ex parte ſui terminare depēdentiā nāe vt cōicabilis tanq̄ ſuppoſitū eius, nō ꝑ ſe vel intrinſecū: ſed tm̄ extrinſecū: ⁊ alteri⁹ nāe. ¶ Diceret͛ ꝙ nulla nā pōt depēdere ad ipm̄ vt ad ſuppo^m extrinſecū: qꝛ nō pōt informari ꝑ accñs aliq̄ nā: ſicut ſuppo^m ſubſtātie informat͛ accñte: ⁊ pro tāto eſt ſuppoſitū ꝑ accñs nāe accñtis. ¶ P̄. Dicet͛ ꝙ depēdētia accñtis eſt ꝑ ſe ad ſingularē ſubām: nō aūt ad ſuppoſitū vt ſuppoſitū. ſ. quātū ad illud qđ ſuppo^m addit vltra rōnē ſingularis: qꝛ illud nō vr̄ eē niſi negatio: negatio aūt nō eſt ratio terminādi aliquā depēdētiā. ¶ Cōfirmat͛: qꝛ nā ſingularis aſſumpta a verbo eodē mō terminat dependētiā accidētis ſicut terminaret ſi nō eſſet aſſumpta: ſꝫ aſſumpta nō hꝫ rōnē ꝓpriā ſuppoſiti: igit͛ qñ nō eſt aſſumpta, rō ſuppoſiti nō eſt ratio ꝑ ſe terminādi. Nec pōt dici ꝙ qñ eſt aſſumpta dependētia accñtis, qđ ſibi inheret, terminat͛ ad ꝑſonam aſſumentē: qꝛ depēdētia accñtis eſt inherē: accñs aūt nāe aſſumpte nō inheret ꝑſone aſſumenti. ¶ Ad p^m dici pōt ꝙ ſufficit hoc hr̄e ꝙ nō ſit repugnātia a parte incōicabilis ꝙ ſit termin⁹ alicuius depēdētie: an aūt aliqua natura alia ab illa que eſt ꝓpria ipſi⁹ incōicabilis poſſit dependere ad ipm̄ incōicabile: de hoc in ſequente articulo. Qđ aūt tāgit͛ ꝙ incōicabile terminās depēdentiā nāe extrinſece opꝫ eē informabile a tali nā: ſicut ſuba informatur accñte depēdente ad ipſam. ¶ Rñ⁹ qñ accñs ineſt ſube ſunt ibi due habitudines: vna forme ad informabile: ⁊ illius extremū eſt ſuba vt receptiua talis forme: ⁊ vt potētialis, ſaltē potētialitate ſm qd. Alia eſt habitudo accidētis vt depēdentis ad ſubaꝫ vt ad quā depēdet: ⁊ illius extremū eſt ſuba vt eſſentialr̄ prior accñte nālr̄ poſteriori. Prima habitudo nō pōt eē alicui⁹ nāe ad verbū: qꝛ illa reqreret impꝫfectionē in verbo: qꝛ aliquā potētialitatē. Scđa pōt eē: qꝛ illa nō reqrit in verbo niſi per ſe prioritatē que nō repugnat ſibi reſpectu cuiuſcūqꝫ nāe create. hic pꝫ illud dictū: deus eſt reſpectu cuius oīs ſuba create eſt quaſi accñs: qꝛ etſi habitudinē accñtis ad ſubam, que eſt forme ſm qd ad informabile, nō poſſit ſuba creata habere reſpectu dei: tñ habitudinē nāe cōicabilis extrinſece: ⁊ poſterioris, pōt hr̄e reſpectu ꝑſone diuine: qualē habitudinē hꝫ ēt nā accñtis reſpectu ſuppoſiti ſube. ¶ Ad 2^m pōt dici ꝙ ſuba ſingularis eſt incōicabilis put incōicabile opponit͛ vli qđ eſt cōicabile plib⁹: ſed nō put incōmunicabile excludit oēm cōicabilitatē tā cōis, q̄ꝫ forme: ⁊ hoc, tā forme partialis que dr̄ cōicari māe informate, q̄ꝫ forme totalis: puta quidditatis vel nāe: que dr̄ cōicari ſuppoſito participāti: ſic inq̄ꝫ incōicabile nō ꝯuenit omni ſingulari: ſꝫ ſolū illi qđ nō eſt alicui forma altero duorū modorū: ⁊ tale eſt illud qđ eſt vltimatū hr̄is formam, vel ens per formā, ita ꝙ nihil hꝫ ipm̄ tanq̄ formā ſiue ꝑa^m quo eſſendi: ⁊ tale eſt ſuppoſitū. lꝫ igit͛ accñtis dependentia terminet͛ aliqualr̄ ad ſubaꝫ ſingularē: tñ nō eſt vltia terminatio niſi ad ſingularē vt incōicabilē: qꝛ depēdētia que eſt in cōicari, nō vr̄ hr̄e ſtatū niſi ad incōicabile: qꝛ ſi eſt depēdentia ad ſingularē cōicabilē: cū illa ſit rō eſſendi ei cui cōicat͛, nō eſt depēdentia adhuc terminata vltimate niſi ad illud cui cōicabile cōmunicat͛. Nec tñ intelligo ꝙ cōmunicabile terminās depēdeat ad incōmunicabile: ⁊ ꝓpter hoc cōicabile nō vltimate terminat: ſꝫ illud ad qđ ipſuꝫ depēdet: qꝛ nō eſt verꝫ ſubam ſingularē cōmunicabilē depēdere ad ſuppo^m ſube: ſꝫ eſt ibi vera idētitas ſingularis cōmunicabilis et ſuppoſiti: ſꝫ pro tāto qđ depēdet ad ſingulare cōmunicabile vltimate dependet ad incōmunicabile: qꝛ cōicabile eſt alicui incōmunicabili rō eſſendi: ⁊ qđ depēdet ad illud qđ eſt alicui rō eſſendi, dependet vlterius ad illud cui ipſum eſt ratio eſſendi, incōmunicabile aūt non ſic eſt rō eſſendi alicui: ⁊ ideo qđ depēdet ad ipm̄ nō opꝫ vlterius depēdere ad aliquid quaſi habēs eē per ipſum. Non igit͛ vltimate terminat͛ dependētia accñtis vt cōmunicabilis niſi ad ſuppo^m ſubſtātie: vt incōicabilr̄ ſubſiſtēs ⁊ ſuſtentās ipſum: ⁊ eſt iſta ad aliqd extra totū genus dependētie talis que eſt incōicari: qꝛ eſt ad incōicabile. ¶ Et cū arguit͛ ꝙ rō ſuppoſiti vltra ſubam ſingularē nō addit niſi negationē. ¶ Rñ⁹, ſi hoc verū ſit: tñ illa negatio prius ꝯuenit ſube ſingulari q̄ꝫ terminare depēdentiā accñtis: nec eſt incōueniēs aliquā negationē impꝫfectionis prius ꝯuenire alicui q̄ꝫ aliqđ poſterius depēdere ad ipſuꝫ, ſicut prius ꝯuenit hoī non eē irrationale q̄ꝫ eē albū: qꝛ negatio illa ſtatim ſequit͛ affirmationē que includit͛ in ratione hoīs, etiā ſi nunq̄ꝫ tale accñs cōpeteret vel cōpetere poſſet homini. ¶ Et cū dicit͛, negatio nō eſt rō terminādi. ¶ Rñ°. vltimate terminare duo dicit. ſ. terminare: ⁊ ſic terminare ꝙ nihil vlterius terminet. rō igit͛ terminādi eſt aliqđ poſitiuū: ſed ratio iſtius ꝙ terminatio ſit vltimata: eſt illa negatio: qꝛ ſcꝫ terminās nō eſt cōmunicabile. ſi eniꝫ eſſet cōmunicabile: tūc adhuc vlterius terminaret dependētiā illud cui ipſum cōicaret͛. Exemplū. ſi accñs depēderet ad aliud accñs ſicut ſm aliquos color ad ſupꝫficiem: ei⁹ depēdētia nō vltimate terminaret͛ ad ſupꝫficiē: ſꝫ ad illud cui ſupꝫficies eſt forma: ⁊ eſto ꝙ nō depēderet ad illud cui⁹ eſt forma: ſꝫ tñ nō eſſet ſibi rō eſſendi: adhuc vltimata depēdentia

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eſſet ad illud cui ſuperficies eſt forma. ¶ Ad confirmationem poſſet dici: ꝙ accidens nature aſſumpte ⁊c̄.

Mar. li. 3. q. 1. Lib. in 3. ſcri. pt. diſ. 1. q. 9.

Tertio ſm̄ aliquos declarat̄ ꝓpoᵐ ſic. Perſona diuina eminēter ꝯtinet ꝑfectionē oīs ſuppoſiti cauſati: igiẗ pōt ſupplere vicem cuiuſcūqꝫ in ſuſtentādo illā nām quā poſſet tale ſuppoᵐ ſuſtētare. ¶ P̄. Quelibꝫ nā creata eſt in potētia obedictiali reᵐ ꝑſone diuine: igiẗ ꝑſona diua pōt ſuſtētare quācūqꝫ. ¶ Prima rō vr̄ deficere: qꝛ etſi ꝑſona diuina rōne eſſentie ꝯtineat virtualr̄ quācūqꝫ entitatē creatā: tñ nō vr̄ virtualr̄ ꝯtinere rōne ꝓprietatis ꝑſonalis aliquā entitatē creatā: qꝛ pari rōne ꝯtineret quālibet: ⁊ ita ꝓprietas ꝑſonalis eſſet formalr̄ infinita: cuius oppoſitū oſtēſum eſt in qōne de hoc mota. ¶ P̄. Si ꝓprietas ꝑſonalis ꝯtineret virtualr̄ oēs entitates creatas
q. 5.
videẗ ꝙ poſſet eē rō formalis creādi creaturas: cuiꝰ oppᵐ
q. 8.
dictū eſt in quadā alia qōne. ¶ Scd̄a etiā rō vr̄ deficere:
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qꝛ potētia obedictialis creature reſpicit oīpotentiā creatoris ⁊ illa eſt cōis. igiẗ illa ſuſtentatio ꝑ quā filiꝰ ꝑ oīpotentiā ſuſtentat nām iſtā eſt cōis tribꝰ. illa aūt ſuſtentatio que eſt ꝑſone vnite eſt ꝓpria filio: nō igiẗ ꝑ hoc ꝙ eſt nāz eſſe in poᵃ obedientiali ꝑſone/ꝯcludiẗ ipſaz poſſe nāz ſuſtentare hypoſtatice vel ſuppoſitiue: ſꝫ tm̄ poſſe ſuſtentare cālr̄. ſ. effectiue. ¶ Cōtra ꝯnē iſtiꝰ arlⁱ arguiẗ/ꝓ[illegible]: qꝛ vnio realis hꝫ terminū realē. que igiẗ ſūt ſimplr̄ idē in re/ſunt idē in terminādo talē vnionē. ꝓprietas ⁊ eſſentia ſūt ſimpliciter idē in re. igiẗ ſicut vnū terminat: ſic ⁊ reliquū terminabit. ¶ Itē ad relatiuū vt relatiuū nō depēdet aliud a ſuo correlatiuo: igiẗ ad vbū vt verbum nō depēdet nā
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humana: qꝛ ſolus pr̄ eſt correlatiuū. ¶ Ad pᵐ dōm ꝙ formalis diſtinctio relōnis ab eſſentia ſufficit ad hoc ꝙ proprietas poſſet dici formalis terminus vnionis realis: ⁊ nō eſſentia: tñ rō vr̄ efficax ꝯ ponētes idēdtatē realem/⁊ formalē eſſentie: ⁊ ꝓprietatis ꝯſtituētis ꝑſonā. ¶ Ad zᵐ dici pōt vno mō negādo añs: nā aliud eſt dependere ad relatiuū vt correlatiuū: ⁊ dependere ad ipm̄ vbū relatiuū.
¶
Nam lꝫ nā humana aſſumpta a verbo diuino depēdeat ad ipſum tanqꝫ ad verbū/nō tñ dependet ad ipſuz tanqꝫ correlatiuū. Alr̄ pōt dici ꝙ nā aſſumpta dependet ad verbum: ſꝫ nō ꝓprie vt ad relatiuum: ſed vt ad incōmunicabile ſubſiſtens: ⁊ ſic neganda eſt ꝯña.

Lib. 3. c. 8. a. l. 60.

De tertio arlⁱ certū eſt ſm̄ Dam. 57. ꝙ vbū aſſumpſit nām in athomo: hoc eſt ſingularē:
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⁊ tñ nō hn̄tē ꝑſonalitatē ꝓpriā: qꝛ illa nō poſſet ſtare cuꝫ aſſumptione in vnitate ꝑſone vbi. ſi aūt ꝓpria ſingularitas nāe ꝑſonalis eſſet formalr̄ ꝓpria ꝑſonalitas eius: non poſſet illa eē ſine iſta. ¶ Propter qḋ opꝫ videre quo formalr̄ ⁊ cōpletiue nā creata ſit ꝑſonata in ſeipſa/vt ex hoc pateat ſi pōt ipſa carere ꝓpria ꝑſonalitate: ⁊ ꝑſonari: etiā ꝑſonalitate extrinſeca. ¶ Eſt aūt dubium an ꝑſonalitas ꝓpria ſit formalr̄ ꝑ aliqḋ poſitiuū. Et vr̄ ꝙ ſic: qꝛ negatio nō eſt ꝑ incōicabilis. negatio eniꝫ qn̄tū eſt de ſe poſſet cuicūqꝫ cōpetere. vnūmō igiẗ eſt incōicabilis ꝑꝑ incōicabilitatē poſitiuā ad qḋ ipſa ꝯſequiẗ: ⁊ ita pᵐ incōmunicabile eſt poſitiuū: ꝓprietas ꝑſonalis eſt ꝑ incōicabilis: qꝛ eſt ratio formalis ꝯſtituēdi incōicabile. ſ. ꝑſonaꝫ. ¶ P̄. Negatio nō eſt ꝑ ꝓpria alicui entis: ſꝫ tm̄ ꝑꝑ hoc ꝙ ſequiẗ aliquam affirmationē ꝓpriā/ꝓprietas autē ꝑſonalis eſt ꝑ propria filii cuius eſt. igiẗ ⁊c̄. ¶ P̄. Qḋ excludit imꝑfectionē ipm̄ eſt ꝑfectū/vel ſaltē aliqḋ poſitiuū: nūc aūt/dependere ad ꝑſonā extrinſecā/eſt imꝑfectionis. igiẗ ꝑſonalitas ꝓpria/que excludit formalr̄ illā dependētiā/eſt aliqḋ poſitiuū. ¶ Cōfirmaẗ: ꝓpter hoc enim poniẗ ꝙ ſingularitas nāe eſt per aliqḋ poſitiuū: qꝛ excludit imꝑfectionē/que eſt diuiſi: vn̄ ſingulare dr̄ indiuiduū/hoc eſt in ſe indiuiſibile. a filii in ꝓpoſito/ꝑſonari in ſe/excludit depēdere ad ꝑſonam extrinſecā. ¶ Sed ꝯ Dam. c. 55. Nihil enī eoꝝ que plātauit in nr̄a nā deus vbū a pꝛīꝰ plaſmās nos defecit: ſꝫ omnia aſſumpſit. totus enim toti vnitus eſt mihi vt totuꝫ toti tribuat: qḋ eſt inaſſumptibile/eſt icurabile. vult dicere igiẗ ꝙ quecūqꝫ entitas poſitiua in noſtra nā eſt vnita verbo. ¶ Et ꝙ hoc ſit poſſibile de quacūqꝫ ꝓbaẗ rōne: qꝛ quecūqꝫ nā eſt ſimplr̄ in potētia obediētiali ad depēdendū ad ꝑſonā diuinā. ſi ergo eſſet aliq̄ entitas poſitiua que nā eſſet in ſe ꝑſonata/illa entitas eſſet aſſūpta a vbo: ⁊ nūc nā noſtra in chō eſſet ꝑſonata ſimul duplici ꝑſonalitate: qḋ eſt impoſſe: qꝛ ſi creata: igiẗ per illaꝫ eſt formalr̄ incōmunicabilis alteri ꝑſone: ⁊ per ꝯñs ꝑſone vbi nō cōmunicaẗ: ⁊ ita in ipſo non ꝑſonaẗ. ¶ P̄. Si aliq̄ entitate poſitiua nā eſſet formalr̄ ꝑſona creata. igiẗ vbū nō poſſet deponere nām aſſumptā: niſi vel illa maneret nō ꝑſona-
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ta: qḋ videẗ incōueniēs. vel oporteret ꝙ dareẗ ſibi de nouo aliqua alia entitas q̄ etiā hr̄et ꝑſonalitatē creatā: ſed hoc eſt impoſſe. illa enim nō poſſet eſſe entitas accn̄talis: qꝛ accn̄s nō eſt rō formalis ꝑſonādi ſubam. nec poſſet eē aliqua entitas ſubalis: qꝛ nec mā nec forma nec ſuba cōpoſita: qꝛ quecūqꝫ talis/ſi dareẗ nō maneret nā eadē que prius: qꝛ hr̄et aliā materiā vel formā vel entitatē ſube cōpoſite. ¶ Pōt igiẗ dici ꝙ nr̄a nā eſt ꝑſonata ꝑſonalita-
V
te creata/nō aliquo poſitiuo tanqꝫ rōne formali: qꝛ vltra ſingularitatē nō inueniẗ aliqua entitas poſitiua qua ſingulare cōpletiue ſit incōmunicabile: ſed tm̄ ſingularitati ſupadditẗ negatio cōmunicabilitatis/ſiue depēdētie que eſt in cōmunicari. Pōt aūt intelligi triplex negatio cōicabilitatis ſiue dependentie. ſicut eniꝫ poſſumus intelligere dependentiā actualē/potētialē ⁊ aptitudinalē: ſic poſſumus intelligere negationē actus depēdendi: ⁊ negationem poſſibilis depēdendi: ⁊ negationē aptitudinis ad depēdēdū. Prima negatio eſt nuda ſiue ſola. Scd̄a eſt cū repugnātia ad actū. Tertia eſt cuꝫ inclinatione oppoſita ſiue aptitudine ꝯria. Exemplū. ꝑ mō ſupficies ſi eſſet ſine colore oīno/eſſet nō alba: qꝛ hr̄et ſolā negationeꝫ albedinis. zᵒ angelus eſt nō albus: qꝛ ſibi repugnat albedo. 3ᵒ lapis † eſt nō ſurſum: qꝛ in lapide eſt negatio aptitudi- a. l. hꝫ negationē cū ꝙ eſt eē ſurſuꝫ. a. l. ſurſumtatem.
nis ad ſurſitatē cū inclinatione ad nō † ſurſitatem ſicut ad ſuū oppoſitū. ¶ Ad ꝓpoſitū/loquendo de depēdētia ad hypoſtaſim extrinſecā: ⁊ ſpālr̄ diuinā/de qua modo loqmur/ſola negatio actualis depēdētie nō ſufficit ad hoc ꝙ
X
aliqḋ dicaẗ in ſe ꝑſonatū vel ꝑſona: qꝛ aīa petri hꝫ talem negationē: ⁊ tñ nō eſt perſona. Scd̄a negatio nō inueniẗ in nā creata perſonabili: qꝛ nulli tali pōt oīno repugnare dependere ad ꝑſonā diuinā: imo quecūqꝫ entitas poſitiua in tali nā eſt in potētia obedientiali ad depēdendū ad ipſam: ⁊ per ꝯñs illa negatio nō cōſtituit ꝑſonā creatam. Tertia etiā negatio nō ſufficit: qꝛ illā hꝫ nā aſſumpta: ipſa enim/cū ſit eiuſdē rōnis cū mea nā/hꝫ aptitudinē eiuſdē rōnis: ⁊ ita hꝫ aptitudinē ad ſubſiſtendū in ſe: ⁊ nō habet aptitudinē ad dependēdū ad ꝑſonā extrinſecam: nec eſt incōueniēs poſſibilitatē eē ſine aptitudine: qꝛ ad formas ſupnāles: ⁊ ſi ſit potētia aliqua in ſuſceptiuo: nō tñ ꝓprie aptitudo: qꝛ illa nō eſt ꝓprie niſi ad formā nālr̄ perfectiuam. Ad ꝑſonalitatē igiẗ ꝓpriā ſiue creatā/opꝫ ꝯcurrere duas negationes: pmā ⁊ tertiā: ita ꝙ tertia eſt quaſi habitualis neḡo ꝯueniēs nāe cui ꝯuenit. ſiue ſit ꝑſonata in ſe/ſiue in ꝑſona aliena: ſed alia negatio. ſ. actualis dependentie/ſupueniēs iſti negationi/cōplet ꝑſonalitatē propriaꝫ.
Y
¶ Ad illa igiẗ que ꝓbāt ꝙ ꝑſonalitas ꝓpria eſt formalr̄ per aliqḋ poſitiuū/ad oīa ſimul eſt vna reſpōſio/ꝙ nulli ſimplr̄ repugnat eſſe cōicabile nec tanqꝫ cōicabile depēdere/niſi ſibi ſit ſimplr̄ ꝓpriuꝫ aliqḋ poſitiuum quod ſit ratio repugnātie cōmunicabilitatis ⁊ dependentie: tamē

cõmunicari ⁊ dependere põt ſm qd repugnare alicui ꝑ ſolã negationẽ:qꝛ dum negatio illa ineſt:affirmatio nõ põt ineſſe:ſed nõ ꝓpter hoc eſt ſimplr ĩpoſſibile affirmationez ineſſe:niſi illud cui talis negatio ineſt/eſſet neceſſaria ratio q talis negatio ꝯſequeretur:⁊ tũc negatio eſſet ſimpliciter ꝓpria:alr nõ eſſet niſi ſm qd ꝓpa. Sicut enĩ mõ ꝓpa eſt alicui negatio ſicut ipi repugnat oppoſita affirmatio: ſola ꝑſona diuina hꝫ incõicabilitatẽ p mõ:qꝛ entitatẽ aliquã intrinſecã ſimplr ꝓpriam:ꝑ quã ſibi repugnat poſſe cõicari.nã aũt creata/lꝫ in ſe ſubſiſtat:nõ tñ aliqd hꝫ intrinſecũ ꝑ qd ipoſſe ſit eãdẽ depẽdere:⁊ ideo ſola ꝑſona diua hꝫ ꝓpriã ꝑſonalitatẽ cõpletã.nã vo creata ꝑſonata i ſe nõ hꝫ:qꝛ nõ hꝫ repugnãtiã ad poſſe depẽdere:ſꝫ tñ ad actũ depẽdere:⁊ hoc ſm qd.ſ.dũ ſibi ineſt negatio depẽdẽtie

Aa actualis. ¶ Ad formã igit̃ p̃me rõnis dico q incõicabile ſimplr qd.ſ.iportat repugnãtiã ad poſſe depẽdere nõ cõuenit p negationẽ ſiue alicui rõne negationis:nec talis incõicabilitas eſt in creatura etiã in ſe ꝑſonata:ſꝫ tñ incõicabilitas ſm qd.ſ.repugnantia ad cõicari:⁊ hoc ſtãte illa negatione depẽdentie actualis:iſta aũt incõicabilitas ſm qd nõ reqrit entitatẽ poſitiuã ſimplr incõicabilẽ:ſed tñ entitatẽ poſitiuã receptiuã negationis depẽdentie actualis:ſꝫ incõicabilitas ſimplr/ſi alicui negationi ꝯueniat/hoc nõ eſt:niſi qꝛ illa ꝯſequit̃ entitatẽ poſitiuã ſimplr incõicabilẽ. ¶ Per idẽ ad aliã maiorẽ de dependẽtia/ꝯcedo q ſi alicui repugnat poſſe depẽdere:h̃ eſt ꝑꝑ aliquã ꝑfectionẽ vel rõnẽ poſitiuã:ſꝫ illa repugnãtia nõ eſt in creatura:ſꝫ ſola negatio depẽdentie actualis. ¶ Exẽplũ.accidenti ſeparato nõ ſimplr repugnat inherere vel poſſe inherere:ſꝫ ſꝫ qd dici poſſet ei repugnare inherere:ꝑ q̃to/q ſtãte illa ſeparatione nõ põt ſil ſtare cũ hoc q inhereret. ¶ Cõſimilr ad illud de ꝓprio/dico q incõicabilitas ſimplr eſt ſimplr ꝓpria illi cui cõuenit ſic incõmunicabilitas:incommunicabilitas autem ſm quid non eſt ei propria:ſed tñ ſic q ſoli illi conuenit.

a.1.de 3° igit articulo. De ſecũdo igit̃ in 3° ar^lo p̃n^li dĩ q nãe humane repugnat depẽdere ad ꝑſonã alienaz vt ſuſtentãtez ipſaz. p̃/qꝛ eſt nã ſubalis. 2°/qꝛ nõ põt hr̃e aliqd intrinſecũ qd ſit ſibi rõ talr dependendi. 3°/qꝛ intrinſece ſine idẽtice hꝫ rõnẽ nõ dependẽdi tali dependentia. ¶ Ex p̃ ſic arguit̃. Nã ſubalis nõ eſt nata dare ſupp^to niſi eſſe ſimplr:⁊ ꝑ ꝯñs nõ p̃ſupponit eſſe ſimplr.nã autez dependens ad ſuppoſitũ alienũ p̃ſupponit in eo eſſe ſimpliciter:qꝛ eſſe nãe ꝓprie/que p̃us conuenit ſibi q̃ iſta nã dependẽs ad ipm. Añs ꝓbat̃:nã ſubalis eſt entitas ſimpliciter ſicut accñtalis eſt entitas ſm qd:⁊ qualis eſt aliq̃ entitas formalr/tale eſſe tribuit.ſicut igit̃ nã accñtalis tribuit tñ eẽ ſm qd:⁊ iõ p̃ſupponit ens ſimplr:ita nã ſubalis dat eſſe ſimplr:⁊ iõ nõ p̃ſupponit tale eſſe. ¶ Ex 2° arguit̃ ſic. Omne depẽdẽs hꝫ intrinſece aliqd qd eſt ſibi rõ depẽdẽdi.nã humana nõ hꝫ nec hr̃e põt aliqd tale intrinſece:qd ſit ſibi rõ dependendi tali dependẽtia. igitur ⁊c̃. Maior pꝫ inductiue in depẽdentia cãti ad cãz in q̃cũqꝫ gn̄e cãe:⁊ ꝓbat̃ rõne:qꝛ niſi in iſto ſit aliq̃ rõ depẽdendi que nõ eſt in illo nõ magis iſtud depẽdet q̃ illud:nã aũt mea nõ depẽdet a v̓bo tali depẽdentia.igit̃ nec illa aſſũpta magis depẽdet niſi hẽat aliquã rõnẽ dependẽtie ſibi intrinſecã. ꝓbatio maioris:nõ dependẽs nõ ſit depẽdens nec eꝯ.niſi ſit aliq̃ mutatio.mutatio aũt nõ hꝫ pro per ſe termino niſi aliquã formã abſolutã.ſi igit̃ nã ſit de nouo dependens/aduenit ſibi aliq̃ forma abſoluta que ſit ratio depẽdendi:⁊ talẽ õꝫ amittere vt terminũ a quo mutationis:ſi fiat de depẽdente nõ dependẽs. Probatio minoris:tum qꝛ nã illa poſſet deponi nullo abſoluto corrupto in ea:ſi aũt hr̃et aliqd abſolutũ qd eſſet rõ dependẽdi ſibi ꝓpriũ: oporteret illud corrũpi qñ ipſa fieret nõ depẽdẽs. Tum qꝛ nãe eiuſdẽ rõnis cõpetit ſilis rõ depẽdẽdi:⁊ ad ſilez terminũ vel eũdẽ terminũ qñ nõ eſt niſi vnicũ natũ terminare talẽ depẽdẽtiã:nã aũt chr̃i ⁊ mea ſunt eiuſdẽ rõnis: ⁊ mee nõ cõpetit aliqd qd ſit rõ talr dependendi ad verbum:qꝛ tũc mea violenter ſubſiſteret in ꝓpria perſona. ¶ Ex 3° arguit̃ ſic. Propria ꝑſonalitas que põt cõpetere huic nãe humane eſt realr eadẽ ſibi.igit̃ manente hac nã manet hñs hãc ꝑſonalitatẽ:ſꝫ ꝑſonalitas ꝓpria eſt rõ repugnãtie ad ſic dependere.igit̃ ⁊c̃. ꝓbatio añtis:qꝛ certũ eſt q huic nãe humane ſingulari põt cõpetere ꝓpria ꝑſonalitas:illa aũt nõ põt eẽ aliud ab ipſa nec ei accñs:qꝛ accñs nõ eſt rõ ꝑſonãdi ſubam:nec põt eſſe ſuba alia ab hac nã:qꝛ nec ſuba cõpoſita.pꝫ enim q vna ſuba cõpoſita nõ eſt ratio formalis ꝑſonalitatis alteri ſube cõpoſite: nec põt eſſe alia ſuba ſicut pars:qꝛ nõ maneret eadez nã cõpoſita niſi maneret eadem vtraqꝫ pars ſubſtãtialis. Ex dictis ⁊ dicẽdis pꝫ ſolo hui^9 argumẽti:applicet ergo lector.

Poteſt dici q nõ eſt ponenda inter aliq̃ eẽ formalis repugnãtia/niſi/vel in rõnib^9 eoꝝ ꝓprijs aliq̃ repugnãtia icludat̃ manifeſte/vel necãria rõne ꝓbet̃ includi vel ſequi:ſed neutro mõ eſt de nã humana ⁊ de dependentia ad ꝑſonã alienã:igit̃ ponendum eſt q talis dependentia nõ eſt ſimplr ipoſſis q̃tũ eſt ex parte fundamenti. Maior ꝓbat̃:qꝛ qdlibꝫ ponendũ eſt poſſe eſſe:cuius nõ patet rõ ipoſſibilitatis. ¶ Cõſilr qdlꝫ cõpoſſibile vbi nõ appet rõ icõpoſſibilitatis. p̃^a ps minoris declarat̃ ex rõnib^9 iſtoꝝ de qbus eſt ſmo. Rõ autez Bb nãe humane magis pꝫ.rõ aũt illi^9 dependentie/de qua loquimur/põt circũloquẽdo vel aliq̃lr deſcribẽdo poni talis.dependentia eſt nãe/vt cõicabilis/ad ꝑſonã ꝓpriã alterius nãe vt terminãtẽ eius dependentiã.hec rõ exponatur.p̃ illud qd dĩ/vt cõicabilis.põt aliqd cõicari alicui:ſic q illud ſit ipm qd cõicat̃:ſicut vle cõmunicat̃ ſingulari. Alio modo ſic q illud cui cõicat̃ ſit iſto tanq̃ ſoꝛali p̃n^o Cc eſſendi.Et hoc duplr:vel vt ſoꝛa ꝑtialis que cõicat̃ mãe inſoꝛiate ⁊ ꝯñter cõicat̃ cõpoſito ꝯſtituto ꝑ ipaz:vl̃ vt forma totalis/ſicut qdditas cõicat̃ ſuppoſito vt humanitas ſoꝛti. In ꝓpoſito itelligit̃ cõicabile 3^m.ſ.q ſic cõicatũ ſit ſoꝛa totalis quã hñs dicat̃ ſm eã eſſe ſoꝛalr tale:ſꝫ ꝓpriũ ſuppoſitũ nãe dĩ hoc mõ tale ſm illã/nõ ꝑꝑ depẽdentiã: ſꝫ magis ꝑꝑ ꝑ ſe identitatez:ſꝫ ad ſuppoſitũ nõ ꝓpriũ nõ põt eſſe ꝑ ſe identitas:ſꝫ illud qd põt ibi eẽ quaſi ſupplẽs vicem identitatis eſt ꝑfecta dependentia nãe/⁊ ꝑfecta ſuſtentatio ex pte ſuppoſiti ſiue terminatio depẽdẽtie:tale aũt ſuppoſitũ:qꝛ eſt ꝑ ſe ſuppoſitũ alteri^9 nãe:⁊ iſti^9 nãe dependẽtis nõ eſt ꝑ ſe ſuppoſitũ:⁊ ꝑ ſe eſt p̃us eo qd non 2.⁊.8.phyſi. eſt ꝑ ſe:ſequit̃ q p̃us hẽat nãm ꝓpriã q̃ iſtã depẽdentẽ/ que eſt ſibi tanq̃ nã adueniẽs vel nã 2°. ¶ Et q nãe humane nõ repugnet talis dependẽtia q̃lis dicta eſt/põt ſic aliq̃lr declari:vt ꝓbatũ eſt i 2° ar^lo.ꝑſona diua ſꝫ eẽ p̃pus t̃min^9 alic^9 depẽdẽtie:nõ aũt depẽdẽtie q̃ eſt cãti ad cãz: nec breuiter cuiuſcũqꝫ terminari ad aliqd rõne ꝑfectiõis formalis in ipſo:ſꝫ tñ illi^9 que eſt nãe vt cõicabilis ad incõicabile ſuſtẽtãs ipſaz.igit̃ talis dependẽtia eſt poſſis in aliq̃ nã:qꝛ nõ põt eſſe poſſitas terminãdi depẽdentiã niſi in aliq̃ ſit poſſitas depẽdendi:ſꝫ hoc non magis repugnat nãe humane q̃ alteri. ¶ P.2°.qꝛ accñs depẽdet tali dependẽtia ad ſuppo^m ſube cui inheret:nũc aũt iꝫ ibi ꝯiũgatur depẽdere ⁊ inherẽtia p̃or vĩ eſſe rõ depẽdẽtie q̃ inherẽtie:ſicut in termino vĩ eẽ p̃or rõ p̃oritatis eẽntialis/ꝑꝑ Dd quã terminat depẽdẽtiã:q̃ iformabilis vel ſuſceptiui:ſm quã terminat inherẽtiã. Si igit̃ itelligat̃ alicui ꝯuenire depẽdẽtia nãe vt cõicabilis,⁊ h̃ ſine iherẽtia/nõ vĩ ꝯdictio: ſꝫ talis eſt illa que ponit̃ in ꝓpoſito. ¶ Cõfirmat̃.qꝛ ſm Phm.5.meta^ci.quale vno mõ dĩ dña ſube.igit̃ modus 7.c.cõ.19.

qualitatis nō repugnat ſubē. ¶ Tertio declarat̄ ſic accidēs ꝑt hīc modū ſubē: ſꝫ nō ꝑfecte. ſ. ꝙ ſibi repugnet depēdē ad ſubʒ: tñ aliq̄lr ſilr̄ʒ. ſ. in nō depēdēdo actualr̄. ſic appet ī accn̄te ſepato: pari rōne igit̄ vr̄ ꝙ ſuba ꝑt hīc modū accn̄tis: ſꝫ nō ꝑfecte. ſ. depēdendo: ⁊ inherēdo ſubto: tñ modū aliq̄lr ſilr̄ʒ. ſ. ī depēdēdo actualr̄ ad ſuppᵐ alienū.

a.l.vateſſe. **Ad illa** aūt q̄ adducta ſūt in ꝯriū. Ad p̄ᵐ ꝯcedo ꝙ nā ſubalis ſeſt ad eē ſubale: ſꝫ nō opʒ ꝙ ſit p̄ᵐ eē ſuppoſiti hn̄tis eē ꝑ ipſaʒ / niſi qn̄ illud eſt eius ꝑ ſe ſuppo

Ec ſitū: qn̄ aūt eſt eiꝰ ſuppoſitū nō ꝑ ſe: ſꝫ ꝑ ſe alteriꝰ nāe / tūc per illā alterā ꝑus hʒ eē. ¶ Et cū accipit̄ / illud qḋ dat eē ſimplr̄ nō ꝑſupponit eē ſimplr̄ in eodē. ¶ Rñ. aliqḋ eē in ſe eſt eē ſimplr̄: ⁊ tñ ſuppoᵗᵒ nō ꝓꝓo / nō dat eē ſimplr̄ oī mō. ¶ Ad zᵐ / aliqd pōt eē rō depēdētie duplr̄. Uno mō ſic ꝙ ipʒ nec̄io ꝯſequat̄ vl̄ ꝯcomitet̄ depēdētia actualis. ¶ Alio mō ꝙ lʒ ipʒ nec̄io ꝯcomitet̄ aptitudo ad depēdēdū / nō tñ nec̄io depēdētia actualis: ſꝫ ipʒ / q̄ꝫtū eſt ex nā ſua depēderet: ⁊ qn̄ eſt actualis depēdētia ꝯuenit ſm ipʒ vt ꝓximū fundaᵐ. p̄ mō eſt depēdētia creature ad deū: qꝛ nec̄io fundaᵐ depēdētie eſt ī actuali depēdētia ſemꝑ. zᵒᵒ eſt depēdētia cāti ad cām zᵃᵐ ſine qua poſſet ipʒ imediate cāri a p̄ᵃ: ⁊ ita poſſet ab illa zᵃ nō depēdere actualr̄: ſꝫ ſemꝑ hr̄et aptitudinē ad depēdēdū. Maior igit̄ rōnis ꝯᵃ eſt / itelligēdo de rōne depēdēdi nō ꝑciſe p̄ mō: ſꝫ īdifferēter p̄ mō vel zᵒ / nihil plus ꝯcludit ꝓbatio p̄ᵃ maioris īducēdo de depēdētijs cāti ad cāʒ. ¶ Scḋa aūt ꝓbō ꝓbat ꝙ depēdēs hʒ aliquā rōnē depēdēdi quā nō hʒ nō depēdēs: ergo nec̄iuʒ eſt: intelligēdo ꝑ rōnē depēdētie rōnē formalē depēdēdi: que eſt ipſa depēdētia: qꝛ ſine illa nō poſſet aliqd depēdere: ſꝫ intelligēdo rōnē fundamētaleʒ depēdētie / ſm quā ineſt depēdētia / ſicut ſm albedinē ſilitudo. nō opʒ ꝙ illa rō ſit magis in dependente q̄ꝫ in illo qḋ

Ff nō depēdet actu: eſt tñ eque aptū ad depēdēdū. Exēplū. accn̄s qn̄ eſt in ſubto nō magis hʒ talē rōnē depēdēdi q̄ꝫ qn̄ ipm̄ eſt ſepatū: qꝛ ipſamet nā eſt iſto mō ꝓxia rō depēdēdi: nec opʒ ad hoc ꝙ actu depēdeat ſupaddi actu talis rō depēdēdi: ſꝫ ſola rō formalis. ſ. actualis depēdētia. ¶ Cōſilr̄ hic de nā aſſūpta: ⁊ nō aſſūpta. ¶ Tertia aūt ꝓbatio vr̄ plus ꝓbare. ſ. ꝙ actu depēdēs hēat ſemꝑ rōnē depēdēdi fundamētalē: ⁊ hoc aliquā entitatem abſolutā. ¶ Ad illā igit̄ ꝓpōnē cui illa ꝓbatio innitit̄. ſ. ꝙ oīs mutatio hʒ pro ꝑ ſe termīo formā abſolutā. Rn̄det̄ ꝑ interemptionē / imo motus eſt ſm vbi ⁊ ad vbi: nec tñ vbi dicit aliquā formā abſolutā. Qualr̄ aūt nō ſit hoc ꝯ ꝓhm

q.ii.arti.3. 5ᵒ phy. vel. 7. dictū eſt ſupra in quadā q̄ōne de corpore ⁊

Idem aliq̄lr vbi ⁊c̄. ¶ Minor ꝑncipalis rōnis nō eſt ꝯᵃ eo mō quo

q.13. maior eſt ꝯᵃ. ſ. intelligēdo indifferēter de rōne foīali depēdēdi / vel fundamētali: ⁊ hoc nec̄io fundāte actualr̄: vl̄ ſalteʒ aptitudinalr̄. hʒ. n. nā aſſumpta rōnē formalē depēdendi. ſ. ipſaʒ dependentiā: ⁊ rōnē fundamētalē: imo ipſa eſt ꝓxia rō fundamētalis depēdētie: lʒ nō nec̄io ꝯſequat̄ ipſaʒ talis depēdētia actu: ſꝫ aptitudine: nec plus ꝓbat p̄ᵃ ꝓbatio: qꝛ ſi nā deponeret̄ nullū abſolutū in ea corrūperet̄: ⁊ ita nō habuit aliqḋ abſolutū qḋ eſſet nec̄ia rō actu depēdendi: ſꝫ abſolutū fuit ꝓximū ſuſceptiuū dependentie: ⁊ ſine illa manere pōt ſicut ſine reᵒ nō nec̄io ꝯſiſte / pōt

Gʒ manere fundamētū abſolutū. ¶ Ad aliā ꝓbōnē dico ꝙ lʒ nāe eiuſdē rōnis hēant aptitudinē ſilr̄ʒ ad depēdēdū: tñ nō opʒ ꝙ ſi vna actu dependeat ꝙ ſilr̄ ⁊ alteraꝑʒ de accn̄te ꝯiūcto ⁊ ſepato: nā aūt mea etſi nō actualr̄ dependeat ad ꝯbū depēdētia ꝑdicta. ſ. ad ſuppᵐ hypoſtatice ſuſtētātē: tñ hʒ aptitudinē ſic̄ nā illa aſſūpta hʒ aptitudinē.

Ad argumētū p̄nˡᵉ dico. ꝙ lʒ nō oīs depēdenda ſufficiat ad verificādū ꝑdica

Hb tionē depēdētis de illo a quo depēdet: tñ illa que eſt nāe vt cōicabilis ad ſuppoᵐ vt hypoſtatice ſuſtētās eā / ſufficit ad verificādū ꝑdicationē nāe ſic depēdētis de ſuppᵒᵒ ad qḋ depēdet: pʒ de accn̄te ſic depēdēte ad ſuppᵐ ſubei de quo ēt ꝑdicat̄: ⁊ ſic ꝑdicatio accn̄tis de ſubto / lʒ ſit ꝯᵃ / nō tñ eſt ꝑ ſe / ſicut eēt nāe de ꝓꝓo ſuppoᵗᵒ: ita in ꝓpoſito nō eſt ꝑdicatio ꝑ ſe nāe humane de ipſo ꝯbo. Qō. XX.

Utrum ſacerdos obligatus ad dicē͂ʒ miſſam ꝓ vno / obligatꝰ ēt ad dicēdū miſſaʒ ꝓ alio ſufficiēter ſoluat debitū dicēdo vnā miſſaʒ pro ambobꝰ. Arguit̄ ꝙ nō: qꝛ qui tenet̄ ad maiꝰ bonū / nō ſatiſfacit ſoluēdo minus bonū: ſic eſt in ꝓpoᵗᵒ: qꝛ due miſſe ſūt magis bonū q̄ꝫ vna. vna ēt miſſa ꝓ iſto eſt maiꝰ bonū ſibi ſi dicat̄ ꝓ illo: q̄ꝫ ſi dicat̄ ſil̄r pro illo ⁊ alio. ¶ Cōtra. ꝗ plus ſoluit q̄ꝫ illō ſit ꝓpter qḋ obligat̄ / videt̄ abūdāter ſatiſfacere: ſed vna miſſa eſt maius bonū q̄ꝫ ſint illa pro quibꝰ obligat̄ duobus: qꝛ bonum miſſe eſt ex virtute ſacrificij. ſacrificiū aūt eſt infinitum ⁊ infinitis ſufficiēs. Chriſtus enim qui offertur in illo ſacrificio ſufficiens fuit quādo offerebat̄ in cruce ad ſatiſfaciendū pro peccatis infinitis. ergo ⁊c̄.

Hic ꝑmittēdū eſt vnuʒ hoc. ſ. ꝙ ꝓbabile vr̄ ꝙ miſſa nō ſolū valet v̄tute meriti

A ſiue opis opantis: ſꝫ ēt v̄tute ſacrificij ⁊ opis opati. vl̄ nō ſolū valet v̄tute meriti ꝑſonalis ſacerdotis offerētis: ſꝫ ēt virtute meriti gn̄alis eccl̄ie: in cuiꝰ ꝑſona ꝑ miniſtrū cōeʒ offert̄ ſacrificiū: alioqn miſſa mali ſacerdotis ꝗ ī illo actu nō meret̄ ꝑſonalr̄: ſꝫ demeret̄: nulli valeret ī eccl̄ia: qḋ reputat̄ cōiter incōueniēs: ⁊ rōnabilr̄. Iuxta illud Ioan. 6. Panis quē ego dabo caro mea eſt ꝓ mūdi vita. qn̄cūqʒ enim chꝛs vt ſūmus ſacerdos offert / panis quē dat. ſ. caro eius / eſt mūdi vita. Ex hoc ſequit̄ ꝙ ad ſolōnē huiꝰ q̄ōnis tria ſunt videnda. p̄mo ſi miſſa dicta pro duobꝰ tantū valet iſti ſicut ſi pro eo ſolo diceret̄: ⁊ hoc merito ꝑſonali celebrātis. ſcḋo ſi tantū valet merito gn̄alis eccl̄ie offerētis. tertio ſi iſte ſimplr̄ ſoluit debitum vtriqʒ cui obligatur.

De primo eſt ſciēduʒ ꝙ inter opa meritoria orō hʒ magis rōnē meriti applicabilis alteri: qꝛ ipa de rōne ſui eſt placatiua dei ⁊ recōciliatiua rei

Quere Bo. in. 4. di. 15. q. 1. arti. 1. q. 4. deo: ⁊ h̄ illiꝰ ꝓ quo ꝑ ipʒ orātē ſpālr̄ offert̄. Pōt aūt meritū / vel ſpālr̄ orō in triplici gradu itelligi valere alicui ſiue ꝓ aliq̄.

B Uno mō ſpāliſſime: ⁊ ſic ſemꝑ valet orāti qn̄ eſt in grā. ipſe eni hʒ motū animi bonū ⁊ elicit opꝰ bonū. Iſte motus ⁊ illō opꝰ nō ſic ſūt alteriꝰ ꝓ quo orat ſic orātis: nec ꝑt iſte / ordinata volūtate / ſic illō alteri dare: ꝙ nō ſit ſuū meritū: qꝛ magis tenet̄ ex charitate diligē ſeipʒ q̄ꝫ aliū: imo forte nō poſſet dare alteri ſic / qn iſtō eēt pctm̄. Alio mō gn̄aliſſime ⁊ ſic valet toti eccl̄ie. nec eniʒ dʒ orās aliquē de eccl̄ia excludere: ſꝫ ex intētione hitualī / oēs icludere. zᵒᵒ. ſ. mō medio valet illi cui ꝑ orātē ſpālr̄ applicat̄. nō eni valet ei ſpāliſſime. pʒ ex p̄ mēbro: ſꝫ nec ꝑciſe valet ſibi gn̄aliſſime ſic̄ cuicūqʒ: tūc. n. fruſtra in eccl̄ia eēnt ſpāles orōnes aſſignate / alie ꝓ viuis / alie aūt ꝓ mortuis. ⁊ itez ꝓ viuis alie ⁊ alie puta bn̄factoribꝰ amicis ⁊ alijs: vt pʒ in orōnibꝰ in miſſali romano ꝓ diuerſis aſſignatis ꝑſonis ⁊ ſtatibꝰ vl̄ ꝯgregationibꝰ. Fruſtra inq̄ꝫ eſſent iſte ſpālr̄ aſſignate: qꝛ nō plus valerēt illis q̄ꝫ gn̄alr̄ cuicūqʒ

C in eccl̄ia. ¶ Dʒ ꝗ̄ articulus iſte difficultatē ſpālr̄ itelligēdo h̄ zᵐ. Et pōt dici ꝙ vna miſſa dicta ꝓ duobꝰ nō tātuʒ valet hoc mō iſti q̄ꝫtū valeret ſi ꝓ eo ſolo diceret̄. ¶ Qḋ oſtēdi pōt ſic. Merito finito ſm plenā iuſtitiā / adequate correſpondet aliqḋ ꝑmiū determinatū ad certū gradū. preter aūt bonū qḋ debet̄ eccl̄ie gn̄alr̄: ⁊ ꝑter bonū qḋ debetur iſti orāti ſpāliſſime / que duo ſemꝑ icludunt̄ in ꝑmio debito orōni accipio illud bonū / qḋ v̄tute meriti ipſiꝰ orātis / debet̄ medio mō ei ꝓ quo ſpālr̄ orat̄. illō eſt determinatū ad certū

ad certū gradū. virtute igit̄ iſtius meriti nō debet̄ alicui
iſto mō medio aliqd̄ bonū qd̄ nō icludit̄ in iſto bono de-
terminato. ſi ḡ totū illd̄ bonū det̄ iſti tanq̄ pmiū mō me-
dio debitū oꝛoni: nullū bonū debitū oꝛni iſti dabit̄ alte-
ri. ⁊ per ꝯñs ſi ṽtute iſtius meriti dat̄ aliqd̄ bonū illi vt
debitū iſti oꝛoni mō medio. ſequit̄ ꝙ nō totū bonum ſic
debitū dat̄ iſti. ḡ ⁊c. ℂ Confirmat̄: qꝛ eq̄li merito ꝑcīſe
debet̄ eq̄le bonū ſiue pmiū / ⁊ h̄ in quocūq3 mō debiti. ſ.
ḡnaliter / ſpālíſſime / ⁊ medio mō. Nūc aūt ex eq̄li deuo-
tione celebrās / h3 opus eque meritoꝛiū / loquēdo de me-
rito ꝑſonali. ꝯtingit aūt ꝙ eque deuote celebret qñ cele-
brat pro iſto ſpāliter / ſicut qñ ſpāliter celebrat ꝓ vtroq3
ſil. ḡ ṽtute ei⁹ meriti debet̄ ꝑciſe eq̄le bonū merito hui⁹
miſſe dicte pro vno: ⁊ merito illius dicte pro duob⁹. ergo
ſi qd̄ dr̄ pro duob⁹ debet̄ iſti totū illud bonū eq̄le: ſequit̄
ꝙ ṽtute illi⁹ meriti nihil d̄bet̄ alteri: qꝛ bonū qd̄ daret̄ illi
alteri: nō icludit̄ in bono qd̄ coꝛrñdet adeq̄te iſti merito.

Diceretur ad maioꝛē ꝙ merito eq̄li tā ſm intē-
ſionē q̄ ſm extēſionē debet̄ bonum
eq̄le vtroq3 mō. nūc aūt qñ qs ſimul pro duob⁹ oꝛat / l3
ſit meritū eq̄le ſm intēſionē ſicut qñ oꝛat pro vno: tñ eſt
maius ſm extēſionē: qꝛ plurib⁹ applicat̄. ⁊ iō debet̄ bo-
nū eque intēſiue: ſ3 mai⁹ extēſiue: qꝛ vtriq3. ℂ Silr̄ rñ-
det̄ ad pmā maioꝛē. ꝙ merito certi gradus coꝛrñdet
bonū determinatū ad certū gradū: verū eſt vniformiter
accipiēdo vtrobiq3. ſ. ſm intēſionē / vel vtrobiq3 ſm ex-
tēſionē: ſ3 l3 meritū ad plures extēdat̄: ⁊ per ꝯñs pmiū
plurib⁹ debeat̄: nō tñ opꝫ ꝙ intēſiue minuat̄ l3 plurib⁹
cōicet̄. ℂ Hoc declarat̄ pmo ſic: bonū ſpūale ꝓpoꝛtio-
nat̄ ſpūi: ⁊ ſpūs eſt vbiq3 totus: ⁊ nō per ptes cōicat̄. er-
go bonū ſpūale cōicat̄ ſine diuiſiōe: ⁊ ita nō diminuit̄: l3
plurib⁹ cōicet̄. ℂ Hoc ēt oſtēdit̄ exēplo: vbi tñ minus
appet q̄ in ꝓpoſito. Aliq̄ gdē coꝛpalia de qbus minus
vr̄ q̄ de ſpūalib⁹ / nō minus tñ cōicant̄: ⁊ ſi plurib⁹ cōi-
cent̄. ꝑ3 de lumine cādele ſil̄ illuminātis plura illumina
bilia: ⁊ eq̄liter ſicut illuminaret qd̄libet iſtoꝝ per ſe. ꝑ3
ēt in voce que eq̄liter ſil̄ imutat auditū quēcūq3 multo-
rū audiētiū ſicut imutaret vnū illoꝝ ſolū. ℂ Cōfirmat̄
tertio mīſſo per auctoꝛitatē que hr̄ de ꝯſecra. diſt. 5. non
mediocriter. ⁊ quotat̄ ibi Hieronym⁹. vbi inter alia ſic
hr̄. Cū pro cētū3 aiab⁹ pſalm⁹ vl̄ miſſa dīcitur nō minus q̄
ſi pro vna qualibet ipſoꝝ diceretur accipitur.

Poteſt dici ꝙ iſta nō ipediunt rōnes ꝑus poſitas:
qꝛ vtraq3 maioꝛ iſtarū rōnū eſt vera ſim-
plr̄ tā3 ſm extenſionē q̄ ſm intēſionē: ita ꝙ pro equali
merito nō debet̄ / ſm ſtrictā iuſtitiā / bonū numeroſius.
ſicut nec bonū intenſius: qꝛ plura bona equalia equalēt
vni bono maioꝛi intēſiue. ⁊ hoc in omni retributione iu-
ſta ⁊ cōmutatiōe. Si ergo merito eq̄li nō debet̄ maius
bonū ſm intēſionē. nec per ꝯñs plura bona equalia ſm
extēſionē: qꝛ ſicut iſta / ſi facerēt vnū / facerēt vnū maius
altero illoꝝ. ita ſunt maioꝛis valoꝛis ſm iuſtitiā q̄ alte-
rum illoꝝ. ℂ Hoc cōfirmat̄: qꝛ aliogn qui vellet oꝛare
pro oībus aiabus in purgatoꝛio / intēdēs ꝙ ſingulis vale
ret mō medio / eque valeret cuilibet ſic̄ ſi oꝛaret ꝓ vna.
⁊ tūc ſm oꝛdinatā charitatē deberet quilibet oꝛare pro
quocūq3: qꝛ deberet ipetrare bonū3 pluribus: dū tñ hoc
poſſet per eūdē actū ſine diminutiōe boni alicuius eoꝝ.
ℂ Dicēs ꝙ per modū3 ſatiſfactiōis nō tantū valet pro
pluribus ſicut pro vno: qꝛ pena debita non relaxat̄ niſi
aliqd̄ equalēs ſoluat̄. ℂ Cōtra. tūc aliqs poſſet ipetrare
pmā grām peccātibus quotcūq3 ſicut vni: qꝛ hic nō req-
rit̄ pene ſolutio: ſed dei placatio ⁊ impetratio boni ab
ipſo. ℂ Itē ſicut plures pene equalēt vni maioꝛi pene ⁊
nō relaxant̄ niſi per opus ſatiſfactoꝛium maius vel per
plura opa ſatiſfactoꝛia: ſic vr̄ de pluribus bonis impetrā
dis / ꝙ equalent vni maioꝛi. ⁊ iō niſi per plura bona vel
vnū maius bonū ipetrantur. Quare ēt nō ſufficit ad de-
letionē mali aliqd̄ / ſicut ſufficit ad ipetrandū bonū. imo
ſcdm̄ vr̄ maius. ℂ Cōfirmat̄ ēt ꝓpoſitū ſcdo: qꝛ in ami-
citia hūana dilect⁹ ꝑ ſupplicationē ſuā meret̄ mai⁹ bonū
vni q̄ ſi ſupplicaret pro multis: nā3 pro vno exaudiret̄
vt tātū bonū ipetret ei. etſi pro multis peteret / vel nō ꝓ
oībus exaudiret̄. vel nō tāntū bonū ipetraret. ⁊ iſtud eſt
ſm iuſtā legē amicitie. ℂ Cōfirmat̄ tertio. qꝛ volūtas
nō vr̄ efficacioꝛ vt eſt cā meritoꝛia / q̄ vt eſt cā elicitiua /
vel impatiua: imo min⁹ efficax: qꝛ vt meritoꝛia eſt tñ cā
diſpoſitiua habilitās ⁊ diſponens ad actionē pncipalis
agētis. vt aūt ē elicitiua vl̄ ipatiua ē cā pncipal̄. ſ3 volū-
tas vt ē cā elicitiua vl̄ iperatiua nō equalē effectū cauſat
ſil̄ in q̄libet multoꝝ ſicut in vno ſolo cauſaret. neq3 eni3
ſil̄ intenſa eſt amicitia ad quotcūq3 ſicut eēt ad vnū. 8.
ethi⁊. nec volūtas eque pfecte intēſe iperat plures opa-
tiōes po⁊ inferioꝝ ſicut vnā. minuit̄ eni3 intētio volū-
tatis plures act⁹ inferioꝛes impantis. cōſimilr̄ vr̄ ꝙ vo-
lūtas minus bonū intēſiue mereat̄ qñ pluribus meret̄.
ℂ Et ſi dicas / hoc verū eſt qñ deuotio minuit̄ ex diſtra-
ctione circa plures. ſ3 ſi deuotio ſit eq̄lis nō opꝫ ꝙ min⁹
bonū mereat̄ mltis q̄ vni. ℂ Cōtra. diſtractio nō neciō
cōcurrit ex h̄ ꝙ pro plurib⁹ celebrat̄: qꝛ nō opꝫ celebrā
tem pro multis / tūc de eis actu cogitare: ſ3 ſufficit ꝙ an̄
recollegerit iſtos ꝓ qbus intēdit ſpāliter oꝛare: ⁊ inten-
tionē ſuā talē deo obtulerit. extūc eni3 / ſi tñ in cōi eoꝝ
memoꝛiā hēat: h̄ ſufficit: qꝛ deus oblationē ⁊ deuotionē
ſuā ꝓ illis acceptat / ꝓ qbus oꝛdinauit ꝑus ſe velle offer-
re. ⁊ in iſto caſu verꝝ eſt ꝙ ꝑꝑ multitudinē attētio actua-
lis ad ſingulos minuit̄: qꝛ nō eſt ad eos niſi in cōi: ſ3 de-
uotionē q̄ eſt mot⁹ mētis in deū / nō opꝫ minui. ℂ Exē-
plū. nō minus deuote celebrat qs de oībus ſanctis q̄ de
vno ſancto: qꝛ ſi minus diſtincte attendat ad quēlibet: tñ
attētio ad totā cōitatē ſufficit ad deuotionē. nō tñ equa-
le3 / ſ3 maioꝛē / q̄ ſufficeret attētio ad vnū eoꝝ: niſi ſoꝛte
ad illū in quo eminēter eſt illud qd̄ eſt mā deuotiōis ad
oēs: qui eſt ſolus deus trinus. ſic qñ oꝛat̄ pro multitudi-
ne ſiue cōitate indigēte: vt impetret̄ ſibi bonū quo indi-
get / maioꝛ cōpaſſio pōt hr̄i: ⁊ ita maius deſideriū impe-
trādi illud quo idiget / q̄ ſi pro vno indigēte oꝛaret̄. ⁊ ita
nō minuit̄ ibi deuotio / l3 minuat̄ attētio actualis ⁊ diſti-
cta. nō ergo minus bonū tūc ipetrat ſingulis ꝑꝑ diminu-
tionē deuotiōis: ſ3 ꝑꝑ h̄ ſolū ꝙ merito ſuo coꝛrñdet ali-
qd̄ bonū certū. ⁊ h̄ in q̄cūq3 eode3 gradu. ſ. reddēdū illi
cui valet ſpālíſſime / vl̄ illis qb⁹ valet ḡnalíſſime. vel ēt
illi vl̄ illis qb⁹ valet medio mō. ⁊ ꝑ ꝯñs in iſto 3⁰ ḡdu in
q̄ loqmur / ſi eſt maioꝛ extēſio: eſt mioꝛ intēſio vnicuiq3.

Ad illa in ꝯtriū. Ad p̄m̄ de ſpū / dico ꝙ ſpūs / etſi exte-
ſiue nō diuidat̄: tñ nū aliter ſpūs a ſpū diſti-
guit̄. ſunt eni3 ſingulo ꝝ coꝛpoꝝ aiatoꝝ ſingule aie: ⁊ ille
hñt bonitatē nālē magis extēſiue q̄ vna ex eis. imo eq-
ualente3 bonitati magis intēſe / ſm illud. 7. tri. 6. vl̄. 24.
plus aliqd ſunt duo hoīes q̄ vn⁹ hō. ⁊ ꝑ h̄ diſtiguit̄ plu-
ralitas in diuinis a pluralitate in creaturis: qꝛ plus aliqd
ſunt hic duo q̄ vnū. nō ſic ibi. vñ ſubdit. nō maioꝛ eſt pr̄
⁊ fili⁹ ſil̄ q̄ ſolus pr̄: bonitates ēt plures ſpirituū ſunt ma
ioꝛis valoꝛis: ⁊ iō regrūt plura bona vel vnū maius bo-
nū ꝑꝑ qd̄ retribuant̄. nō eni3 qui oꝛādo meret̄ viuifica-
re vnū moꝛtuū: eadē ratione eque meret̄ viuificatione3
quotcūq3 moꝛtuoꝝ. ita dico ꝙ bonū ſpūale cōicat̄ ſine
diuiſiōe q̄titatiua: ſm extēſionē tñ cōicat̄ cū diſtinctio-
ne. ſ. aliud alteri. ⁊ ita regrit diſtinctū meritū ꝑꝑ qd̄ red-
dat̄: ⁊ h̄ dico / eq̄le intēſiue. ℂ Cōtra. ſaltē3 bonū ſpūale

Hoc poſitum caus op. plixius ponit in 4. ſcri. de utan.

al. cunctis.

al. ſm q vl.

D

Cap. 6.

E

H

nõ cõicat̃ p ptes.ğ ſi vtute bui⁹ miſſe debet̃ bonũ vtriq3/
tanq̃ vnũ totale pmiũ/illud nõ reddet̃ p ptes/ſic.ſ.ꝙ pa
dabit̃ vni ꝛ pars alteri. ℭ Cõfirmat̃:qa g ſpũ recipit/to
tũ3 ſpũ recipit.ğ ſilr g aliqḋ bonũ ſpũale recipit:recipit
ipſu3 totũ. ℭ Rñ: Aug⁹.6.de tri.8. In his que nõ mole
magna ſũt idẽ eſt maius eẽ qḋ meli⁹.duo ƀo bona eq̃lia
ſũt meliora altero.ğ in eis eſt maioꝛ bonitas.maius aũt/
l3 nõ poſſit actu diuidi:tñ h3 pl'a parua ſibi eq̃lia.ſicut/l3
celũ nõ poſſet actu diuidi:tñ toti equant̃ pl'a pua q̃ȝ me/
dietati:ꝛ in illis puis eſt diſtinctio:ꝛ pro illo vno magno/
l3 in ſe indiuiſibili:tñ diuiſibili/vel magis diſtinguibili in
equalẽtia/poſſent illa multa reddi.ſic hic.tãto merito de/
bet̃ adeq̃te tantũ bonũ:illud in ſe diuidi nõ põt:ſ3 tñ illi
equalere pñt multa bona minoꝛa:ꝛ ita ipm põt diui di in
valoꝛe/dũ pro ipſo diuerſa bona minoꝛa diſtincte reddã/
tur.nõ ğ illḋ bonũ ſpũale realr p ptes dat̃:l3 dat̃ in mul/
tis bonis minoꝛib⁹:que reſpectu illius boni/hñt partialẽ
valoꝛẽ. ℭ Ad ꝯfirmationem.ſi poſſe eſſet eũdẽ ſpũ diſtri
bui multis i valoꝛe:ſicut hic eſt poſſibile de bono reddẽ/
do virtute oꝛonis:vnicuiq3 minus bonum daret̃:ꝛ foꝛte
etiã realiter ſpũs minus cõmunicaret̃:ſi trãſcẽderet ſuu3
ſuſceptiuũ ꝑpoꝛtionatũ.ſicut foꝛte aĩa nõ eque viuifica/
ret coꝛpus quãtũcũq3 creſceret:ſed paſſo pꝛopoꝛtionato
eque cõicat̃.in ꝑpo⁰ⁿ receptiuũ ꝑpoꝛtionatũ bono illi qḋ
eſt reddẽdũ pro merito/eſt vna pſona:ꝛ qḋ dat̃ illi/datur
nõ p ptes. ℭ Cõtra exẽpla iſta pus poſita inſtat̃ per alia
exẽpla:q2 nõ eque poſſum poꝛtare duo eq̃lia ſicut vnu3.
ℭ Si dicat̃ ꝙ in mouẽdo localr nõ eque põt agẽs i pl'a
P ꝛ paucioꝛa:tñ in alterãdo põt:ꝛ ħ qñ illa pl'a ſunt agenti
eque approximata. ℭ Dico ꝙ aliq motus ſunt tales qb⁹
Tex.co.8. necio totũ ſil' ſm oẽs ſui ptes mouet̃:ħ eſt nõ pus vna ps
q̃ȝ alia:ſicut eſt mot⁹ localis:ꝛ de hoc intelligit̃.5.meta^ce.
ꝯtinuũ eſt illud cui⁹ mot⁹ eſt vn⁹ ſm ſe.vn⁹ aũt cui⁹ indi/
uiſibilis.indiuiſibilis aũt ſm tps.ſi eni3 moueret̃ vna ps
ꝯtinui/alia nõ mota/ſolueret̃ ꝯtinuitas. Ali⁹ eſt mot⁹ quo
nõ eſt necio totũ ſm oẽs ptes ſil' mouet:vt eſt alteratio.
Mobile etiã/aut intelligit̃ illḋ qḋ eſt adeq̃tũ virtuti mo
uẽtis vl' agẽtis:ita.ſ.ꝙ nõ poſſet ſil' mouere maius:aut ali
qḋ mobile min⁹ tali adeq̃to.Eſt ğ aliq̃ dĩa iter motũ lo/
calẽ ꝛ alios mot⁹:q2 ſemp totũ ꝯtinuũ ſm ſe totũ eſt mo/
bile adeq̃tũ mouẽti:ita ꝙ nõ aliq̃ ps ei⁹ ſine alia eſt mo/
bile adequatũ. In motu aũt alterationis aliq̃ ps ipſi⁹ mo
bilis põt eẽ mobile adeq̃tũ mouẽti tãte vtutis:ſic ꝙ ſil'
nõ mouebit̃ niſi tãta ps. S3 vtrobiq3/imo i motu gñalr:
veꝝ eſt ꝙ ab iſto mouẽte nihil ſil' mouet̃ niſi ſuũ mobile
adeq̃tũ.vel qḋ includit̃ in illo:ꝛ dico incluſu3 in illo/rea/
liter/ſicut aliqḋ eius:vl' equalẽter/ſicut min⁹:qḋ ẽt nõ eſt
pars maioꝛis/põt dici includi in eo/ꝛ ſic illḋ qḋ pt ſil' mo/
uere illud mobile tanq̃ adeq̃tũ:nõ põt ſil' aliud mobile
maius mouere:nec ẽt cũ iſto aliqḋ aliud.põt tñ ſil' moue/
Q re duo mobilia:que ſil' ſũcta nõ excederẽt mobile adeq̃/
tũ:ꝛ de talib⁹ verũ eſt ꝙ nõ min⁹ mouet pl'a q̃ȝ paucioꝛa.
q2 nõ min⁹ mouet mobile ſibi ſimplr adeq̃tũ q̃ȝ mobile
minus ipſo:q2 tũc illud nõ eẽt oĩno adeq̃tũ.intelligo ade
quatũ:nõ ſic ꝙ mouẽs ſm totũ conatũ ſui poſſit illḋ mo/
uere:ſ3 ſic ꝙ cũ q̃tocũq3 modico conatu põt ipſu3 moue
re:tale mobile oĩno ſubiacet tali mouenti:ꝛ mobile oĩno
ſubiacere mouẽti/põt dici ipm mobile oĩno adeq̃tũ paſſi/
2.celi tex.co. 21.ꝛ alibi. ue ipſi agẽti. Taliter celũ ſm Phm eſt mobile adeq̃tu3
G intelligẽtie:que etſi nõ poſſit mouere maius:tñ poſſet mi
nus. ℭ Ad exẽpla illa dico/ꝙ paſſi ꝑpoꝛtionati agẽti po
teſt q̃l3 ps eque pficien ſaltẽ ꝙ vna nõ min⁹ pficit̃ ſi alia
pficiat̃ q̃ȝ ſi ſine illa pficeret̃:q2.n.totũ eſt ꝑ ꝑpoꝛtionatũ
agẽti:ideo pl'alitas partiũ/que includunt̃ in iſto toto/non
impedit pfectionẽ actionis in oẽs:ſicut nec in totũ inclu/
dens eã:ſ3 ſi vnio paſſo ꝑpoꝛtionato adderet̃ aliud paſ/
ſum:illud nõ opoꝛteret eque pfici ab agẽte:ſicut ſi ſolum
reciperet actionẽ agẽtis.hoc p3 in illis exẽplis.lux eni3 ꝛ ſo
nus ꝛ ſilia/q̃tũ eſt de ſe/multiplicãt ſe ſpherice.paſſum ğ
ꝑpoꝛtionatũ tali agẽti q̃tũcũq3 ſit paruũ/cũ tñ ſit ſpheri
cũ/includit ptes:ꝛ ille que ſũt ptes eiuſdẽ ſphere circũſtã/
tis lumẽ eque illuminabunt̃.ħ eſt tantũ illuminabit̃ me/
a.l.diapha^um diũ ſm vnã ſ diametrũ eiuſdẽ ſphere circa cãdela3 ſicut
ſm aliã:ſ3 ſi accipiat̃ alia ſphera remotioꝛ a cãdela am/
biẽs pmã ſpherã acceptã circa cãdelã:illa nõ eque illumi
nabit̃ ſicut pma/qḋ ğ di ꝙ eq̃ illuminant̃ pl'a illumina/
bilia ſicut vnũ:veꝝ eſt qñ illa pl'a ſũt ptes eiuſdẽ illumi/
nabilis adeq̃ti:puta qñ ſunt ꝯtẽta in eadẽ ſphera ſiue in/
a.l.ad circũſtentium. tra eãdẽ ſpherã re^ᵘ illuminãtis/vt cẽtri ſ accipiẽdã. In ꝑ/
poſito aũt/duo illi pro qb⁹ oꝛat̃ nõ ſũt p ſe ptes vni⁹ qḋ ſit
a.l.vtrãq3 vel vtriq3. ſuſceptiuũ adeq̃tũ boni reddẽdi vtute oꝛonis:ſ3 ſ vtrũq3
p ſe eſt ſuſceptiuũ adeq̃tũ. ℭ Cõtra.ꝙ 2ᵃ ſphera minus
illuminat̃ q̃ȝ pᵃ:hoc eſt q2 2ᵃ eſt remotioꝛ a luce.nõ aũt q2
ſimul cũ 2ᵃ alia.ſ.pᵃ illuminat̃:imo 2ᵃ nullũ lumẽ reciperet
niſi pᵃ ſil' illuminaret̃.ğ nõ min⁹ recipit hoc/vnũ paſſu3:
q2 aliud ſil' recipit:ſ3 q2 ipm eſt remotius ab agente. In
ꝑpoſito/nõ eſt talis remotio/ſ3 tñ diſtinctio recipiẽtiu3.
ℭ Rñ⁹.duo mobilia poſſe eque approximari eidẽ mo/
uẽti/necio ꝯcludit illa eſſe mobilia partialia ꝯtẽta.ſ.realr
vel equalẽter in vno mobili adeq̃to/qḋ ſemp eſt imagi/
nari ſphericũ circa cẽtrũ ipſi⁹ agẽtis:ꝛ que ẽt ſũt in eade3
totali ſphera/ħ eſt infra diſtãtiã eiuſdẽ axis/illa eque mo/
uent̃ ꝛ alia nõ eque cũ illis. ℭ Ad auctẽ Hieronymi:glo/
In tex.Cu3 igitur. ſa ponit ibi duplicẽ rñſionẽ. Una eſt referẽs hec ad ipm
celebrãtẽ.vt ſit ſenſus.nihil min⁹ accipit̃/ſupple pro ipſo
celebrãte:q2 ſiue ꝑ vno ſiue ꝑ multis dicat̃:ſemp valet
ſpũaliſſime celebrãti:ꝛ eq̃lr qñ eſt eq̃ diſpoſit⁹:ꝛ eq̃ oꝛdĩa/
te facit ħ qḋ facit:hoc eſt/eq̃ celebrat̃ ꝑ multis qñ ꝑ mul
tis:ꝛ ꝑ vno qñ ꝑ vno. ℭ Alia rñſio glo.eſt ibi referẽs ad
caſu3 in q̃ loqt̃:ꝙ.ſ.nõ min⁹ valet vna miſſa dicta ꝑ cẽtũ
aĩab⁹ cũ coꝛdis hilaritate:q̃ȝ ſi pro q̃l3 vno diceret̃ cũ an/
xietate. Premittit̃ eni ibi ſic. Melioꝛ eſt.5.ps.decantatio
cũ coꝛdis puritate ac ſerenitate ꝛ ẽt ſpũali hilaritate:q̃ȝ to
tius pſalteriꝫ modulatio cu3 coꝛdis anxietate ac triſtitia.
Et nũc ſubdit̃ illḋ qḋ adductu3 eſt.cũ ğ pro cẽtũ ꝛc̃.ꝛ hoc
2ᵐ ſuit foꝛte ſpũalr ſm intẽtionẽ bti Hieronymi volentis
loq ad ꝯſolationem monachoꝝ:ꝙ ſi pro multis tenerẽtur
oꝛare:tñ nõ op3 tot pſalmos legẽ:q2 vergeret i faſtidiũ:ſ3
meli⁹ ſatiſfit illis ſi pro eis dicant̃ paucioꝛes ꝛ cũ hilarita
te.melius etiã valet dicẽti/ſi põt ſtare cũ obligatione ei⁹.

De ſecundo ar^{li} pn^{li} tria ſunt vidẽda.pᵐ ſi i ptãte
ſacerdotis ſit applicare certe pſone
bonũ qḋ debet̃ eccl'ie/vl' alicui i eccl'ia vtute ſacrificiꝫ. 2ᵒ
ſi ſacerdos põt illud bonũ applicare pro libito volũtatis
ſue. 3ᵒ ſi valet iſti eque qñ applicat̃ ſibi ꝛ aliꝭ ſicut ſi ſi/
bi ſoli applicaret̃. ℭ De pmo vi ꝙ nõ:q2 inſtrm non h3
virtutẽ applicãdi actionẽ vel effectũ actionis.agẽtis eni3
pncipalis eſt applicare vtutẽ ꝛ actionẽ.nũc aũt ſacerdos/
quãtũ ad vtutẽ ſacrificiꝫ/eſt mere inſtrm:q2 oꝛganũ inani
matũ.l3 enim ſit oꝛganũ viuũ/q̃tũ ad meritũ pſonale in
celebrãdo:q2 ſic mereri eſt ei⁹ inq̃tũ in ſe viuit vita gr̃e:
tñ quãtu3 ad illḋ bonũ qḋ debet̃ vtute ſacrificiꝫ eſt oꝛga/
nu3 pciſe rõne oꝛdinis:ꝛ eque ꝑuenit effect⁹ iſte vtute ſa/
crificiꝫ.ẽt ſi miniſter in ſe nõ viuat vita gr̃e. ğ ꝛc̃. ℭ Se/
cũdo ſic.bonũ qḋ nõ debet̃ iſti/nõ h3 iſte ius aliꝫ aſſignã/
di vel applicãdi:ſ3 bonũ qḋ debet̃ vtute ſacrificiꝫ nõ de/
bet̃ ſacerdoti inquãtũ celebrãs:ſ3 tñ ipſe eſt minius offe/
rẽs petitionẽ eccl'ie:ꝛ bonũ/qḋ vtute ſacrificiꝫ debet̃:non
ſibi debet̃:q2 eadẽ eſſet vtus ſacrificiꝫ ſi ipſe eſſet in moꝛ
H tali pctõ. ℭ Dico tñ ꝙ in ptãte ſacerdotis celebrãtis eſt
aliquo

aliquo mõ applicare virtutẽ ſacrificij.qḋ ꝓbatˀ duplici
89. auctoritate.Aug⁹ in enchy.89.vel.77.Nõ eſt negãdum
defunctoꝝ aĩas relevari cũ ꝓ illis ſacrificiũ mediatoris
offertˀ.ğ offerẽs põt applicare illis ſacrificiũ:ꝛ ille ꝑ hoc
poterunt relevari.¶ Idẽ in ſermone de cathedra ſan‑
cti petri.Oſtendẽ inqt qua rõne aĩas defunctoꝝ iuvare
pñt.adhibeãt pro eis ſanctoꝝ ꝓces:ꝛ ſacerdotali eos ꝓ‑
ſecutiõe dño cõmẽdẽt.Juvantˀ ergo aĩe ꝑ h̄ ꝙ ſacerdos
pro eis applicat vĩutẽ ſacrificij.¶ Ad h̄ ẽt eſt ꝯgruẽtia
vna:qꝛ vbi in domo aliq̃ aliqḋ bonũ eſt diſtribuẽdũ di‑
verſis ſm eoꝝ exigẽtiã vł indigẽtiã:rõnabile eſt ꝙ dñs
domus nõ imediate ſingulis diſtribuat:ſʒ talis diſtribu‑
tio alicui vł aliqbus certis miniſtris in domo cõmittatˀ.
Jta videm⁹ regulꝛr in familijs ordinatis.eque ergo vel
magis dʒ ita eſſe in domo dei,que eſt eccl'ia:ꝙ bonũ ſibi
virtute ſacrificij cõicãdũ:nõ ſolũ de⁹ diſtribuat ſʒ aliqs
miniſter in eccl'ia.nulli aũt magis ꝯuenire põt in eccl'ia
q̃ ſacerdoti ſacrificiũ offerẽti:cui,ſicut ꝯuenit determi‑
nare intẽtionẽ ſuã pro quo ſpecialꝛr offerat:ſic ꝯuenit ſi‑
bi,diſpẽſatorie vel diſpoſitive,determinare cui virtute
ſacrificij bonũ qḋ ĩpetratˀ reddatˀ.¶ Ad illa que ꝓbãt:
ꝙ nullo mõ ꝯueniat ſacerdoti applicare virtutẽ ſacrifi‑
I cij.¶ Ad p^m dico:ꝙ lʒ bonũ qḋ ĩpetratˀ virtute ſacrifi‑
cij nõ ĩpetretˀ virtute meriti ꝑſonalis ſacerdotis:ſʒ virtu‑
te meriti eccl'ie in cui⁹ꝑſona fit oblatio:ꝛ ob cuius grãm
oblatio acceptatˀ.ꝛ idõ quo ad h̄.ſ.tale bonũ ſic ĩpetrãdũ
ſacerdos,lʒ ſit mere organũ:tñ rõne ordinis hʒ gradum
notabilẽ in eccl'ia:ꝓp quẽ ſibi ꝯuenit offerre ꝛ oblationis
virtutẽ determinare.ꝛ in h̄ nõ eſt ꝓciſe organũ:ſed mini‑
ſter ꝛ diſpẽſator.¶ Ad 2^m dico ꝙ ſi bonũ reddẽdũ virtu‑
te ſacrificij non debeatˀ ſacerdoti pro ſe:debetˀ tñ eccl'ie
ſm eius diſtributionẽ:qꝛ ipſe ex ordine ſuo eſt nuntius
ſpõſe ad ſponſuʒ offerẽs petitiões ſpecialꝛr pro determi‑
natis ꝑſonis:ꝛ ita,diſpẽſatorie vel diſpoſitive,determi‑
nans eis illud qḋ pro talibus petitionibus reddetur.

De ſecũdo dubio in iſto artı⁰.ſ.an poſſit pro libito
diſtribuere bonũ debitũ virtute ſacri‑
ficij:ita.ſ.ꝙ h̄ bonũ ſpecialꝛr reddatˀ illi cui ipſe ſpecialꝛr
applicat virtutẽ ſacrificij,diceretˀ ꝙ nõ:ſʒ ad h̄ ꝙ appli‑
catio ſua habeat effectũ,opʒ ꝙ eã faciat ſm bñplacitũ
dei:qꝛ ipſe ſolus eſt dator illi⁹ boni:ꝛ ſm ſuũ ꝓpriũ be‑
neplacitũ.nõ ergo dabitur illi cui ſacerdos applicat:niſi
ſacerdos in applicando conformet ſe voluntati datoris.
¶ Cõtra h̄:nullã vĩ ille hẽre auctoritatẽ applicandi vel
aſſignãdi aliqḋ bonũ alicui,cuius applicatio nunq̃ tene‑
bit niſi fiat ſm volũtatẽ alteri⁹ de qua iſte regulꝛr nõ põt
hẽre certitudinẽ.ſʒ ſacerdos celebrãs nõ põt hẽre certitu‑
dinẽ determinatã de volũtate divina,cui velit dare bo‑
nũ reddẽdũ virtute ſacrificij:qꝛ nec regulꝛr h̄ deus reve‑
lat in ſpeciali,nec ex ſcriptura hĩ doctrina de h̄ niſi mul‑
tũ remota ꝛ vniverſalis que nõ ſufficit ad ſciẽdũ volun‑
tatẽ divinã in ſpãli reſpectu huius ꝑſone vel illius.ergo
ſi nunq̃ applicatio facta per ſacerdotẽ hẽet effectũ niſi
eẽt facta ſm beneplacitum divinũ:ſequeretˀ ꝙ ſacerdos
nullã hẽet auctoritatem applicãdi virtutẽ ſacrificij,niſi
multũ invlĩ.¶ Põt ergo dici ꝙ hĩ doctrina certa de ap‑
K plicatiõe,ſibi eſt ſic faciẽda:ita.ſ.ꝙ ſi ꝯtrũ fiat,forte nec ei
cui applicatˀ valet.ꝛ applicãti nocet:qꝛ peccat.cũ autẽ
oratio poſſit(vt dictũ fuit in ꝓn⁰ ꝑmi articuli)alicui tri‑
pliciter applicari.ſ.ſpecialiſſime,gñaliſſime,ꝛ mõ me‑
dio inter iſta.ſ.ſpecialꝛr,ſʒ nõ ſpecialiſſime.p^a aũt appli‑
catio determinata eſt:qꝛ ſemꝑ fit ipſi orãti.Scda ẽt de‑
terminata eſt:qꝛ ſemꝑ fit toti eccl'ie.ꝛ has duas determi‑
natiões facit regula charitatis,que dʒ eſſe potiſſime ad
ſeipſuʒ,ꝛ generalꝛr ad oẽm ꝓximũ.Tertia applicatio.ſ.
media aliqñ vĩ determinata eẽ ex inſtitutiõe ſive ordi‑
natione eccl'ie,que in diverſis parochijs inſtituit diver‑
ſos ſacerdotes parochiales qui tenentˀ officiare eccl'ias
ꝛ celebrare ſpecialꝛr pro ſuis parochianis:ꝯſimilꝛr in di‑
verſis collegijs particularibus ſunt diverſi ſacerdotes inſti‑
tuti ad offerẽdũ ſacrificiũ altaris ꝛ ſpecialius ſemꝑ pro
illis q ſunt in tali collegio.de h̄ põt accipi illud.7.q.one
p^a.ꝛ quotatˀ Hierony⁹ ad ruſticũ monachũ.in apibus ꝓn
ceps vn⁹ eſt.grues ſequuntˀ vnã.Roma aũt ꝯdita duos
fratres reges ſimul hẽre non potuit.ꝛ ſeqˀ.ſinguli eccl'ia‑
rũ epĩ.ſinguli archidiaconi:ꝛ oĩs eccl'iaſticus ordo ſuis
rectorib⁹ regitˀ.hec ille.Nec tñ regruntˀ rectores in ec‑
cleſia ad correctionẽ faciẽdã:ſʒ ad recõciliationẽ facien‑
dã peccatoꝝ per orationes eccl'ie ꝛ hoſtiã ſalubrẽ.¶ Si‑
milꝛr vĩ determinari applicatio ex iuſtitia.ꝛ h̄ illis q ꝓ‑
videt vel ꝓviderũt miniſtris de neccia ſubſtẽtatiõe.hoc
mõ multi dotaverũt monaſteria ꝛ eccl'ias,ſolẽnes colle‑
giatas vel minores eccl'ias,ad h̄ vt miniſtri in talib⁹ ec‑
cleſijs tenerentˀ celebrare pro illis,ꝛ ꝓ illis ꝓ qbus ipſi
intẽdebãt eos obligare.ꝛ eſt obligatio rõnabilis vt q re‑
cipit elemoſynas tpales refundat pro eis ſuffragiũ ſpiri‑
tuale oronis ꝛ oblatiõis.ſicut de tpali bñficio refundẽdo
pro ſpirituali beneficio ꝓdicationis.ait Apl's.1.ad Coꝛ.
9.Si nos vobis ſpiritualia ſeminam⁹,magnũ eſt ſi car‑
nalia veſtra metamus:q̃ſi diceret nõ.Ex quo ergo licitũ
eſt,imo rõnabile ꝙ elemoſyna regrat orõnẽ.ille qui cũ
elemoſyna ſua ĩponit obligationẽ orãdi pro ſe,rõnabilꝛr
facit.ꝛ ita iſta elemoſyna ad quẽcũq; ſuccedẽtẽ ſemꝑ trã‑
ſit cũ onere ſibi ĩpoſito.nullus tñ ꝓſumitˀ ſe ꝛ ſuũ colle‑
giũ ſic alicui obligare ꝙ nõ poſſet de cetero alteri aliq̃
ſuffragia cõmittere vel ꝓmittere.ꝛ ita ꝓſumitˀ obligatio
fieri ſm intẽtionẽ obligantis,ꝓciſe:tñ ſm notulã,lʒ non
ſit hec obligatio niſi ꝓmiſſoria.¶ Jſti ꝯo quoꝝ orones L
ꝛ obl'ones ſũt ſic determiate ceteris ꝑſonis nõ pñt eas ꝓ
libito alijs applicare:qꝛ facerẽt iniuſtitiã ſubtrahendo
debitũ illis qbus iã ſunt obligati.ꝛ intelligo ſi applicarẽt
alijs ita ſpecialꝛr ſicut ipſis.ꝛ h̄ alijs qbus nõ eque obli‑
gantˀ.Si qdẽ illa applicatio medio mõ põt hẽre multos
gradus.Exẽpli gratia ponantˀ tres:ꝛ ſemꝑ ipſa plus va‑
let illi cui fit in priori gradu.puta ſi qs ſic intẽdat ꝙ q̃tũ
põt oblatio valere alicui alij ab offerẽte tãtũ valeat ipſi
a.ꝛ tũc poſt ipſum.a.q̃tũ valere põt alicui alteri valeat
ipſi.b.ꝛ poſt.b.ipſi.c.ꝛ h̄ ſive per.a.intelligatˀ vna ſola
ꝑſona,ſive multe pro qbus vult in eodem gradu orare.
Eſto igitˀ ꝙ ex ordie eccl'ie,vel ex bñficio recepto,tenetˀ
qs offerre medio mõ.ꝛ hoc in p̊ gradu pro vno:nõ ꝓiu‑
dicat tñ illi ſi medio mõ in 2⁰ gradu offerat vł applicet
virtutẽ oblatiõis alij,ꝛ in 3⁰ gradu 3⁰:ꝛ ſic de qbuſcũq;
gradibus:qꝛ nunq̃ applicatio facta in gradu poſteriori
ſubtrahit aliqd illi cui facta eſt in gradu priori.¶ Cui aũt
fieri dʒ applicatio ꝛ in quo gradu dubiũ eſt.an.ſ.curat⁹
debeat prius applicare oblationeʒ ſuo parochiano q̃ pa‑
tri vel matri.Videtˀ enim ꝙ de lege nãe obligatˀ parẽti‑
bus.ꝛ illi legi preiudicare nõ põt poſitiva obligatio:nec
q̃ſq̃ recipiẽs obligationẽ dʒ velle ſibi ſacerdotẽ obliga‑
ri ꝯ rectũ ordinẽ legis nãe.ꝛ ita interꝑtandũ eſt ꝙ nunq̃
voluit ſacerdoteʒ ſibi ſic obligari qn poſſet libere reddẽ
ſemꝑ patri ꝛ matri illud in quo eis tenetˀ.¶ Sʒ ꝯ pr̄ ꝛ
mater ſi ſint parochiani alteri⁹ ſacerdotis habẽt eũ obli‑
gatũ ad orãdũ ꝓ ſe ſicut ꝓ ſubditis.ꝛ vĩ ꝙ obligatio iſta
ſpũalis filiationis ꝓvaleat q̃tũ ad efficaciã.¶ Alij aũt
ſunt ſacerdotes in eccl'ia nõ habẽtes curã,nec ẽt capella‑
niã vel ꝓbẽdã rõne cui⁹ ſit eoꝝ oblatio applicata certe
ꝑſone vel certis ꝑſonis,ꝛ tales magis pñt libere pro ſuo
bñplacito applicare:debẽt tñ applicationẽ ſuã ꝯforma‑

re bñplacito ſummi ſacerdotis q̄ntū pñt de illo veriſil'r
conijcere vl' ꝯcipe: qḋ difficile q̄liq3 eſt ꝑcipe in ſpāli de
hac ꝑſona vl' illa. ꝓbabili'9 āt ꝯcipit' magis i cōi/puta pa-
rētib9 bñfactorib9 ꝑncipib9 ꝛ plātis iuxta illḋ aplī p̊9 ad
Thim. 2. c. Obſecro ergo p̊ ꝛc̄. ꝓ mortuis ēt iuxta illud.
2. Machabe. 12. Sancta ḡ ꝛ ſalubris eſt cogitatio ꝓ de-
functis exorare. ¶ Et adhuc ſiſtēdo ēt ſic in cōi dubiū
eſt qb9 d3 offerēs medio mō applicare ſacrificiū. ꝛ h̄ in
gradu p̊ori ꝛ qb9 in gradu poſteriori/nā in aliqb9 eſt ma-
ior indigētia/ſicut in mortuis q nō pñt ꝓ ſe mereri/q̄ꝫ in
viuis. ꝛ in peccatorib9/q̄ꝫ i iuſtis/q ꝑ grāꝫ ꝓpriā quā hñt
pñt mereri: nō ſic pctōres. ꝛ magis indigēt vt iuſtū ꝑus
ſubuenire. tñ ex alia pte vī maior vtilitas. vtili9 eſt eniꝫ
M viatori grām augeri/ꝛ ex ꝯñti merita/q̄ꝫ mortuo ſolā pe
nā remitti: vbi nō augeť grā nec creſcūt merita. vī ēt qs
magis obligat9 fratri ſuo exiſtēti in charitate q̄ꝫ pctōri/
q nec deū diligit/nec a deo diligiť ſic iuſt9. ꝛ debeo ma-
gis diligē eū quē de9 diligit ꝛ q deū diligit/q̄ꝫ illū q ꝯrio
mō ſe h3. Tuti9 ḡ vī applicationē facē gñalē talē/dignē-
ris dñe oblationē iſtā ſpāliter acceptare ꝓ illis ꝓ qbus
noſti me teneri ſpāliter offerre: ꝛ in illo gradu in q̄ noſti
me teneri ꝓ eis. Et ſi in ſpāli determineť ad aliquē vel
aliquos/tutius eſt ꝙ fiat ſic ſub cōditione. ſi tibi placet.

De tertio aūt in iſto ar'lo dici pōt/ſicut in pcedēti
articulo. ꝙ. ſ. miſſa nō tātū valet virtu-
N te ſacrificij applicata plurib9 in eodē gradu ſic̄ ſi vni ſoli
applicareť. h̄ declarať ſimili rōne qua p̊us: q2 bonū qḋ
debeť virtute ſacrificij correſpondet/ſm plenā iuſtitiā/ali-
cui merito in eccl'ia. illud meritū eſt finitū ꝛ certi grad9.
ergo ſibi ſm iuſtitiā plenā adeq̄te correſpondet bonuꝫ certi
gradus reddēdū: ita ꝙ nihil reddeť virtute ſacrificij niſi
illud/vel īcluſum in illo. ergo ſi totū illud reddať iſti/ni-
hil v̄tute ſacrificij reddeť illi: q2 qḋ dareť illi/nec eſt iſtḋ
bonū qḋ dať iſti: nec includiť in illo vt aliqḋ eius. ꝛ per
ꝯñs/ex oppoſito ꝯñtis ſi v̄tute ſacrificij aliqḋ bonū deť
illi. nō totū dať iſti qḋ debeť v̄tute ſacrificij/dareť aūt ei
totū in medio gradu/ſi ſibi ſoli ſpāliter applicareť. ḡ ꝛc̄.
¶ Iſta aūt rō poſſet hīe iſtātias q̄ poſite ſunt in p̊ ar'lo. ꝛ
ꝯſil'r ſoluerenť. ¶ Sz hic ē quoddā dubiū ſpāle. nā ibi
p3 cui merito finito d3 correſpondē bonū reddēdū: q2 meri-
to ꝑſonali celebrantis. nō ita p3 hic/cui merito correſpondet
bonū reddēdū v̄tute ſacrificij. Et dici pt ꝙ nō correſpondet
ꝑcīſe bono ꝯtēto in eucharíſtia. illud eniꝫ bonū eq̄le ē qñ
a.L.ita q hoc eucharíſtia ſuať in pixide. ꝛ tñ nō tūc equalet eccl'ie ſic̄
qñ offerť in miſſa. ꝛ ſiue hic diſtincte dicať obl'o euchari-
ſtie/ſiue ſit cōſecratio/ſiue ꝑceptio/ſiue obl'o/vel opatio
aliq̄ ſacerdotis in ꝑſona eccl'ie. vltra ḡ bonū ꝯtētū in eu-
O charíſtia reqriť obl'o eucharíſtie. iſta nō eſt accepta niſi
ſit offerētis accepti. Juxta illḋ Gen. 4. reſpexit deus ad
Abel ꝛ ad munera ei9. p̊us ad Abel q̄ꝫ ad munera. Et iu-
xta illḋ Luce. 21. Vidua hec paupercula pl'9 q̄ꝫ oēs miſit:
q2 ex volūtate magis accepta. ꝛ Greg. in homel. ſup illḋ
Matth. 4. Ambulās Jeſus ꝛc̄. nec pēſat de9 q̄ntū in ei9
ſacrificio: ſz ex q̄nto deferať affectu. Vñ ſi iude9 obtuliſſꝫ
patri chriſtū volēte vel nō volēte/nō fuiſſet iſta oblatio
ita accepta a p̄re: ſic̄ qñ chriſtus ſpōte ſe obtulit. imo nō
fuiſſet accepta/iuxta illud eccl'iaſtici. 34. Qui offert ſacri-
ficiū ex ſub̄a paup̄is/q̄ſi q victimat filiū in ꝯſpectu p̄ris.
¶ Ex iſtis p3 ꝙ ſicut eucharíſtia nō ꝑcīſe rōne rei ꝯtēte
plene acceptať: ſz op3 ꝙ ſit oblata/ſic nec plene accepta-
tur oblata niſi rōne bone volūtatis alicuius offerētis. nō
aūt ꝑcīſe rōne ipſi9 volūtatis celebrātis: q2 h̄ ꝑtinet ad
meritū ꝑſonale nō ad virtutē ſacrificij. nec imediate rō-
ne volūtatis ipſi9 chrī offerētis: q2 chrs ꝛ ſi hic offerať vt
cōtētus in ſacrificio/nō tñ hic imediate offert ſacrificiū.

iuxta illud Hebre. 9. Neq3 vt ſepe offerat ſemetipm̄. ꝛ
ibidē. chrs ſemel oblat9 eſt ſupple a ſeipſo offerēte. alio-
qn videreť ꝙ vni9 miſſe celebratio equalēt paſſiōi chrī:
ſi idē eēt offerēs imediate ꝛ oblat9. certū eſt aūt ꝙ miſſa
nō equalet paſſiōi chrī: lz ſpeciali9 valeat/ꝓ q̄nto ibi eſt P
ſpālior cōmemoratio oblatiōis quā chrs obtulit in cru-
ce. Juxta illud Luce. 22. ꝛ p̊9 ad Coř. Hoc facite in meā Cap. xi.
cōmemorationē: q2 ſit miſſa tā repñtādo illā oblatio-
nē in cruce/q̄ꝫ ꝑ eā obſecrādo: vt. ſ. ꝑ eā de9 acceptet ſacri-
ficiū eccl'ie. obſecratio ēt cōiter ſit ꝑ aliqḋ magis acceptū
ei q rogať q̄ꝫ ſit ſibi ſupplicatio obſecrātis. p3 in exēplis
cōiter. Si eniꝫ ſupplico vt ꝑ ſalutē vl' ꝓ ſalute aīe p̄ris h̄
mihi facias. ſuppono tibi magis acceptā eē ſalutē ei9 q̄ꝫ
ſupplicationē meā. vñ ꝑꝑ illā acceptā volo ſupplicatio-
nē meā acceptari. ꝛ ꝑꝑ qḋ vnūqḋq3 ꝛ illud magis. Sic prio poſterio
ergo p3 ꝙ eucharíſtia oblata acceptať nō rōne volūta- rū. a. c. 5.
tis chrī vt imediate offerētis. rōne ḡ volūtať eccl'ie gñā-
lis. illa āt h3 rōnē meriti finitā. Et eſto ꝙ acceptareť rō-
ne volūtatis Chrī vt offerētis/h̄ eſt inſtituētis oblationē
ꝛ dātis ſibi valorē ꝛ acceptationē: tñ nō equalēt nec ac-
ceptareť ſic̄ paſſio chrī. ꝛ ita eēt meritū finitū: cui corre-
ſpondet bonū debitū virtute ſacrificij. ¶ Sz cū accepteť rō-
ne volūtatis gñālis eccl'ie: nūquid ſil' eccl'ie triūphātis ꝛ
militātis. nō vī: imo iſtud ſacrificiū eſt ꝓpriū eccl'ie mi-
litātis. ſic̄ ꝛ ſacrm̄ in quo eſt ſacrificiū. ¶ Cōtra. ſi eſt ſoli9
eccl'ie militātis. ḡ ſi nullus viator eēt in grā virt9 ſacrifi-
cij eēt nulla. Et ſi vn9 ſolus eēt in grā eq̄reť merito ꝑſo-
nali illi9. Qual'r ēt mō ad meritū iſtud ꝯcurrit mor9 illi9
q nihil cogitat de obl'one: cui9 ē ali9 a celebrāte/nec aſſi-
ſtēs ſibi. ¶ Dici pt ꝙ ē in eo mor9 v̄tual'. vl' ſaltē hītual' Additio
q vult deū acceptare ꝑces eccl'ie. Propter iſta arg'a dici
pōt ſic̄ dī rñdēdo ad arg'm ꝑncipale huius q̄ōnis in fine.
¶ 2° dī ꝙ iſtud meritum eſt ad meritum paſſionis chrī
nō ꝙ nūc chrs mereať: ſz q2 qñ paſſus eſt meruit ꝙ iſtḋ
meritū eēt ad meritū illḋ applicabile. ¶ 3° dico ꝓ p̊a in-
ſtantia ꝙ nunq̄ꝫ erit eccl'ia militans ſine aliquo qui ſit in
charitate ex ordinatiōe dei/iuxta illud dictū chrī Luce.
22. Ego rogaui pro te petre vt nō deficiat fides tua. aliorum.

De tertio ar'lo ꝑn'li dico ꝙ ſacerdos pōt teneri ad
dīcꝫ miſſaꝫ ꝓ iſto dupl'r. vno mō ex li- Q
berali ꝓmiſſiōe/alio mō ex ſtricta obligatōe. nec itelligo
ſtrictā obligationē ꝑ cōuētionē legalē/ſiue ꝑ cōmutatio-
nē ſpūalis/vt orōnis: ꝓ tpali/vt elemoſyna que data eſt:
q2 illa vī ſymoniaca. Nec valet dicē ꝙ ſacerdos cōmuta-
ret ꝓ aliq̄ tp ali ſuuꝫ laborē corporalē: q2 nō eſt v̄ſile ꝙ
aliqs vellet ſibi tātuꝫ dare ꝓ labore corpali in illo actu.
Sz elemoſyna liberal'r offerť cū mēdicatiōe orōnis. ꝛ re-
cipiēs elemoſynā teneť ſm iuſtitiā exaudire mēdicāteꝫ
orōnē ſuā. ꝛ tūc ſm iuſtitiā liberal'r. tñ. ſ. ſine ꝯuētione ꝛ
cōmutatiōe/obligat ſe ad orāduꝫ ꝓ bñfactore. vel ſi eſt
cōitas aliq̄ ꝑlat9 ei9 ſe ꝓ tota obligat/vl' ipſaꝫ totā obli-
gat vl' ipa tota ſe totā obligat. ꝛ q̄libet iſtaꝝ obligationū
pōt eſſe ſtricta. lz nō ſit ſm cōmutationē hui9 ꝓ illo. ſm
iſtud itelligēda ſunt m'ta q̄ dicunť in q̄ōne ꝛ q̄ōnis ſolo-
ne. ¶ Si p̊ mō teneať/in p̄nte ꝓmittēs fuit tātū ꝓmittē
q̄ntū voluit ꝛ ad tātū ſe obligauit ꝛ nō plus. Si tñ iſte in-
tell's poſſit ſine mendacio ſtare cū v̄bis q̄ habenť ex̄ de
ſpōſalib9. Ex litis. vbi glo. in fi. dic̄. ſm ꝓmiſſorē ſit iterp- Sup v̄bo in-
tatio: q2 liberū fuit ꝛ licitū ſtipulatori v̄ba late ꝯcipē. ff. telligentiam.
de v̄b. obli. qcqd. ꝛ tūc ſi reddat ſic̄ itēdebat in ꝓmittē-
do/ſoluit debitū. ¶ Si aūt teneať 2° mō. ſ. ex ſtricta ob-
ligatiōe alia ꝛ alia facta illi ꝛ iſti de dōo miſſaꝫ ꝓ eo. pōt R
dici tūc ꝙ dōo ꝓ ambob9 ſil'/nō ſoluit debitū: diſtiguēdo
tñ de v̄bis obligatiōis/pōt dici ꝙ aut ſunt certa ꝛ ſimpl'r
determiata ad vnū itell'z. puta ſi obliget ſe ad dōꝫ miſſaꝫ
pro iſto

pro iſto vna cū aliis ꝑ qb⁹ tenet̃: vl' ſi ex alia ꝑte obliget
ſe ad dōm miſſaꝫ ꝑ iſto ita ſpāliter ſic pōt ſacerdos ſpā-
li⁹ ꝑ alio a ſe celebrare: h̄ eſt q̄tū pōt ꝫ meritū ꝑſonale
ꝫ ēt v̄tutē ſacrificij alicui aliq̄ ſpālius applicare. ꝫ in iſto
caſu qn̄. ſ. obligatio eſt determiata ad certū itellm: pꝫ ꝙ
ſatiſfacit ſi ſꝫ illū itellm ſatiſfac. ꝫ alr nō. Aliqn̄ aūt v̄ba
obligatiōis pn̄t h̄re diuerſos itell's ita ꝙ pn̄t itelligi ſtri,
cti⁹ ꝫ min⁹ ſtricte. puta ſi dicā ſic. dicā ꝑ te vnā miſſaꝫ vt
adhuc gn̄ali⁹ ſic/celebrabo ꝑ te. ¶ Et in iſto caſu vt vi
v̄ba accipiēda ſunt ſꝫ itētionē obligātis: qð ꝓbat̃ ꝑ illō/
ex̃ de iureiurādo. veniēs. vbi di de qdā. a. ꝙ cū ḡuēs ini-
micitias icurriſſet illi q ꝑtis virtuſq; amatores extiterāt/
ſuggeſſerūt ꝑdicto. a. ꝙ in ſatiſfactionē inimiciaꝝ iuraret
quotidā obedire mādato. Cūq; ille nō credēs ſe tale qd
cōmiſiſſe ꝑꝑ qð ei aliqð ḡue debet iponi/iuramētū illud
ſub tali cōſidētia ꝑſtitit/ſ ſecipſi ſibi ſub iuramēti debito
ꝑceperūt: vt nunq̄ curiā ducis intraret niſi cū oēs ꝑ edi-
ctū ipſi⁹ gn̄alr ad curiā vocarent̃. ꝫ ifra. ¶ Uerū qꝛ ille
q dicti ducis eſt ꝯſiliari⁹/nequaq̄ ſic iuraſſet ſi mādatū
illud ſibi ꝯtiū ꝑciuſſet. nouerītis nos mādaſſe ꝑtiarche
tali/vt ſi mādatū ꝑori iuramēto licite ſcō/repugnet/ipm
auc̃te nr̃a denūtiat nō ſeruādū. vult ḡ papa ꝙ illud iura
mētū nō ſeruet qn̄ ſibi v̄tute iuramēti ipoſituꝫ eſt aliqd
tā difficile q̄le nō credidit iponēdū. ꝫ ita nō vꝫ teneri niſi
in aliqs faciliorib⁹ de qb⁹ itellexit. lꝫ illi qb⁹ iurauit itēde
rūt obligare eū ad illud difficile: qð poſtea v̄tute iuramē
ti ipoſuerūt. ¶ p̃. Extra de ſpōſali. ex lr̃is. ibi glo. ꝯ euꝫ
fit iterp̃tatio q pactū appoſuit q debuit legē apti⁹ appo-
nē. ff. de pac. veterib⁹. Si ḡ ille cui ali⁹ obligat̃ nō ita de-
terminat v̄ba vt ſint oino certa ad itētionē ſuā/ſibi ipu-
tet: qꝛ obligās nō vꝫ ſe velle obligare niſi ad illud min⁹
qð pōt ſtare cū v̄bis. ¶ Sꝫ vꝫ ꝙ v̄ba obligatiōis ſunt
accipiēda ſm̄ intellm quē hꝫ ille cui fit obligatio. xx. q.
v. quacūq;. Quacūq; arte v̄boꝝ qs iuret. de⁹ ita accipit
ſic ille cui iurat̃ intelligit ꝫ quotat̃ ibi Iſido. x⁹. ſentē. Et
ibidē. c. pxi. ecce. ꝫ quotat̃ Aug⁹ in ſermōe quodā. q ꝑ la
pidē iurat falſuꝫ/ꝑiur⁹ eſt. ſi tu illō ſcm̄ nō putes ſcm̄ pu-
tat ille cui iuras. nō enim tibi aut lapidi: ſed ꝓximo iuras.
¶ Rn̄. ad h̄ dubiū vꝫ h̄ri extra de ſpō. ex lr̄is. Ubi dꝛ
ſi alter nō itellexerit qð alter ꝓpoſuit/ad cōeꝫ v̄bi itelli-
gētiā recurrat̃ ꝫ cogat̃ vterq; v̄ba plata in ſenſu illo re-
tinere quē ſolēt recte itelligētib⁹ gn̄are. Et glo. ibi addu-
cit illud. ff. de ſupellectili legata. lege labeo. Nō ex opi-
niōib⁹ ſingulo: ſꝫ ex cōi vſu noia ſūt itelligēda. ¶ Sꝫ
q̄res q̄ eſt cōis itelligētia h̄nda de talib⁹ v̄bis vꝫ ꝙ obli-
gās diſtricte ſacerdotē ad celebrādū ꝑ ſe. itēdit obligare
eū ad illud qð eſt ſibi vtili⁹: ꝯ tū illū ad illud liceat ipm
obligare. nūc aūt ꝙ maximū bonū/qð debet̃ v̄tute meri
ti ꝑſonalis/ꝫ ēt v̄tute ſacrificij. medio mō alicui applicā-
dū/totū reddat̃ iſti. eſt iſti vtili⁹ q̄ ꝙ nō totū reddat̃. ꝫ
h̄ licet/qꝛ nō eſt ꝯ charitatē ꝙ vnuſq; bonū ſpūale ſibi
ꝓcuret q̄tū pōt ſine ꝑiudicio alteri⁹. ḡ iſte/ſi itēdit ſacer
dotē obligare ꝙ. ſ. totū illō bonū ſibi debeat̃. nō aūt ſibi
deberet̃ totū ſi ſil' ꝑ altero celebraret̃/ſic declaratuꝫ eſt
in p̊ ar^lo/q̄tū ad illō qð debet̃ merito ꝑſonali. ꝫ in 2⁹ ar^lo
q̄tū ad illud qð debet̃ v̄tute ſacrificij. Si ita eēt tūc cele
brans pro duobus non ſolueret debitum iſti.

Ad illa q̊ ꝓbāt v̄ba itelligēda eē ſꝫ itētionē ꝓmit-
tētis. ¶ Ad p̊^m ꝑſumit̃ ꝙ nullo vult ſe obli-
gare ad illicitū: ꝫ h̄ ꝑſumēdū eſt qn̄cūq; nō appet exp̄ſſe
ꝙ oblō ſit ad illicitū. nūc aūt oblōnē p̊us licite factā/vel-
le auc̃te ꝓpria reuocare ē illicitū. ḡ ꝑſumēdū ē ꝙ nullus
aliq̄ oblōne poſteriori h̄ velit. ꝫ h̄ qn̄ v̄ba oblōnis ſe-
quētis nō expreſſe ſonāt reuocationeꝫ ꝑcedētis. v̄ba iſta
gn̄alia. iuro ſtare mādato vr̃o. i itellu quē ipor tāt vident̃
licita: nec exp̄ſſe ſonāt talē reuocationē oblōnis ꝑceden-
tis. Si ḡ v̄tute iuramēti talis iponat̃ ſibi ꝙ nō ſeruet ob-
ligationē p̊orē. recte interp̃tādū eſt ꝙ iuramētū ſuū ad
iſtud nō obligauit. Sic eſt in caſu de quo arguis: qꝛ iſte
a. obligatus fuit duci vt ꝯſiliari⁹. ꝫ ꝑ ꝯñs ꝑ iuramētū qð
fecit ciuibus ꝑ pace eoꝝ h̄nda. nullo mō itelligēdū erat
obligare eū ad recedēdū ab obligatiōe ſcā duci. Et bre-
uiter/ſi h̄ in ſpāli fuiſſet ſibi propoſitū ad iurādū nullo
mō liceret ſibi iurare. ꝫ ſi iuraret ꝑiuraret. ꝫ tenet̃ in h̄
nō ſeruare iuramētū: ſꝫ obligationē p̊orē. qn̄ ḡ iſtō in ſpā
li nō iurat: ſꝫ aliqð iuramētū gn̄ale licitū. nullo mō itelli-
git̃ in illo iſtud illicitū includi. nō ḡ papa h̄ mādauit eū
abſolui a iuramēto: ſꝫ denūtiari iuramētū 2^m p̊ori iura-
mēto licite ſcō repugnare vl' eē repugnās/ꝫ iō nō eē ſer-
uādū. Intelligo repugnās/nō ſꝫ formā iuramēti: qꝛ gn̄a-
le fuit ꝫ de ſolū licitis itelligēdū: ſꝫ repugnās q̄tū ad illō
ad qð ipſi voluerūt iuramētū applicare. qð. ſ. v̄tute iura-
mēti ipoſuerunt: ꝫ iō q̊ ad h̄ ſpālr nō eſt obſeruādū. Si
tū aliō ipoſuiſſent qð nō repugnaret iuſtitie/ad illō fuiſ-
ſet v̄tute iuramēti ꝯſtitit tāq̄ ſimplr licitū ꝫ in tali caſu li-
cite obligat⁹. ¶ Ad 2^m etſi videat̃ ꝙ obligās ita velit ſe
ad modicū obligare/ſic pōt ſtare cū v̄bis que acceptat
ille cui fit obligatio: ꝫ iō ita modicū ſolut̃ ſuffic: tū nec io
fit obligatio ſm̄ cōem v̄boꝝ itelligētiā/qn̄ alter alterū
plane nō itellexit. ¶ Sꝫ nūqd in caſu aliq̄ ſpāli ſatiſfa- Dē. tot.
cit iſte q tenet̃ ad vnā miſſaꝫ ꝑ eo/ſi celebrat ſil' ꝑ eo ꝫ
alio: ¶ Dicit̃ ꝙ ſic: qꝛ rōnabilis ꝯſuetudo iterp̃tat̃ obli-
gationē gn̄alē. nūc aūt rōnabilis ꝯſuetudo eſt: ꝙ anniuer
ſaria celebrent̃ in illis eccl'ijs vbi corpora ſepeliunt̃: ꝫ in
qbus eccl'ijs ipſi mortui dū vixerūt ꝑceperūt eccliaſtica
ſacra. ſi ḡ talis eccl'ia rōnabilē cōſuetudinē h̄eat ꝙ eodē
die nō dicat̃ niſi vna miſſa ꝑ mortuis. ſi ꝯtigat eodē die
plura anniuerſaria ꝯcurrere/ſatiſfit illis multis per vnā
miſſaꝫ. Sic ḡ vident̃ monachi ꝫ clerici in eccl'ijs cathe-
dralib⁹ ꝫ alijs collegiatis ꝫ ēt ſacerdotes curati ſatiſfacē
ꝑ vnā miſſaꝫ q̄uis teneant̃ plurib⁹ ſic ꝙ cuilibet ad vnā
miſſaꝫ. Iſti enīꝫ nō obligant̃ ad ipoſſibile vl' oino ad in-
cōueniēs illi eccl'ie in qua miniſtrāt cui⁹ eēt ibi eodē die
plūes miſſas ꝑ mortuis ſolēniter celebrare. nec iſta diffi-
cultas orit̃ ex aliquo illicito: qꝛ licitū fuit iſtis obligare ſe
ad anniuerſaria/ſuoꝝ familiariū in ſuis eccl'ijs celebrā-
da: ꝫ dꝫ itelligi iſta obligatio ſm̄ rōnabilē ꝯſuetudinē ta-
liū eccl'iaꝝ. ¶ Sec⁹ eſt de pauꝑibus religioſis/ꝫ ſacer-
dotib⁹ nō curatis nec collegiatis. tales enī tenent̃ ad ſin-
gulas miſſas ꝑꝑ ſingulas obligatiōes: nec excuſaret eos
ꝯſuetudo de nō celebrando plures miſſas eodem die: qꝛ
nec h̄ēt rōnē ꝓmittēdi illa ad que oppoſitū ſequeret̃:
qꝛ nō h̄nt rōneꝫ ſic accipiēdi anniuerſaria: ſꝫ tū licet eis
ad illa ſe obligare de qb⁹ fuerint certi ꝙ poſſint cōplete
ſoluē. ¶ Alr dici pōt/ꝙ h̄n pōt aliqs ſi voluerit cedere
iuri ſuo. ꝫ iō ille qui obligat ſacerdotē/pōt cedere vt nō
teneat̃ ſolus h̄re miſſaꝫ: ſꝫ ſil' cū multis: ꝫ iſta ceſſio/lꝫ ex-
preſſe nō fiat qn̄q; in obligatiōe tū rōnabilr itelligēda
eſt fieri in aio ei⁹: nō ſolū ei⁹ q ſe obligat: ſꝫ ei⁹ cui fit obli-
gatio: ꝫ h̄ qn̄ ille cui fit obligatio h̄ꝫ notitiā conſuetudinē
eccl'ie. ſ. ꝙ q̄uis multis ꝑ eodē die ſit obligata: nō tū ſolet
ſolui niſi vna miſſa. Et iō ꝓbabile vꝫ/ſi canonic⁹ talis ec-
cl'ie ordīet ſibi anniuerſariū celebrare. ꝫ ſi multa ꝯcurrūt
vna die ſatiſfit dōo vnā miſſaꝫ ſil' ꝑ illis multis. Sed ſi
aliqs neſciēs modū illi⁹ eccl'ie ſimplr itēdat obligare ad
tātū ad q̄tū obligaret ſacerdotē ſimplicē nō curatū. nō
vꝫ ꝙ iſti ſatiſfit niſi ſibi reddat̃ tātū in eccl'ia collegiata
ſ. ꝓpria miſſa/q̄tū teneret̃ reddē ſacerdos nō curat⁹: qꝛ
ꝯſuetudo ſpālis eſt iſti ignota/ꝫ licite ignota: qꝛ iſte nō te-
net̃ ſcire ꝯſuetudines ſpāles eccl'iaꝝ. nō dꝫ ḡ eē ꝑiudiciū

In ṽbo intel-ligentiam.

In ṽbo ꝓpo-ſuit.

iſti.eēt aūt ſi pp illā/ſacerdos iſte minus ſibi teneret̄ q̄ alı° ſacerdos/mō ſibi obligat°. Si igit̄ vult ſacerdos pp ſuā ꝯſuetudinē ſibi notā/alleuiari exp̄mat eā illi ignorāti. ⁊ ſi ꝯſentiat, ꝙ ſm̄ illā ꝯſuetudinē ſibi ſatiſfiat/bn̄ q̄dē. ℂ De q̄ ſibi allegat̄ rōnabilis ꝯſuetudo tanq̄ ſatiſfaciēs. ℂ Dici pōt ꝙ q̄ūq̄ abſolute poſſit rōnabilr̄ eē ꝯſuetū ꝙ in hac ecclīa ſtant anniuerſaria defunctoꝝ ſepultoꝝ in hac parochia. abſolute ēt poſſit eē rōnabilis ꝯſuetudo ꝙ in eodē die in iſta ecclīa nō dicat̄ miſſa ꝑ mortuis niſi vna: tn̄ in caſu nō pn̄t iſta duo rōnabilr̄ eē ꝯiuncta/in iſto caſu. ſ. qn̄ iuſtitia reqrit ꝑ ſingulis obligatiōib° ſingulas miſſas dici: q̄ eq̄ reqrit̄ iuſtitia in ecclīa collegiata ſic a ſimplici ſacerdote. niſi ille cui ſacerdos tenet̄ velit cedē iuri ſuo: ſaltē iplicite acceptādo ꝑ ſe ꝯſuetudinē illi° eccīe: quā non dꝫ p̄ſumi acceptare niſi ſit ſibi nota. ℂ Et cū dī ꝙ nō tenet̄ ad ipoſe vl' ad icōueniēs. ℂ Rn̄° duo pn̄t eē iter ſe repugnātia ſaltē in caſu iſta. ſ. ꝙ ambo nō in ſte ſiāt ſil'. ⁊ tn̄ vtrūqꝫ coꝝ diuiſim poſſe iuſte fieri. ⁊ ſic de iuſte/ita de decēter fieri. ℂ Dico ḡ ꝙ ſi ex ꝯſuetudie in hac ecclīa approbata factū eſt ſimplr̄ icōueniēs hic plēs miſſas dici de mortuis eodē die. iſti nō licet ſe obligare aliqb° obligatiōib° ex qb° ſeq̄ret̄ ſm̄ iuſtitiā debē plēs dici. Si ḡ iā obligat° eſt ad vnā miſſam tali die nō obliget ſe noua obligatiōe ad aliā: q2 illa noua obligatio nō eēt ad iſtā iā debitā: ḡ ad aliā/qḋ eſt icōueniēs in hac ecclīa. Et cū dī ꝙ rōnabilis ꝯſuetudo eſt ꝙ anniuerſaria

V celebrent̄ in ꝓprijs ecclijs. ℂ Dico ꝙ aliqd pōt eē in ſe rōnabile: ⁊ tn̄ cū alio nō ſtat ꝙ abſolute poſſet eē rōnabile in ſe. Sic abſolute rōnabile eēt anniuerſariū hic fieri ſi poſſit ſtare cū ordiatiōe iſti° ecclīe/ꝙ ita fieret ſic ipſe itēdit q̄ ꝓcurat ſic. vꝫ. ꝙ hēat ꝓpriā miſſā: ſꝫ qn̄ nō pōt/ſic i caſu poſito/ibi rōnabile ē anniuerſariū nō i iſta ecclīa celebrari. vl' ſi oīno ſacerdos iſte velit iſtō anniuerſariū recipē: tn̄ ꝯſuetudinē ſue eccl'ie ſeruare/ꝓcuret miſſā ꝓpriā ꝑ iſto dici ab alio ſacerdote. ℂ Et ꝯſilr̄ videret̄ eē dōm de ecclijs dotatis q̄rū miniſtri rōne ordinatiōis ecclīe/vl' elemoſynarū receptarū iā ſunt dotatib°/vl' certis pſonis obligati ſpālr̄ ad tātū nūm miſſarū ꝑ q̄to ipi ſufficiūt/vel ad certū nūm ſuffragioꝝ. nō eni vī ꝙ tales ſe licite pn̄t obligare ad miſſas vl' ad talia ſuffragia alijs ſoluēda/niſi itēdāt ꝓcurare talia ſpālr̄ ſolui ꝑ alios/q̄ nō ſunt iā totalr̄ obligati. ℂ De 3° in iſto ar^lo pōt dici/ꝙ in

X caſu ꝓpoſito/abſolute nō ſatiſfit ecclīe: q2 obligatio cōpleta/ſiue q̄ fit iſolidū/qn̄ eſt alia ⁊ alia ad idē in ſpecie: ipſa eſt ad aliud ⁊ aliud: ſic pꝫ. ff. Sec° eſt qn̄ eſt ad idē

f. de obli. ⁊ alibi.

in nūo. vt qn̄ plurib° obligatiōib° obligor hac ſexta feria ieiunare. puta ex p̄cepto ecclīe: q2 eſt ſexta feria q̄tuor tēpoꝝ. ⁊ iteꝝ q2 eſt vigilia apoſtoli ieiunāda. ⁊ iteꝝ ex regl'a mea. Iſtis obligatiōib°/q2 ſunt ad idē nūo ſatiſfacio vno actu ieiunādi. Sec° aūt eſt ſi ad idē in ſpē. ⁊ rō vī: q2 obligatio nō eſt ad ipoſe ſolui: quotcūqꝫ aūt ſunt obligatiōes ad h̄ nulli pōt ſatiſfieri niſi ſoluendo h̄: nō ḡ tenet̄ ad aliud. Sꝫ qn̄ ſunt plēs obligatiōes ad idē in ſpē/pōt ſatiſfieri eis ſoluēdo aliud ⁊ aliō. Nūc aūt in caſu ꝓpoſito/eſt alia ⁊ alia obligatio cōpleta ⁊ ad idē in ſpē. ſ. ad dōm miſſaꝝ. ḡ ſimplr̄ nō ſatiſfacit niſi reddat diſtincta. ℂ Cōfirmat̄: q2 ad aliā obligatiōnē erat aliō ⁊ aliō ex parte eius cui fit obligatio/alliciens ⁊ inducēs obligātem. ⁊ ita videt̄ ꝙ debeat eſſe obligatio ad aliud ⁊ aliud correſpondens alteri ⁊ alteri inductiuo.

Ad argumētū p̄n^le pꝫ ex dict in 2° ar^lo: q2 v̄ꝫ/tus ſacrificij nō adequat̄ valori eius q̄ ꝯtinet̄ in ſacrificio: ſꝫ correſpōdet aliati merito in eccl'ia. nō ēt adequat̄ merito paſſiōis chrī/ſic dcm̄ eſt inferi°: ſꝫ ꝑ tāto ad illud plus accedat/ꝑ q̄to illā paſſionē

ſpālius rep̄ſentat. ⁊ ita v̄tute illi° ſpāli° deū placat ⁊ bonum impetrat, quāuis ad meritū cōmune. Qō. XXI.

V Lrumo q̄rit̄. Utrū ponēs mūdi eternitatē poſſit ſuſtinē aliquē eſſe vl'r bn̄ fortunatū. Arḡr ꝙ ſic: q2 ponēs mūdi eternitate non negat motū: ſꝫ ponit. ⁊ ꝑ ꝯñs nō negat nāꝫ q̄ ē p̄n^m mot°. bona aūt fortuna ſꝫ p̄hm in li° de bona fortuna/eſt ſine rōne nā. ḡ ⁊c̄. ℂ Cōtra. ponēs mūdi eternitatē negat deū poſſe aliqd imediate iflue in aīas nr̄as. ſic hꝫ. 8. phyſi. ꝙ ipoſe eſt p̄n^m eternū. ſ. deū aliqd agē in iferiora niſi mediāte celo. ⁊ mediāte illo nō pōt fieri ifluētia in aīaſ noſtrā: ḡ nullā ifluētiā pōt de° cāre ſꝫ illā poſitionē: ſꝫ ponēs bonā fortunā hꝫ ponē deū imediate in aīas nr̄as influē/vt hꝫ in illo libello Vſus finē. bn̄ fortunatis nō expedit ꝯſiliari: hn̄t eni p̄n^m tale qḋ eſt melius itellu. ⁊ parū poſt. rōnis aūt p̄n^m nō rō: ſꝫ aliqd meli°. qd ḡ erit meli° ſciētia ⁊ intellectu niſi deus: vius eni intell's eſt organū. vult ibi expreſſe ꝙ iſti immediate mouentur a deo. 3. phy. t. c. 3. Cōmē. 15. ⁊ 53. ⁊ ibi q̄ ⁊c̄.

Queſtio iſta vt pꝫ ꝑ ar^m ad oppoſitū nō q̄rit de quocūqꝫ mō ponēdi eternitatē: ſed p̄ciſe de mō ponēdi philān. ſ. cuꝫ illis p̄ncipijs ph̄i/pp q̄ ponit mūdū eē eternū/poſſit ſtare aliquē eē bn̄ fortunatū. nō pōt aūt aliquaꝝ poſitionū cōpoſſibilitas videri vl' repugnātia/niſi vtraqꝫ poſitio videat̄. Dic ḡ p̄ vidēdū eſt de poſitiōe ponētis aliquē eē bn̄ fortunatū. ⁊ ſpāliter illa que tangit̄ in libro de bona fortuna/que dicitur fuiſſe Ariſt. ⁊ 2° vidēdū eſt de poſitiōe hui° mūdi eternitatis que habet̄ ex. 8. phyſi. ⁊ multis alijs locis. 3° patebit ſi eſt inter iſtas poſitiones repugnantia. Uide i p̄° di. 2. q. 3. op̄. ⁊ di. 35. p̄. ⁊ in Platone de multiplici mūdo. a. I. etiā de mūdi eternitate.

Quātū ad p̄^m/ſufficiēter pōt ſnia ph̄i de bona fortuna ad duo reduci. p̄ an ſit ⁊ quō ſit. 2° pp qd ſiue pp quā cāꝫ ſit. Primū iſtoꝝ reqrit tria. ſ. an ſit fortuna: 2° an bōa fortuna: 3° an aliqs ſit bn̄ fortunat°: ℂ De p̄ hꝫ ſuccincte veritas in trib° ꝯnibus. p̄° eſt affirmatiua ⁊ cōi cōceptui pluriū cōſona. ⁊ talē p̄bandi modū habuit A

cōiter Ariſt. q2 ſupponit ſemꝑ cōiter ꝯceſſa. ſic pꝫ ponēs locū eē imobilē. ſic cōiter oēs cōcipiūt: ſꝫ ingrēdo ꝑ rōnē/videat̄ difficile. ⁊ ponēdo tp̄s eē idē nūo vbiqꝫ/qḋ ēt oēs cōiter cōcipiūt: ſꝫ ꝑ rōnē aliq̄ circa h̄ difficultas occurrant ita in multis q̄ accipit Ariſt. tanq̄ cōiter ꝯceſſa/h̄ mō poterat accipe tanq̄ cōiter cōceſſū ꝙ aliqd euenit a fortuna. Manifeſtū eſt eniꝫ ꝙ agēti a ꝓpoſito aliqd euenit p̄ter intētionē: ⁊ illud dī fortuitū ſiue effectus fortuit°. cui° igit̄ vt ſic eueniētis/fortuna eſt cā. q̄lis aūt cā ſit pꝫ ex. 2. phyſi. vbi p̄hs declarat ꝙ eſt cā ꝑ accidēs/eoꝝ q̄ eueniūt in minori parte/actiōe agētis a propoſito. 4. phy. t. c. 41 4. phyſicoꝝ. t. c. 94. ⁊ ide ⁊ ſpāliter 2. c. 114. 2. c. 52.

ℂ Scđa ꝯ. ꝙ fortuna nō eſt aliq̄ cā ꝑ ſe diſticta a nā ⁊ intellu ſiue ꝓpoſito: imo eadē volūtas q̄ reſpectu effect° intēti eſt ꝑ ſe cā/reſpectu effect° nō intēti dī eē fortuna. intētū q̄dē euenit a ꝓpoſito. ⁊ iō cāur volūtarie. nō intētū euenit p̄ter ꝓpoſitū ⁊ iō cāur fortuite. falſa eſt ḡ poſitio paganoꝝ imaginātiū fortunā eē quādā deā cui tanq̄ cāe ꝑ ſe attribuūt effect° q̄s videm° fortuite euenire: ⁊ fortē pp iſtū itell'ꝫ malū paganoꝝ rep̄hēdit Aug. ſeipꝫ p̄ retrac. c. p̄. Nō mihi iqt placꝫ. totiēs appellaſſe fortunā ⁊c̄. catholici aūt poti° debēt talia attribuē ꝓuidētie diuine/ſaltē gn̄alr̄. B

ℂ Tertia ꝯ eſt: ꝙ fortuna non eſt cā totalis. h̄ eſt ꝙ nihil ſic euenit a fortuna: qn̄ ēt eueniat ab aliqua cā ꝑ ſe itēdēte/iuxta illud Pla. in thimeo. nihil eſt cuius ortū nō p̄ceſſit legitīa cā. ⁊ 5. de ci. dei. c. 9. dicit Aug°. Cicero cōcedit nihil fieri/ſi cā efficiēs nō p̄cedat. ⁊ h̄ rōnabilr̄ ꝯceſſit: q2 qḋ nō eſt a ſe nō pōt hēe eē niſi a cā efficiēte: ⁊ ibi reqrit̄ aliq̄ cā ꝑ ſe ſiue itēdēs: q2 ſub intētiōe cāe vl'ioris cadūt plēs effectus. ⁊ ita ſub itētiōe cāe p̄^e cadūt omnes. C Li. 2.

oēs:ſed qñ alicuius effectus non apparet cauſa proxima
ꝑ ſe ſiue itēdēs:tūc ille dī effectus fortuit⁹ vl̄ caſualis:ꝛ ſic
Uide in p̄lo retrac.c.1. eſt itelligēdū illō Aug⁹ⁱ ꝯ achademicis qōnib⁹ in p̄n°. vbi
dicit/fortaſſe nihil aliō i reb⁹ caſuz vocam⁹ niſi cui⁹rō ſe-
creta eſt. Et hāc opionē tāgit pħs i iſto libello.c.z Si aūt
ſingt a fortūa nihil oīꝫ eſt fieri:ſꝫ nos alia exñte cā ꝑꝑ nō
videre. ꝟ eſt qꝛ nō videm⁹ cā/fortunā aimus eē cām ꝛc̄.
a.1. Qō eſt in hoc articulo eſt.an bōa fortuna ſit/explicat ꝛc̄. ℂ Scḋꝫ in iſta pticula/qō eſt de bona fortuna/explicat
in vna ꝯne/ꝛ duplici diſtōne. Cōcluſio ꝗ̄ ē vī cōiter ꝯceſ
ſa/hec eſt. bonā fortunā eē:manifeſtū.n.eſt ꝙ agēti alicui
a ꝓpo°ⁱᵒ euenit ꝑter itētionē aliqō bonū:ꝛ ita cū bona fortu
D na dicat bon⁹ effect⁹ fortuit⁹:vl̄ magis ꝓꝑe/ſꝫ mīn⁹ vſita
te/cā talis effect⁹:ꝛ illa duo ſine ſe inicē eē nō pñt. ſeqt ꝙ
bona fortuna ſit. Hāc diſtonē.q. vocis i ſigñōes:puta bo-
ne fortune vt accipit ꝑ cā vl̄ effectu/tāgit pħs.c.p.cāꝫ fre
O quēter aimus ipaꝫ eē.cā aūt alienū a noie.cā.n.ꝛ cui⁹ ē cā
aliud eſt.hec ibi. ℂ Ulteri⁹ aūt bonā fortunā diſtinguit
pħs z° penes ea in qb⁹ eſt/ꝟ eſt penes effect⁹ bone fortu-
ne:ꝛ eſt p̄° diſtictio iſta. fortuna bona eſt in his ꝗ̄ nō i nob
exiſtūt/ꝟ eſt ꝗ̄ꝝ nō ſum⁹ dñi. ſic exēpliſicat/nobilē bñ for
tunatū dicim⁹:ꝛ totalr cui talia exiſtūt ꝗ̄ꝝ ipe nō dñs eſt.
Alio mō bona fortuna eſt in his ꝗ̄ ſūt in nobis. eteniꝫ cui
ꝑter cogitationē ſuā acciderit aliqō bonū opari/bñ fortu
natū aim⁹. ſine rōne.n.hñs ipetū ad bonū:ꝛ ꝟ adipiſcēs/
dī bñ fortunat⁹. vl̄ planī⁹/itēdēs vnū ꝛ in exequēdo adi-
E piſcēs aliō nō intētū/ꝛ tñ bonū:dī in ꝟ hr̄e bonā fortunā.
Iſta diſtictio bone fortune penes effect⁹ vī eē i illō qō eſt
ꝓꝑe tale:ꝛ i illō qō eſt cōiter vl̄ mīn⁹ ꝓꝑe tale. nā ꝓꝑe bo
na fortuna vī eē illoꝝ ꝗ̄ ſūt in ptāte nr̄a. ſic̄ ꝛ abſolute for
tuna. ꝛ hoc ſic itelligēdo/ꝙ lꝫ fortuitū nō ſit ꝑ ſe ſiue p̄ in
ptāte volūtatis:qꝛ nō euenit ex itētione ei⁹:tñ eſt in ptāte
ei⁹ ꝑ accñs ꝛ ꝗ̄ſi ſecūdario vt annexū ꝑ ſe itēto. re⁹ aūt il-
loꝝ que nec ſic nec ſic ſūt in nr̄a ptāte:ꝛ ꝑ ꝯñs accidūt no
Tex.cō.61. ꝛ circiter. bis nō intētū agētib⁹ a ꝓpo°ⁱᵒ/nō eſt ꝓꝑe fortuna ſꝫ caſus/
ſicut pꝫ.z.phy. ℂ Alia eſt diſtictio bone fortune ſm̄ effe
ctus.ſ.ꝑ ſe ꝛ ꝑ accñs. effect⁹ ꝑ ſe eſt bonū ſumere. effect⁹ ꝑ
accñs eſt malū nō ſumere:ꝛ hec diſtictio ſepe tāgit in illo
a.1.in hoc articulo. libro. ℂ Tertiuꝫ in hac pticula.ſ.de bñ fortunato ſtat in
quadā diſtone trimēbri. ¶ Primuꝫ mēbrū. nullus dī bñ
F fortunat⁹ eo ꝙ ſemel ſibi bñ accidit fortuite. ¶ Scḋm mē
brū. nullus dī bñ fortunat⁹ ex hoc ꝑciſe ꝙ ſibi ſꝑ fortuite
bñ accidit:qꝛ ſiue itelligat ſic/ꝙ cū oī ꝓpo°ⁱᵒ ſuo annexū
eſt aliqō bonū fortuitū:ſiue ſic/ꝙ cuicūqꝫ ꝓpo°ⁱᵒ ſuo anne
xū eſt aliqō fortuitū/ſꝑm eſt bonū. neutrū.n. iſtoꝝ ſꝑ acci
dit ſine miraculo ſpāli. ꝛ ꝟ nō ſolū itelligēdo vl̄r abſolu-
te:verūetiā in tali actu:puta militari vl̄ negociatiuo:ꝛ hoc
ſiue de bono euētu ſilī/puta victoria vl̄ lucro:ſiue diſſilī/
puta ꝟ vel illo annexo caſualr̄. Nullo gdē iſtoꝝ modoꝝ
diceret pħs aliquē eē bñ fortunatū:ſicut nec rō ꝓbabilis
ꝑſuadet. ¶ Tertiuꝫ mēbrū. ꝙ aliqs dī bñ fortunatus:qꝛ
Caꝑ.9. ſibi vt in plib⁹ bñ fortunate accidit. vñ ſm̄ Ariſt. p̄ ethi°.
vna hyrūdo nō facit ver. ſic vn⁹ act⁹ ꝛ ſilr̄ vn⁹ euēt⁹ effe-
ctus fortuiti nō facit hoiēꝫ dici bñ fortunatū:ſꝫ qñ accidit
ei vt i plib⁹. vñ dic̄ Ari. in lᵒ de bona fortuna. Inſipiētes
exñtes dirigūt mlta:ꝛ iō qñ hñt actiōes ꝑ ſe itētas ad ꝗ̄s
ꝑter eoꝝ itētiones euenerūt vt i plib⁹ bone:dnr̄ bñ fortu
G nati:ꝛ ꝟ pꝫ ex cōi ſmone. vñ p̄ rhetorice/videm⁹ ꝑꝑ bo-
nas fortunas bñ fortunatos electos. ℂ Sed eſt ne aliqs
vl̄r bñ fortunat⁹:ꝟ ꝑt z° itelligi. vno° vt cuilꝫ itēto ab eo
ꝑ ſe ſit ſꝑ annexū aliqd bonū ꝑ accñs:vt in arte placādi ꝛ
ſanādi ꝛc̄. Alio mō ſic vt ſit talis ꝙ qñcūqꝫ eſt annexū ſi-
bi aliqd fortuitū/illō ſit bonū:ꝛ credo ꝙ neutro mō aliqs
dī vl̄r bñ fortunat⁹ ſine miraclo ſpāli:qꝛ nullus ꝑt eē qn
in actione ſua/alijs cauſis ꝯtingētib⁹ ꝯcurrētib⁹/poſſit ali
qd malū ꝑ accñs ꝯcurrere:qꝛ in ptāte ſua nō eſt ꝯcurſus

aliaꝝ cāꝝ. ſ. vt fodiēs fodiat ad theſaurū vel ad ſpētē/niſi a.1.cauſa vſqꝫ ad.
de⁹ faceret ex miraculo ꝯcurſum cāꝝ ſpālē ad hocꝫ vt
in plib⁹ pōt aliqs eē bñ fortunat⁹:ꝛ ꝟ aliqñ ꝗ̄tū ad bona
ſilia ꝯiūcta ſilib⁹ ꝓpoſitis:vt qñ euenit victoria ꝯiūcte vo
lūtati bellādi. Aliqñ ꝗ̄tū ad diſſilia bona diſſilib⁹ ꝓpoſi
tis. Aliqñ ecōuerſo/ꝗ̄tū ad bona diſſilia ſilib⁹ ꝓpoſitis:
ꝛ ſic eſt poſſe aliquē vt in plib⁹ eē bñ fortunatū:vt pꝫ per
experiētiā. ℂ Sed in qb⁹ ꝯſiſtit bona fortuna:Ariſto. di
cit p̄ rhetorice ſue:ꝙ in duob⁹.ſ.in aſſequendo bonū ꝑter
intētū:ꝛ fugiēdo malū. vt ſi quis non incidit in latrones.
ℂ Alio mō diſtinguit bona fortune ſm̄ Ariſto. in lib. de H
bona fortuna.ꝙ.ſ. bona fortuna dī reſpectu eoꝝ que i no
bis ſunt:vt qñ aliqs itēdit vnū ꝑ ſe ꝛ aliud euenit. Alio
mō reſpectu eoꝝ que nō ſunt in nr̄a ptāte:vt ꝙ aliqs ſit
nobilis ꝛ pulcher ꝛ diues naſcat ꝛc̄. Et iſta diſtinctio for-
tune eſt in fortunā ꝓprie dictā:ꝛ mīn⁹ ꝓprie dictam:que
magis dicit caſus:qꝛ non eſt ab agente a ꝓpoſito:qꝛ non
eſt talis euentus in poteſtate noſtra.

Sed que eſt cā eſſendi bñ fortunatū:qō eſt z^m p̄n^{le}
in p̄ ar^{lo} p̄n^{le}. ꝛ ꝟ de bona fortuna iꝓprie
dicta/que nō eſt in ptāte nr̄a. Nō iuenio aliqd intrinſecū
in hoīe ꝑꝑ qō debeat dici bñ fortunat⁹ iſto mō:ſꝫ ꝟ acci-
dit ſibi ex ꝯcurſu cāꝝ extrinſecaꝝ que ꝑt eē ex deo diſpo
nēte ſm̄ theologos:ſꝫ nō ſm̄ Ariſto. ſicut ſi aurū ſit ibi:ꝛ
aliqs intēdēs fodere/ſꝑm iueniat:ꝟ eſt ex ꝯcurſu cāꝝ ex-
trinſecaꝝ:ꝛ nō eſt alia cā:niſi qꝛ ipſe eſt magis diſpoſit⁹ vt a.1. hoc bo^{m} magis ꝗ̄ aliū. vt ꝛc̄.
cā vl̄lis moueat ipꝫ ad hūc locū magis ꝗ̄ ad aliū. ℂ Sed
tñ ꝗ̄re ad ꝓpoᵐ illi⁹ ſeqt bonū:ꝛ nō ad ꝓpoſitū alteri⁹:
Ariſtoteles in libello de bona fortuna. ingrit cauſaꝫ intri-
ſecā quā dixit eē ipetū. ℂ Sed ſi dicas/tu queris cāꝫ vbi
nō eſt cā:effect⁹ fortuitus nō hꝫ cām:Dōm ꝙ notuꝫ fuit
Ariˡⁱ. ꝙ ſicut illō qō euenit in plib⁹:hꝫ cāꝫ vt in plib⁹ vni- I
formiter:ita ꝙ euenit in pauciorib⁹ ꝛ diffor' hꝫ reduci ad
cām vnifor' agētē ꝛ ꝑ ſe. Cā aūt itrinſeca ꝛ ꝓpria hui⁹ euē-
tus fortuiti ſm̄ Ari. in ꝑdicto libello eſt ipetus. dicit.n. ſic. z° phyſi. C.1.
Eſt ꝗ̄ bona fortuna ſine rōne nā. bñ fortunatus.n. eſt ſine
rōne hñs ipetū ad bona. ꝛ hec adipiſcēs. ꝟ aūt eſt nāe. in
aīa.n. ineſt tale nā quo ipetu ferimur ſine rōne ad ꝗ̄ vtiqꝫ
bñ hēbim⁹. Et ſi qs interroget ab opante/ꝗ̄re ſic facit. ne-
ſcio inqt:ſꝫ placet mihi:ſile patiēs his ꝗ̄ a deo agūt. eteni
a deo vecti ſine rōne ipetuꝫ hñt ad opari aliqd. vult dicē
ꝙ aliq hñt velle ad qō ſeqt bonū aliqō ꝑter itētū ex ipe
tu ꝛ ſine rōne:ꝛ cā huius ipetus eſt nā. Et iſtā diuerſitatē
boīuꝫ accipit Ariſt. ꝑ expientiā/ꝙ.n. iſte ipellat ꝛ iſte nō/ Deniqꝫ parū theologus ꝛ min⁹ pħs ꝺe his cognouit in hoc ſtatu.
cū ſine rōne ei⁹ ꝗ̄ ipellit. ꝟ accidit:nō ꝑt eē rō. ꝗ̄ cā eſt nā/
ſꝫ illa dīa vel diuerſitas nō ponit dīaꝫ ſpecificā in nā:ſꝫ
īdiuidualē. ꝙ.n. agēs extrinſecū vnifor' agēs moueat iſtū
ad bonū ꝛ nō aliū:eiuſdē rōnis exñtes:nō pōt eſſe niſi ꝑꝑ
aliqd itrinſecū in vno qō nō eſt in alio. ꝟ aūt nō ꝑt eē rō/
vt dcīꝫ eſt:nec aliqd ꝯñs ſpēꝫ:qꝛ illud vnifor' cuilꝫ ineſt.
eſt ꝗ̄ aliqd ptinēs ad īdiuiduū. qō aūt nō ſit rō/pꝫ:qꝛ vbi
plim⁹ intellˀs ꝛ rō ibi minima fortuna. vbi aūt plima for-
tuna/ibi minim⁹ intellˀs ſm̄ Ari. nec ē volūtas:qꝛ ſilis ꝑt De bona fortuna.c.1.
eē act⁹ volūtatis in vtroqꝫ:ꝛ tñ vn⁹ aſſeqt effectū fortui- K
tū:ꝛ ali⁹ nō aſſequtur. ꝗ̄ illud intrinſecū eſt ipetus a nā ꝓue
niēs:iō dicit/bñ fortunatū:bñ natū:qꝛ in eo eſt diſpō que
a ſupiore motore ipellit ad ꝓpoſita:ſm̄ que eueniūt ſibi
cōmoda. ℂ Sed illa diſpoſitio nālis eſt ne diſpō ex pte
aīe vel corpis: ℂ Rñ°. ſi Ariſtoteles itellexit ꝙ aīe diffe
rūt ſm̄ gradus nāles in nobilitate ꝛ ꝑfectione:tūc eſſet di
cendū ꝙ aīa nobilior hrēt talē impetū:ſicut brutuꝫ nobi-
lius hꝫ nobiliorē eſtimationē:ꝛ nobiliorē inſtinctū nāleꝫ
ad aſſequēdū cōmodū maius. Sed nō credo Ariſtoteleꝫ
ſic itellexiſſe.ſ.ꝙ iſte ipetus ſequat aliquē ex nobilitate
aīe:qꝛ dicit/vbi minimus intellˀs ibi maximo fortuna. vñ

dicit ꝙ tale nō expedit ↄſiliari.nō ergo hoc conuenit itel
lectui ex ſua pfectione:ſed qꝛ habet nobiliorē impellētē
ſicut nauis male regibilis meli⁹ frequēter nauigat:ſꝫ non
pp ſeipaꝫ:ſꝫ qꝛ hꝫ bonū gubnatorē.In corpe ḡ iſta diſpō
eſt ↄñs cōplonē determinataꝫ.¶ Sed eſt dubitatio q̄lr
nā eſt cā iſti⁹ impulſus ad volēdū aliqd ad qđ ſequat̄ cō
modū pter intētionē operātis:ſi ſicut ḡuitas eſt cā deſcē
ſus deorſuꝫ in grauib⁹:tūc.n.fortuitū nō eēt a fortuna:qa in
nā eſt aliq̄ diſpō iclinās ad hoc:ſꝫ nō ſufficiēter motiua.
¶ Itē pbo ꝙ oīa eēnt a fortuna:ſi ex h dicat̄ qs bn̄ for
H tunatus qꝛ hꝫ diſpōnē qua ipellit̄ ad volēdū aliqd ad qđ
ſequat̄ cōmodū ſine rōne ⁊ ↄſilio:qꝛ in actib⁹ humanis
Li. de bo.fortuna.non lōge a fine. ↄſiliās nec pus ↄſiliat̄ nec ↄſiderās pus ↄſideratalr eſſet
pceſſus in infinitū. In pmis ḡ actib⁹ nō hn̄ ipulſus a rō
ne cogēte ad eliciēdū tales act⁹.ḡ eliciūt̄ ſine rōne ⁊ a nā:
⁊ talis dr̄ fortuna.ḡ ⁊c.¶ Itē tu dicis ꝙ aliqs hꝫ ipetum
ſine rōne.Cōtra nō eſt bona fortuna ſine actu volūtatis:
qꝛ fortuna eſt effect⁹ ↄtingēs ↄñs effectū agētis a ꝓpoſi⁰:
nūc aūt act⁹ volūtatis eſt circa obm oſtēſuꝫ a rōne.ḡ ta
lis ipulſus ad volēdū nō eſt ſine rōne.¶ Itē ſi nā ipellit
aliquē ad volēdū ⁊ nō rō:ḡ nō eēt fortuna qđ eueniret:ſꝫ ca
Tex.cō.61. ⁊ circiter. ſus:qꝛ hec eſt dr̄ia iter fortunā ⁊ caſuꝫ.z.phy. ¶ Rn̄°.p⁹
rō vadit ad h ꝙ p⁹ itellectio ſit fortuita:⁊ ſi ſequat̄ aliqd
bonū ⁊ ↄueniēs dicereť qs ꝑ eā bn̄ fortunat⁹.¶ Rn̄°.igi
Hen. quoli. 6.q.10. tur ⁊ dico ꝙ ſm ꝙ vn⁹ doctor exponit ꝓbm in pdicto li
L bello:vī velle ꝙ p⁹ itellectio ſiue volitio ſit a deo mouen
te intellm ⁊ volūtatē nō ꝑ oſtēſioneꝫ obi:⁊ dicit pdictus
doctor ꝙ hec eſt ſnia Anſel.de caſu diaboli.c.12.qui dicit
ꝙ angelus nō habuit pm̄ actū a ſe.¶ Sꝫ credo ꝙ habuit
pm̄ actū a ſe ſicut 2m̄:ſꝫ volūtatē habuit a deo:ad actū eniꝫ
volēdi nō reqrit̄ niſi volūtas ⁊ intell's pꝰus oñdēs obm.
⁊ ꝑ h pꝫ ſolo ad rōnē ſuā. ¶ Cōtra.ſi angelus habuit pm̄
actū volēdi a ſe:aut habuit volēdo:⁊ ſic eſt pceſſus in in
finitū:aut nō volēdo qđ eſt incōueniens.¶ Rn̄°.dico ꝙ
hn̄do intellm oſtēdētē obm:⁊ hn̄do volūtatē pus nā:ſil
tn̄ tpe habuit velle.Dico ḡ ꝙ iſta ↄclo eſt ↄcedēda q̄ ad
aliqd.ſ.pam̄ intellectionē nō eſſe a rōne:ſꝫ quo ad aliqd a
caſu:qꝛ itelligēs nō pus itelligēdo itelligit.p⁹ ḡ intellectio
nō eſt a rōne oſtēdēte obm pus.ḡ eſt a caſu quodāmodo
ſm Aug⁹ li.3.de libe.arbi.nō eſt in ptāte nr̄a qb⁹ viſis tā
gamur:⁊ iđ illđ eſt fortuitū ⁊ caſuale. ¶ Et ſi arguas.p⁹
itellectio ſi ſit fortuita:oīa ↄñtia erūt fortuita. Dico ꝙ nō
M ſeqtur:qꝛ habita p⁹ intellectione ⁊ volitione pōt aliqs rō
cinari de agēdis:⁊ ita que ſequunt̄ illā deliberationē non
erūt fortuita:ſꝫ a rōne deliberāte.¶ Sed ſi queras pme
intellectiones ſunt ne ſimplr fortuite? Dōm ꝙ nō:qꝛ ſūt
ab obtis fortius mouētib⁹ ſm phātaſmata magis impſſa
ceſſantib⁹ ipedimētis:⁊ ſic p⁹ intellectio hꝫ cām nālē mo
tiuā in nobis:qꝛ tn̄ nō eſt a rōne deliberāte:nō eſt iputa
bilis hoi niſi interptatiue:qꝛ in ptāte hoīs fuit facere obm
fortius mouēs ex frequēti ↄſideratione ex qua forti⁹ ipri
mat̄ phātaſma tale in memoriā:⁊ ꝑ ↄñs fortius mouet ⁊
pus ceſſante ipedimēto.p⁹ ḡ itellectio nō eſt in ptāte nr̄a:
ſed p⁹ indr̄ia qua pōt qs ſe determinare ad volēduꝫ vel
nō volēdū hoc eſt a volūtate nō ab intellu:qꝛ intell's ab
obto nālr mouet̄:⁊ ideo ſi volūtas nālr moueret̄ ab itel
lectu nālr moto:volūtas nālr moueret̄:⁊ ſic hō eſſet vnū
bonū brutū.volūtas igit̄ nō mouet̄ nec̄itate nāli:ſꝫ habi
ta p⁹ itellectiōe in ptāte ei⁹ eſt ↄuertere intellm ad ↄſide
rādū h vel illud:⁊ hoc vel illud velle vel nolle:⁊ ſic p⁹ vo
litio oīno eſt a nobis:nec eſt ita a caſu ſicut p⁹ intellectio.
¶ Ad 2m̄ dōm ꝙ Ariſt.vī dicere in lib⁹ pdicto ꝙ ille ipe
tus vel ipulſus ad velle aliqd ad qđ ↄſeqt̄ cōmodū nō eſt
ſic a rōne ꝙ talis ſciat ſic reddere rōnē q̄re h facit.Dōm
N ḡ ꝙ illđ velle hꝫ a rōne oſtēdēte obꝫ volitū:ſꝫ nō a rōne
ↄſiliāte oſtēdēte cām q̄re h facit diſtincte:ſꝫ h hꝫ ab ipe
tu.¶ Ad 3m̄ dōm ꝙ lꝫ nā ſit mediata cā illi⁹ euētus for
tuiti:nō tn̄ imediata:ſꝫ volūtas vnū intēdēs lꝫ ſit aliđ eue
niēs pter itētū qđ dr̄ fortuna nō caſus.¶ Sed de cā ex
trinſeca h⁹ euētus fortuiti ſm Ariſt.vī dōm ꝙ nā nō eſt
cā ei⁹:qꝛ nā eſt determinata ad vnū ſaltē vnitate eiuſdē
ordinis ⁊ ↄnexionis.euētus aūt fortuiti nō videnť hr̄e cō
nexionē nec ordinationē ad alia.ḡ nā nō eſt cā ſufficiēs ⁊
cōpletiua euētus fortuiti.¶ Itē tūc ſequeret̄ ꝙ fortuna
eſſet cā ꝑ ſe.¶ Itē nullus dr̄ bn̄ fortunatus:qꝛ ipellit̄ ad
volēdū aliqd ad qđ ↄſeqt̄ bonū niſi illđ bonū adipiſcat̄:
ſꝫ illud bonū adipiſci nō pōt niſi cāe itermedie ↄcurrāt
ad h.cū ḡ nā nō pōt eē cā ſufficiēs hui⁹ ↄcurſus nā nō ſuf
ficit:iđ ſeqt̄ ꝙ eſt aliq̄ cā extrinſeca ↄiūgēs.¶ Sed q̄ ſit
illa cā extrinſeca ſm Ariſt.eſt ne celū vel itelligētia mo
uēs celū mediāte celo vel de⁹ ipſe imediate mouēs? Dōm O
ꝙ ſi nihil ſit effect⁹ fortuit⁹ niſi illđ ad qđ cālitas celi pōt
ſe extēdere tūc nō eſt nec̄iuꝫ cām īgerere niſi celū ⁊ mo
uens celū:⁊ h vī ꝓbabile:qꝛ nihil fortuitū vī in hoīe niſi
illđ ad qđ cālitas celi ſe extēdit mediate vl' imediate.Sꝫ
pm̄ nō credo eē vex:qꝛ aliqd eſt in hoīe ad qđ cālitas celi
nō pōt ſe extēdere ſicut eſt volitio niſi occaſionalr mouē
do appetitū ſenſitiuū ſm cui⁹ inclinationē apta eſt volū
tas inclinari:celū ḡ qa nō pōt volitionē attingē nec etiaꝫ
cās ad ei⁹ cāliōnē ↄiūgere:ideo aliqd eſt in hoīe ad qđ ce
li cālitas nō pōt attingere. Et ſi diceret̄:⁊ forte vex eſt:ꝙ a.l.ſed.
nullus effect⁹ fortuitus eſt in volūtate ⁊ ↄñctus volitio
ni ꝑ accñs:ſꝫ tn̄ cālitas celi ad oīa alia ſe extēdit:⁊ ſic nō
opꝫ aliā cām extrinſecā ponere niſi celū ⁊ itelligētiā mo
uentē celū ⁊ deū mouētē mediate:ita ꝙ ſi Ariſto.vī dicē
ꝙ tale pn̄m ſit de⁹:dꝫ gloſari vex eſt mediate. ¶ Si aūt
aliqs effect⁹ fortuitus ponat̄ in volūtate cū celū nō poſſit
talē effectū attingere nec cās ad cāndū ipm ↄiūgere:nec
aliqua intelligētia creata:tūc opꝫ aliquos effectus fortui
tos in deū reducere:qui omnia prouidet ⁊ cōiungit cau P
ſas medias ad effectus tales fortuitos cauſandos.

Sed quō hoc pōt ↄcordare cū pncipijs Ariſt.ḡ nō 8.phy.t.c.15. ⁊.12.meta.⁊ alibi.
vī ponere aliqđ nouū imediate eē a deo:
vñ ipſe ponēs mūdū eternū nō poſuit motuꝫ potuiſſe eē
nouū niſi ſm pres:ita ꝙ totus nō potuit eē nouus.Et iſta
ↄclo pōt depēdere a trib⁹ pncipijs.p⁹ pp imutabilitatē p⁹
pncipij:qꝛ pm̄ eſt oīno imutabile:iđ nullū motū nec mobi
le poteſt imediate de nouo pducere:qꝛ alr ſe hr̄et nūc q̄
prius.¶ Sed non credo ꝙ arguat ſolū ex imutabilitate
agētis:imo opꝫ addē aliqd ex pte effect⁹:ſic ꝙ agēs imu
tabile nō pōt imediate cāre aliqd nouuꝫ alteri⁹ rōnis:qꝛ
alr ↄdiceret ſibiipſi:qꝛ itelligētia oīno imutabilis ſm eū
cāt nouā pteē motus:nec pp hoc eſt mutabilis.nec ⁊ adhuc a.l.hoc.
ſufficit:ſed opꝫ 3° addere ſic.agēs oīno imutabile nō pōt
cāre imediate aliqd nouū alterius rōnis nulla poſita di
uerſitate in medijs cauſis actiuis vl' receptiuis.alr nō ha
beret ꝓpō Ariſto.veritatē.ſi eni cāe itermedie actiue ſint
diuerſe diſpōnis in agēdo:vl' paſſiue diuerſe diſpōnis in
recipiēdo:pōt eē diuerſitas effectuū:dato ꝙ in cā p⁹ nul
la ſit mutabilitas vel nouitas aliq̄ mō. ¶ Dicem⁹ ḡ ſm Q
Ariſt.ꝙ agēs oīno imutabile nō hn̄s cās medias actiuas
vel receptiuas diuerſe diſpōnis nō pōt cāre aliqd nouū
alteri⁹ rōnis:ſed aliq̄ iſtarū cōditionū deficiēte nō hēbi
mus ſm Ariſto.vñ ↄcludamus aliquā nouitateꝫ in deo. a.l.nullam.

Dicēdū ergo ꝙ nō ↄdicit ſibi i libello de bona for
tuna.⁊.8.phy.ſm ꝙ aliq volūt ſibi iponē:
qꝛ ſi ſm pmā viā ſufficiat oēm effectū fortuitū reducē in
celū hoc nō ponit aliquā nouitatē vel mutabilitatē i deo:
qꝛ nō cauſat deus effectus fortuitos de nouo niſi mediā
te celo:⁊ hoc non eſt cōtra eum:dato etiā ſm aliā viā ꝙ

16. de aiali. vel. 2. de gene. aial. c. 3.

oportear aliquos effect⁹ fortuitos nouos reduci imediate in deū: adhuc nō 3dicit ſibiipſi: qꝛ certū fuit Ariſt. ſm ſua pncipia aiaꝫ intellectiuā eſſe a deo imediate: ꝛ ad hoc attingere poteſt ratio naturalis, cuꝫ ſit imortalis: ꝛ ita aliqd nouū pōt imediate eſſe a deo: ꝛ tñ nō 3dicit ſibi ſm ſua pncipia. ¶ Sed qūo eſt h poſſe: dōꝫ ꝙ imutabilitas agētis, excludēdo cāe actiuas itermedias vel receptiuas, 3cludit ſm Ariſt. ꝙ nō poſſit fieri aliqd nouū alteri⁹ rōnis: ſꝫ ſi vna 3dino defecerit. ſ. qñ cāe itermedie actiue vel paſſiue diuerſimode ſe hñt in cāndo, pt cāre de nouo aliqd alteri⁹ rōnis. Si ēt effect⁹ cāndus ſit eiuſdē rōnis, pōt de⁹ ipm cāre imediate, nulla poſita nouitate in eo, pp diuerſitatē cāꝝ receptiuaꝝ: ſicut ſol imediate ſoluit glatiē ꝛ coagulat lutū, nulla poſita nouitate in eo: ita ſm Ariſt.

R

a. l. incitabilitatis.

hoc corpe organiꝫato, deus neccitate imutabilitatꝭ cāt hāc aiaꝫ: ꝛ pus nō: qꝛ mā nō erat diſpoſita: ſic nec ſol cāt aliaꝫ ꝛ aliū radiū in aere ꝛ i aqua niſi pp diuerſitatē recipiētiū. ſic in ppoſito, de⁹ influit vniſor in oībꝫ inqñū pōt ſm Ariſt. ꝛ qꝛ iſte eſt diſpoſitꝰ ꝛ ille nō, ideo de⁹ ipellit iſtū ad tale ppoſitū: ad qḋ 3ſeqꝛ cōmodū. aliū aūt nō ipellit: qꝛ nō inuenit in eo diſpōnē illaꝫ quā dixim⁹ pus, ꝛ ita pō Ariſto. de bona fortuna ſtat cū pōne ſua. 8. phy. ſ. ꝙ de⁹ nō pōt cāre nouū mūdū, vel nouū celū, vel nouū motū ſm ſuaꝫ totalitatē. ¶ Sed ſm fidē ꝛ veritatē dōm eſt ꝙ de⁹ hñs puidētiā gñalē de oīb⁹, regit res ſm ꝙ nate ſunt regi. ſm ꝙ dr. 7. de ci. c. 30. Sic de⁹ res qͣs 3didit ꝛc. tñ pter iſtā gñalē puidētiā hꝫ puidētiā ſpālē ex qͣdā electōe ſꝫ quā puidet vnicuiqꝫ bonuꝫ ſm merita pͥtia vel futura ꝛ occulta nobis: tñ ſibi pſentia: qꝛ ei⁹ iudicia iuſta ſunt ſemp ſꝫ occultata ꝙ aliqñ aduerſitas pl' pficit qꝫ pſpitas ſꝫ Boe. 4. de 3ſo. pſa. 4. ita ꝙ lꝫ ponam⁹ aliquē hri fortuiatū: tñ ex h nihil nouū ponim⁹ in deo: vt dictū eſt. Et ſic pꝫ ad rōnes.

S

Diuine ergo cauſo nunc voluntati eterna liter pdeſtinā n continuoqꝫ ad bonū ipelliēti, de cōformabis pamp Mauricia, ſi vis cauſo una tuos eē ꝛ hñ. Additiones queda3. q. 7. ibi imediate aū illō. 3ā 3riter ꝛc.

AD ſolones iſtoꝝ obiōꝝ doctor remittit ſe alibi. pōt tñ dici ad pͥm negādo 3ñtiā: qꝛ lꝫ intell's viatoris poſſit ex ſuis nālib⁹ cogſcere ibi eē pfectiſſimā volūtatē, h tñ eſt p 3ceptū impfectū: qꝛ nō eſt incōueniēs p 3ceptū ipfectū cogſci aliqd eē pfectiſſimū: ſic p 3ceptū finitū cognoſcit aliqd eē infinitū. Et iō nō ſeqꝛ ꝙ p talē rōnē volūtatꝭ quā viator hꝫ ex lege cōi: poſſit tñ qꝫ p mediū euidēs a poſi cogſcere deo inēē oipotētiaꝫ. ¶ Ad 2ᵐ dōm eſt ꝙ qͣlīcūqꝫ ſit de maiore: minor vr negāda: qꝛ etſi de⁹ ſit res ſimpliciſſima: nō tñ ois cōceptus quē nos hēmus de eo eſt ſimplr ſimplex: ꝛ ideo nō opꝫ oēm ppōnē talē eē p ſe pͥmā: ꝛ tñ ſi eſſet p ſe nō tñ ex hoc eēt p ſe nota. ¶ Ad 3ᵐ dōꝫ ꝙ cognitio meta^ca de deo excedit cognitionē phici de deo: tā extēſiue pp multitudinē paſſionū vel pprietatū cognitaꝝ: qꝫ itēſiue pp maiorē pfectionē ꝛ pfectiorē modū cogſcēdi. ꝛ p h ad ſoīaꝫ argͥ dicaꝛ 3cedēdo pͥmū 3ñtiā: ꝛ 3ñs ad iſtū intellm ꝙ meta^cus pōt ad altiorē cognitiōeꝫ attingere qꝫ eſt illa cognitio gͣe: ad quā nō ſufficit nālis vel phicus attingere. nā in cognitione gͣe, eſt dare latitudinē ꝛ exceſſuꝫ ſm maius ꝛ min⁹ tā itēſiue qꝫ extēſiue. Et iō cū vlteri⁹ infert. g pt attingere ad cognitionē pp qd. negāda eſt 3ñia de demratōe gͣe ꝛc.

¶ Qōne. 14. cc̄ finē. aū illā pticulā text⁹. Et p idē ad 2ᵐ.

Exēplū hui⁹ appet in ſenſu: qñ. n. ſpēs coloris vr ſic qñ radi⁹ trāſit p vitrū rubeū rubor apparet in piete oppoſito: ꝛ ille rubor ita viſus nō eſt rō vidēdi ruborē in vitro ſub ppria rōne ſꝫ tñmō diminute. vel forte nullo mō niſi p collationē hui⁹ ruboris ad illum tanqꝫ ſilis: qñ aūt ſpēs ſenſibilis eſt rō ſentiēdi obm ſub ppria rōne ſua: ipſa nō eſt pcepta p ſenſuꝫ ſicut appet manifeſte in viſione recta vbi nihil vr in medio iter colorē ꝛ oculū: ꝛ tñ eſt ibi ſpēs coloris multiplicata. ¶ Sed 3lꝫ hoc ſit ibi: in viſione tñ reflexa vr ꝙ ipſa ſpēs videat: qꝛ hoc qḋ vr appet videri in ſpeculo: ꝛ tñ i tali viſione reflexa ſpēs eſt rō ſentiēdi obm in rōne ſua ppa: qꝛ obm vr ſub ppa rōne viſibilitatꝭ ſue. g a ſili. i ppoſito poſſꝫ de⁹ videri p mediū quaſi ſpeculatiū: ꝛ tñ ſub rōne ppa obiiua. ¶ Sed hic oſtēdū ꝙ Alacen in pſpectiua ſua li. 4. c. 4. ex itētione determinat ꝙ ſpēs nō eſt in ſpeculo ſubiectiue neqꝫ eſt ibi vt terminās actū vidēdi. Et breuiter oſtēdi pōt vnico exprimēto: qꝛ qḋ alicubi exñs in ſe vr ab oculo exñte in hoc ſitu, pōt ēt videri ab ipſo exñte in alio ſitu: dū tñ mediū ſit illuminatū: ꝛ nō ſit opacū iterpoſitū: ꝛ ſit ēt debita diſtātia: ſꝫ oculus g in determinato ſitu exñs videret albū in ſpeculo alibi exñs nō videret: qꝛ nō ſit viſio iſta niſi i illo pūcto ad quē puenire pōt radi⁹ reflexus qui ſemp eſt in eadē ſupficie cū radio incidēte: ꝛ cū ipſo 3ſtituit angulū eqlē illi angulo q itercipiꝛ iter radiū icidētē ꝛ corp⁹ ſup qḋ icidit. ¶ Patet ēt ppoſitū p h ꝙ aliqͣ ſpecula nō ſūt formalr pſpicua ſicut in calibe polito ꝛ argēto polito: ꝛ hñt vr aliqꝙ color tñ qꝫ in ſpeculo: ꝛ tñ in iſtis nō recipiꝛ ſpēs coloris: qꝛ nō eſt nata recipi niſi in pſpicuo tñmō. g hic recipiꝛ in aere ppinquo talib⁹ ſpeculis: ſꝫ vt ibi non pōt terminare viſionē: qñ ēt recipiꝛ in ſpeculo pſpicuo vitreo: adhuc ibi nō terminaꝛ viſio niſi ad aliqd opacū ſuppoſitū: puta plūbū vel aliud hmōi. dico g ꝙ in viſione tali ſpeculari ſpēs nō eſt viſa: ſꝫ tñ rō vidēdi obm illō cui⁹ eſt ſpēs nō tñ p lineā rectā: ſꝫ p lineā reflexā. vñ obm qdē nō eſt pñs oculo p lineā rectā ſed reflexā 3currētē cum recta in pūcto: vbi eſt concurſus radij viſualis cum catheto.

¶ Queſtione. 18. ante illud. De ſecundo principali.

Nota ꝙ vltra nālē bonitatē volitiōis que cōpetit ſibi inqñū ens: que ēt cōpetit cuilꝫ enti poſitiuo ſm gͣdaꝫ ſue entitatis magis ꝛ min⁹ pter illaꝫ eſt triplex bonitas moralis ſm gͣdus ſe hñs. ¶ Pͥa dr bonitas ex gñe que cōpetit volitioni ex h ꝙ trāſit ſup obm 3ueniēs actui tali ſm dictamē recte rōnis: ꝛ nō ſolū qꝛ conueniēs actui tali nālr ſicut ſol viſiōi: ꝛ hec ē pͥ⁹ bonitas moralis, qͣ iō pōt dici ex gñe: qꝛ qͣſi mālis re^a ois bonitatis poſterioris ſiue vlterioris in gñe moris. nā act⁹ trāſiēs ſup obm cōueniēs eſt qͣſi forabilis p quācūqꝫ aliā circūſtātiā moralē: ꝛ ita qͣſi potētialē nō oino ſicut ex gen⁹ moris ſicut fuit ipe act⁹ in gñe nāe ſꝫ in gñe moris: qꝛ iā hꝫ aliqd de illo gñe: puta obm debitū actui. ¶ Scḋa pōt dici bonitas vtuoſa ſiue ex circūſtātia que cōpetit volitioni ex h ꝙ ipſa eliciꝛ a voluntate cū oīb⁹ circūſtātijs dictatis a recta rōne debere ſibi cōpetere i eliciēdo ipſaꝫ. bonū eni eſt ex cā integra ſm Dioniſiū. 4. de di. no. Et illō ē qͣſi in ſpē moris bonū: qꝛ iā hꝫ oēs diſtas morales 3hētes bonū ex gñe. ¶ Tertia vo bonitas pōt dici meritoria ſiue gratuita in acceptatiōe diuina in ordine ad pmiū que 3uenit actui: ex hoc ꝙ pſuppoſita duplici bonitate iā dicta eliciꝛ 3formiter pn⁹ merēdi qḋ eſt gͣa vel charitas. Exēplū pͥ. dare elemoſynā. Exēpluꝫ 2ᵐ. dare elemoſynā paupi q eget: ꝛ in loco quo pōt ſibi cōpetere pp amorē dei. Exēplū 3ᵐ. illō op⁹ facere nō tñ ex inclinatiōe nāli ſicut potuit fieri in ſtatu innocētie: ꝛ forte poſſet mō fieri p petōre: ſi adhuc petōr exñs ꝛ nō penitēs ex pietate nāli moueret ad pximū: ſꝫ tñ ex charitate ex qua faciēs eſt amicus dei inqñū reſpicit opa eius. hec triplex bonitas eſt ordiata: ita ꝙ pͣ pſupponiꝛ 2ᵃ, 2ᵃ 3ᵃ, ꝛ nō eō. huic triplici bonitati corrñdet triplex malitia. pͣ ſiqdē eſt malitia ex gñe: qñ. ſ. act⁹ q tñ hꝫ bonitatē nāe ex pͥ ex quo dꝫ 3ſtitui in gñe moris hꝫ malitiā: qꝛ trāſit ſup obm diſcōueniēs: puta ſi odire trāſit ſup deū. Scḋa aūt malitia ēſt ex aliqͣ circūſtātia deordināte actū: lꝫ hēat obiectū conueniēs. Tertia demeritoria de ſecundo principali.

Pꝫ ꝛ ꝙ cura bis qꝛ ſunt in qōne cōtēta. ꝛ ideo bona verba ꝛc.

aliorum.

FINIS.

Ⅽ Incipit Tabula queſtionum quolibetalium.

Queſtio pͣ Utrum in diuinis eſſentialia ſint immediatiora ipſi eſſentie diuine vel notionalia. char. 2
2 Utrum in deo poſſunt eſſe plures productiones eiuſdem rationis. 5
3 Utrum iſta poſſint ſil' ſtare ꝙ relo vt cõparata ad oppoſitũ ſit res: ⁊ vt cõparata ad eſſentiã ſit rõ tm̃. 8
4 Utrũ ſubtracta vel ſepata ſiue circũſcripta relone originis poſſet manẽ pͣ pſona diua ꝯſtituta ⁊ diſticta. 10
5 Utrum relo originis in diuinis ſit formalr infinita. 13
6 Utrum equalitas in diuinis ſit relatio realis. 15
7 Utrum deum eſſe omnipotentẽ poſſit ratione neceſſaria demonſtrari. 19
8 Utrum filius ſiue verbum diuinum habeat aliquã cauſalitatem propriam reſpectu creature. 22
9 Utrum deꝰ poſſit facere angelũ informare mãm. 24
10 Utrum deus poſſet ſpecies que ſunt in eucbariſtia conuertere in aliquid preexiſtens. 26
11 Utrum deus poſſet facere ꝙ manẽte corpore ⁊ loco eiꝰ corpus non habeat vbi in loco. 28
12 Utrum reſpectus rei create ſit idem ad deum creantẽ ⁊ conſeruantem. 30
13 Utrum actus cognoſcendi ⁊ appetẽdi ſint eſſentialiter abſoluti vel eſſentialiter relatiui. 31
14 Utrum anima ſue perfectioni naturali relicta poſſit cognoſcere trinitatem perſonarum in diuinis. 34
15 Utruȝ reſpectu verbi creature intellectus poſſibilis ſit actiuus vel paſſiuus. 37
16 Utrum libertas volũtatis ⁊ neceſſitas nãlis poſſint ſe cõpati in codẽ reſpectu eiuſdẽ actus ⁊ obi'. 40
17 Utrum actus dilectionis naturalis ⁊ actus dilectionis meritorie ſint eiuſdem ſpeciei. 42
18 Utrum actus exterior addit aliqd bonitatis vel malitie ad actum interiorem. 43
19 Utrum in chõo vnitas nãe humane ad verbum ſit ſola depẽdentia nãe aſſumpte ad pſonam verbi. 46
20 Utrum ſacerdos obligatus ad dicẽdũ miſſaȝ pro vno: obligatus etiã ad dicẽdum miſſaȝ pro alio ſufficienter ſoluat debitũ dicẽdo vnã miſſam pro ambobus. 48
21 Utrum ponens mundi eternitatem poſſit ſuſtinere aliquem eſſe vniuerſaliter bene fortunatum. 51

Ⅽ Ad Clariſſimum Doctoreȝ Antonium de Fantis Taruiſinũ Joãnis Marij Albani Liberaliũ Diſciplinaꝝ Cultoris Carmen.

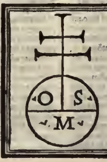
Inuidiam Scotus ſcribendo vicerat: ⁊ iam
Nil: de quo non Is dicere poſſet: erat.
Illa autem impatiens vinci: ne ſcriberet vltra:
E vita Inſidijs extulit ante Diem.
Extulit Inſidijs viuentem: ⁊ condidit illum
Ulterius ne quid ſcriberet: Inuidia.
Quin etiã ne Quis quae fecerat Ille videret:
Corrupit quicquid ſcripſerat Ille prius.
Atqȝ ita corrupit: Nemo vt cognoſcere poſſet
Scripta Uiri: Quis docta ⁊ acuta forent.
Qð niſi tu Antoni tantos miſerate Labores
Limam intendiſſes Judiciumqȝ tuum.
Ni mirũ haec ipſa: Inuidiã quis vicerat Ille:
Spectaſſent paruo Tempore ad Interitũ.
Qð Tu dũ praeſtas: feciſti: vt nõ magis Illi
Se debere Aetas: ꝙ tibi noſtra velit.

Ⅽ Explicitit quolibetales queſtiones edite a fratre Joãne Duns Scoto Ordinis Minoꝝ Doctore Subtiliſſimo Theologorũqȝ principe: quas iterũ ſcðo parũ anteqȝ ex hoc ſeculo recederet diligentiſſime recognouerat atqȝ caſtigauerat celeberrimus ſũmuſqȝ in ea doctrina Magiſter Mauritius de Portu Hybernicus vel gratia Archiepiſcopus Tuamenſis: qui tũc maximo cũ nomine ordinarie in florẽtiſſimo ſtudio Patauino profitebat: quas etiã nouis multis ac pulchris additiõibꝰ exornauerat: appoſitis ẽt oĩbꝰ his que pauloante p eximiũ doctorẽ dñm Antoniũ de Fantis Taruiſinũ ſunt addita vel correcta. Nouiſſime Uenetijs ſumma cum diligẽtia impreſſe: arte ⁊ ſumptibus heredum nobilis viri quondaȝ Domini Octauiani Scoti ciuis ac patritij Modoetienſis, ſociorumqȝ. Anno a Chriſti ſalutifera Incarnatione. 1521. Die vltimo Octobris.

Regiſtrum

A B C D E F G

G Ternus. Alij Quaterni.



[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

¶ Doctoris ſubtiliſſimi ac Theologoꝝ prin
cipis Joānis Duns Scoti ord.minoꝝ Col
lationes ſeu diſputationes feliciter īcipiunt.

Collatio. I.

VTrū tm̄ ſit vna
prudētia
reſpectu oīum agi
biliū,ita ꝙ ad diri
gendum oēs actus
morales in ſuos fi
nes ſufficiat vna
prudentia ſpecie?
Uidetur ꝙ ſic.qḋ
declaratur tripl̄r.
¶ Prīo ex parte
obti ſic:qm̄ ex pte
obci habētis vnam
rōnē formalē obie
ctiuā eſt tm̄ vnus habitus:ſed rō obiectiua obiecti pru
dentie eſt tm̄ vna/que eſt bonū humanū ordinabile ſm̄
rationē rectā in finē debitū.g̃ prudētia eſt tm̄ vna ſpecie
dirigēs circa oēs actus virtutū moraliū.¶ P̄.hoc ſcdo
declaraṫ ex pte pncipij practici:qm̄ prudētia pſupponēs
ſpm̄ pmū pn̄m practicū agibiliū ad tot ſm̄ vnitatē ſuā ſe
extēdit ad quot ſe extēdit illud pn̄m practicū:qa itell̄s ſꝫ
bitū prudētie elicit ſyllogiſādo ex prīo pn̄o practico oēs
ɔnes agibiliū:ſꝫ pmū pn̄m agibiliū ſe extēdit ad oēs ɔnes
agibiliū:g̃ reſpcū oīū agibiliū ſufficit vnā prudētiā ſpe
cie ponere. ¶ P̄.tertio h̄ declaraṫ ex pte vnitatis attri
butionis:qm̄ ꝗuis ſint diuerſa agibilia circa que dirigit
prudētia monaſtica:tm̄ oīa hn̄t attributionē ad vnū finē.
Nā in agibilib⁹ eſt aliqḋ vnum qḋ eſt alioꝝ finis ꝑpter
quē oīa alia agibilia ſunt:ꝛ ad quē ordināda ſunt:ideo ꝑ
pter hāc vnitatē attributionis ad aliqḋ vna prudētia vnī
tatē ſpecificā ſortiṫ.¶ Sed ꝯ rōnē pmā arguiṫ ſic.Qn̄
cūqꝫ aliqua plura hn̄t aliquā vnā rōnē ad quā ꝯueniunt
ꝛ diuerſas rōnes formales ꝗbus in ſpāli ſpecie differunt:
ſicut de illis eſt vnus habitus vt vna ſcia ſm̄ illā rōnem
cōem in qua cōueniūt:ita de illis ſunt diuerſi habitus vt
diuerſe ſcie ꝓut formal̄r ꝛ ſpecifice differūt:ſicut de oīb⁹
ſcibilib⁹ inquantū ꝯueniunt in rōne entis eſt vna ſcia cōis
vt metaphyſica:ita etiā de ſcibilib⁹ diuerſis ꝓut differūt
ſm̄ rōnes ſuas formales ſunt diuerſe ſcie ꝛ diuerſi habit⁹
pticulares:ſed agibilia circa q̄ ſunt v̄tutes morales:ꝗuis
ꝯueniūt in rōne aliq̄ cōi vt in rōne boni humani:tm̄ diffe
runt ꝑ rōnes ſuas formales ꝗb⁹ ſpecifice differūt. Aliud
eſt enī bonū humanū in qḋ īclinat tēperātia:ꝛ aliḋ ad qḋ
īclinat fortitudo:aliter enī nō eēnt diuerſe v̄tutes ſpē.g̃ ſꝫ
reſpectu oīuꝫ agibiliū vt ꝯueniūt in rōne boni cōis pona
tur vna prudētia:tm̄ reſpectu agibiliū ꝓut ſpecie differūt
ſm̄ rōnes formales agibilis:opꝫ ponere diuerſas prudē
tias.¶ P̄.ad cōfirmationē iſtius rōnis arguiṫ.Sicut vbi
minor diuerſitas obiectoꝝ ſufficit ad variationeꝫ hitus:
ibi maior diuerſitas ſufficiet ad diuerſificādū habitū:ſed
minor eſt diuerſitas totius vl̄is a pte ſubiectiua q̄ꝫ totius
itegralis a ſua pte:ſed diuerſitas pma ſufficit ad diuerſi
ficandū habitus formal̄r:ſicut alius eſt hitus de corpore
mobili ſimpl̄r:ꝛ alius eſt habitus de corpe mobili ad lo
cū vel ad formā:igiṫ cū bonū ſpāle vt bonū vnī⁹ ſe hēat
ad bonū cōe ſicut ps integralis ad totū integrale:diuerſa
enī agibilia ſunt ptes vnius boni totalis humani.Alia eſt
prudētia formal̄r reſpectu obci pticularis agibilis:ꝛ re
ſpectu boni humani ſingularis:vel ſaltē cū plus differat
vnū bonū agibile ab alio q̄ꝫ totuꝫ vl̄e a pticulari.ali⁹ eſt
habitus prudētie reſpectu vnius boni agibilis ꝛ reſpectu
alteri⁹.¶ P̄.Si bonū agibile ſm̄ rōnē rectā ſit obꝫ pru
dentie.g̃ vbi eſt aliud obm̄ formale prudētie:ibi erit alia
prudētia ſpecie:ſed ſm̄ Phm̄ 6° ethi.ṫ cōparantē prudē 6° ethicoꝝ.
tiā ad artē ꝛ ſciaꝫ ipa eſt pceptiua reſpectu artis ſcie:obꝫ
ꝯo ſcie quantūcūqꝫ (qcqḋ ſit de ſe factibile qḋ eſt obm̄
artis) eſt aliud obm̄ formal̄r ab obto agibili qḋ hꝫ rōneꝫ
oppoſitā:qm̄ agibile eſt ꝯtingēs:obm̄ ꝯo ſcie eſt neceſſariū:
g̃ nō reſpectu oīum dirigibiliū eſt vna prudentia ſpecie.
¶ P̄.Sicut prudētia eſt habit⁹ īclinās ad cōſiliādū de
vero agibili cōplexo ꝯtingēti:ita ſcia eſt habit⁹ ad ſpecu
landū de vero cōplexo neceſſ̄o nō agibili:ſed ſub ſcia cōſi
derāte de aliquo obto in cōi de quo oſtendit paſſionē in
cōi ſunt diuerſe ſcie ꝛ diuerſi habitus reſpectu diuerſarū
ɔnū ſpecie differētiū:vt quot ſunt diuerſe ɔnes tot ſūt di
uerſi hitus ſpecifici reſpectu earūdē vt ꝓbabo.igiṫ cum
ſub bono vno agibili humano in cōi ſint diuerſa agibilia
ſpecie diñā reſpectu eoꝝ erūt diuerſe prudētie differētes.
Minor ꝓbaṫ ꝑ hoc:qa cū ſcia vni⁹ ɔnis in ſcia nāli ſtat
ignorātia diſpōnis de alia ɔne.Unde cū ſcia de corpore
mobili ad formā ſtat ignorātia de corpe mobili ad locuꝫ
vt de corpe celeſti.Unī etiā Phs bene tradēs ſciaꝫ circa
aliqua nālia errauerit ꝛ errat in diſpōnis ignorātia circa
quedā alia:vt Auerrois circa aīaꝫ humanā:ſed ad hoc ꝙ Auerrois
ſit ignorātia diſpōnis de aliq̄ ɔne amota ab itellu alicui⁹
opꝫ ꝙ hoc ſiat ꝑ habitū ſcie icōpoſſibilē ei.ſi igiṫ hitus
ſcie de aliqua vera ɔne ſit idem cū habitu ſcie de ɔne de
qua habeaṫ ignorātia diſpōnis:ſequiṫ ꝙ idē hitus ſit cō
poſſibilis ꝛ icōpoſſ̄s ignorātie diſpōnis vni⁹ ɔnis:qḋ eſt
ipoſſ̄e:qa tūc idē poſſet eſſe ꝛ nō eſſe.¶ P̄.Cum noticia
alicuius in vl̄i ſtat ignorātia eiuſdē in particulari:qm̄ ſm̄
Phm̄ cōtingit ſcire oēm mulā eſſe ſterileꝫ:ꝛ tm̄ ignorare
in vtero hāc hēe.Si igiṫ prudētia que habitus eſt cogni
tiuus hēat ꝓ ſuo pmo obto bonū humanū agibile in vl̄i
cū habitu talis prudētie ſtabit ignorātia in dirigēdo eſſe
hoc bonū agibile vt circa bonū tēperātie.Cū ergo nō ſit
aliqs prudens niſi qui bene agere hꝫ in dirigēdo circa a.
bonū opus in pticulari circa qḋ hēc pōt aliqs habēs pru
dentie:ꝛ tm̄ nō recte dirigit circa agibile hū in pticulari:ſe
quiṫ ꝙ nō eſt vnus habitus prudētie reſpectu oīum pti
cularium agibiliū.Diciṫ ꝙ de ſcibilib⁹ vt iter ſe diſtiguunṫ
formal̄r ꝛ vt ꝯueniunt in vna rōne obiectiua ſcie cōis ex
vna pte ꝛ agibilibus diuerſis ſm̄ ſpēm:ꝛ vt ꝯueniunt in
rōne boni cōis ex alia parte. Non eſt ſile:qa obta ſpālia
ſpecifice diſta ſꝑter hoc ꝙ ꝯueniūt in vna rōne obiectiua
cōi ſm̄ quaꝫ de eis eſt vna ſcia cōis hn̄t diuerſas rōnes
obiectiuas formal̄r diuerſas:ꝑpter quas de eis pn̄t eſſe
diuerſe ſcie ſpāles ſꝑter cōem:ſed agibilia ſpecie diuerſa
ſꝑter h̄ ꝙ ꝯueniūt in rōne boni humani non hn̄t diuerſas
rōnes obtiuas reſpectu prudētie:qa ex hoc eſt aliqḋ obꝫ
prudētie:qa hꝫ rōneꝫ boni ꝑſuaſibilis a rōne.ꝛ hec ratio
eiuſdē rōnis iueniṫ in obto tēperātie ſicut in obto fortitu
dinis.Unde agibilia diuerſa iquantū ſpecifice differunt
tm̄ ſunt diuerſa obiecta mālia ꝛ reſpectu prudētie ꝛ non
formal̄r diuerſa:ꝛ ideo ſic vna logica pōt dirigere in ſyl
logiſatiōe circa materiā grāmatice ꝛ geometrice:ꝛ circa
obiecta oīum ſciaꝝ que nō ſunt niſi mālia reſpectu logi
ce:ſic vna prudētia pōt dirigere circa oīa agibilia i actib⁹
v̄tutū moraliū:q̄ oīa vt ꝯueniunt in vna rōne boni huma
ni ſunt vnū obm̄ formale ipſius prudētie.¶ Cōtra.obm̄
tēperātie ſm̄ qḋ eſt obm̄ ei⁹:eſt agibile formal̄r diſtinctuꝫ
ab obto fortitudinis vt obm̄ ei⁹ eſt.Aliter enī tēperantia
ꝛ fortitudo nō eēnt diuerſe virtutes formal̄r diſtincte.ſi
igiṫ ꝑ cōparationē ad prudētiā nō eēnt formal̄r diſtincta
obiecta:ſed tm̄ materialr:ſequereṫ ꝙ ſub alia rōne eſſet

aliqͦd agibile obm prudētie ⁊ tēperātie:⁊ ꝑ ↄ̄ñs ex dire
ctione prudētie circa obꝫ tēperātie nūq̄ tēperatus recte
per ſe eligeret ꝑ ṽtutē tēperātie:ſꝫ ſi directe eligat hͦ erit
per accñs cū prudētia nō dirigat circa agibilia vt ſūt obꝫ
formalr̄ tēperātie:ſꝫ tm̄ materialr̄. ❡ Lōtra ſcd̄aꝫ rōnē
poſitionis arguiť ſic. Si ꝓpter hoc eſt tm̄ vna prudentia
ſm̄ ſpēm reſpectu oīuꝫ agibiliū:q2 eſt vnū p̄n^m practicū
circa finē vltimū ex quo deducunť ꝑ habituꝫ prudētie ↄ̄
nes circa oīa agibilia:tūc tm̄ erit vna ſcīa de oībus ſcibi
libus:q2 eſt tm̄ vnū p̄mū p̄n^m a quo dependent oēs ↄ̄nes
oīum ſcīaꝝ. Sed dī q̄ nō eſt ſile:q2 p̄mū p̄n^m in ſciētijs
ſpeculabilib⁹ particulať:⁊ q̄ſi ſic particulať vnū nō depē
det ab alio:⁊ ideo ſūt diuerſe ſcīe. nūc aūt lꝫ p̄mū p̄n^m pra
cticū circa finē cōem particulet a prudētia ſyllogiçando
⁊ cōſiderādo circa ea que ſunt ad finē hui⁹ ṽtutis:hoc tm̄
eſt cū prudētia ad p̄n^m ꝑticularū circa finē alteri⁹ ṽtutis:
cū ṽtutes ſint cōnexe in prudētia:ita q̄ ipoſſe ſit hēe pru
dētiā circa ea que ſūt ad finē hui⁹ vel vni⁹ ṽtutis:qn̄ etiā
circa ea q̄ ſunt ad finē alteri⁹ ṽtutis ſil̄ habeať. Et hͦ ideo
eſt:q2 qcq̄d prudētia ſyllogiçat:aut ↄ̄ſiliať circa mãꝫ vni⁹
ṽtutis:aut circa mãm tēperātie:hoc eſt ꝓpť bonū rōnis:
vt ſi ↄ̄cludat q̄ tēperate comedēdū ſit ꝑꝑ ſanitatē corpo
ris aut ꝓpter aliq̄d aliud ⁊ nō ꝓpter bonuꝫ rōnis nō eſt
act⁹ prudētie aut ṽtutis. bonū aūt rōnis eſt ſimilr̄ in mã
alteri⁹ ṽtutis:⁊ ideo ꝑ prudētiā nō pōt q̄s ſe hēe hn̄ circa
mãꝫ vni⁹ ṽtutis niſi ēt hn̄ ſe hēat circa mãꝫ alteri⁹ ṽtut.
Lōtra ex p̄n° ꝓ̄ctico ſūpto ex fine vni⁹ ṽtutꝭ vt tēperātie
ſufficiēter pōt practice ſyllogiçari ⁊ ↄ̄cludi illō q̄ eſt ad
finē tēperātie:ſꝫ p̄n^m ſumptū ex fine tēperātie nō eſt p̄n^m
ad ↄ̄cludendū illud q̄ eſt ordinatū ad finē fortitudinis.
igiť p̄n^m ꝑticularū circa mãm vni⁹ ṽtutis nō dependet a
p̄n° ꝑticulato alteri⁹:nec ex p̄n° ſumpto circa fineꝫ vnius
ṽtutis pōt argui aliq̄d circa mãm alterius ṽtutis. Ex hoc
arguiť ꝓpoſitū p̄ncipale:q2 ſi ex p̄n° practico ex fine tē
perātie pōt recte ſyllogiçari ⁊ ↄ̄ſiliari de his que ſunt ad
finē tēperātie:⁊ ex tali actu frequēter elicito pōt gn̄ari pru
dētia dirigēs in actib⁹ tēperātie:q2 nullus actus eſt actus
prudētie. Cū igiť p̄n^m ſumptū ex fine tēperātie nō ſit p̄n^m
ex quo pōt recte ſyllogiçari circa ea que ſunt ad finē for
titudinis:ſeqͥť q̄ pōt acqri prudētia ꝑfecta dirigens circa
agibilia tēperātie abſq3 hoc q̄ acqrať prudētia dirigens
obm fortitudis:⁊ ꝑ ↄ̄ñs tot opꝫ ponere prudentias quot
ṽtutes morales. Dicit q̄ ex fine tēperātie iq̄ntū hꝫ rōnē
boni ſꝫ rōnē ſumiť p̄n^m ad ↄ̄cludēdū ea que ſunt ad finē
tēperātie:⁊ q2 bonū ſm̄ rōnē inueniť in fine alteri⁹ ṽtutis:
ideo nō pōt quis exercere ſe in acqrendo prudētiā circa
vnā ṽtutē niſi circa oēs ſe exerceat anq̄ hēat ꝑfectā pru
dentiā. Lōtra. aut itelligiť q̄ rō boni ſm̄ rōnē ſit forma
lis rō obiecti cuiuſlibet ṽtutis moralis ⁊ finis ṽtutis mo
ralis:aut q̄ ṽtutes morales habeāt ꝓpria obꝫ formalr̄
diſtincta:que tñ ↄ̄ueniāt in cōi rōne boni ſm̄ rōneꝫ. Si p̄
modo:tūc ſequiť q̄ nō ſit niſi vna ṽtus moralis formalr̄:
eo q̄ tm̄ vnā rōnem formalē obiectiuā hn̄t. Si aūt ꝑter
cōem rōnē boni ſm̄ rōnē habeāt ꝓpria obiecta diſticta
formalr̄ ſꝫ ſuas rōnes formales obtinās:tūc ſequiť ꝓpo
ſitū q̄ p̄n^m ſumptū ex fine vni⁹ ṽtutꝭ nō eſt mediū ad cō
cludēdū ea que ſūt ordinata ad finē alteri⁹ ṽtutis. ❡ P̄.
habit⁹ prudētie nō eſt augmētabilis in īfinitū. igiť cū pru
dētia augmētať ex actib⁹ dictādi ⁊ dirigēdi circa ea que
ſunt ad finē tēperātie:⁊ totiēs actus hui⁹ elicit q̄ prudētia
ſit in termio ſuo:igiť ⁊c̄. ❡ Lōtra rōnē 3^{ꝫ} pōnis arguiť.
ſub eadeꝫ rōne ſub qua prudētia dictat de agibili:ſub ea
dē rōne ṽtus moralis iclinat in illud. Si igiť prudētia di
rigit circa oīa opabilia vt hn̄t attributionē ad finē vnūꝫ
vltimū vt ad felicitatē ṽtuteꝭ morales eodē mō inclina
būt i ſua obta vt attributionē hn̄t ad vnū finē. igiť ſi pru
dentia hēat ſuā vnitatē ex p̄ma attributione iq̄ntū. ſ. oīa
agibilia hn̄t attributionē ad vnū finē. ḡ ſilr̄ ṽtutes mora
les dicenť vna ṽtus ſpecie ꝓpter eādē vnitatē attributio
nis:iq̄ntū. ſ. fines ṽtutū moraliū hn̄t attributionē ad vlti
mū finē moralē. ❡ Lōfirmať iſta rō. nā ītellu tm̄ vna
fides poniť:q2 lꝫ ſit reſpectu oīuꝫ credibiliū tēporaliuꝫ
tm̄ ꝓpter vnā rōnē que eſt de illis reſpectu p̄mi credibi
lis ad q̄ alia attributionē hn̄t. Similr̄ in volūtate eſt tm̄
vna charitas:q2 lꝫ ſit de diuerſis diligibilibus:hoc tm̄ eſt
ne ordinenť ad p̄mū diligibile. ḡ ſilr̄ ſi ṽtutes morales i
clinant appetitū in diuerſa agibilia bonoꝝ humanoꝝ vt
ordinanť ad vnū p̄ncipium agibile ſiue ad vltimū finem
moraleꝫ:ſequitur q̄ ſit tm̄ vna virtus moralis:q̄ falſum
eſt. igitur virtus moralis abſolute inclinať in vnuꝫ bonū
agibile abſolute non formalr̄ ſub vlteriori reſpectu. igiť
ſimilr̄ prudētia diriget circa talia agibilia abſolute nō ꝑ
rōnē formalē alicuius reſpectus:⁊ ꝑ ↄ̄ñs prudētia hēbit
diuerſa obta formalr̄ ſine attributiōe ad aliq̄d vnū:⁊ ita
erūt plures prudētie. ❡ Ad p̄mū iſtoꝝ dī q̄ lꝫ prudētia
ſit tm̄ vna ſm̄ ſpēꝫ ꝓpter vnitatē illius attributionis:nō
tñ erit tm̄ vna virtus moralis ex eadē attributione:quia
aliud eſt q̄ formalr̄ ⁊ necīo diuerſificat ṽtutes morales:
eo q̄ ſūt in diuerſis potētijs:⁊ vt iraſcibili ↄ̄cupiſcibili. ſilr̄
q2 ṽtutes morales auferūt diuerſas difficultates potētie
reſpectu diuerſoꝝ actuū:⁊ ideo opꝫ q̄ diſtiguanť ſpecie
ſicut ⁊ ille difficultates ⁊ actus ↄ̄ſequētes:⁊ non ſic eſt ex
parte prudētie:⁊ ideo ſufficit vna prudētia ſpē. ❡ Lōtra.
certū eſt q̄ q̄uis ṽtutes morales ponanť in diuerſis po
tētijs ptis appetitiue ſenſitiue:iſta tñ diuerſitas potētiaꝝ
nō facit formalr̄ diuerſitatē hituuꝫ moraliū:ſicť nec vni
tas po^e vnitateꝫ habit⁹. Uñ ſi ſola diuerſitas po^e ſm̄ ge
nus arguit diuerſitatē habituū:nūq̄ tñ formalr̄ ⁊ cauſa
liter diuerſitas potētiaꝝ arguit diuerſitatē hituuꝫ:q2 mã
eſt ꝑꝑ formā ⁊ non forma ꝓpter mãm ex 2° de aīa. Uñ 2° de aīa
mã hꝫ diuerſificari ꝓpter formā:⁊ nō eꝫ:ſic ibidē patet.
❡ Item q̄ dicūt de amotione difficultatis po^e reſpectu
actuū nō videť valere ad cauſandū diuerſitatē ṽtutū:q2
iſta amotio difficultatis eſt ↄ̄ñs ṽtutē moralē:plus eñi vr⁹
hꝫ eē anq̄ facilitet potētiā amouēdo difficultatē. Itē faci
litas nō eſt de rōne formali ṽtutis. Tuꝫ q2 eſt cōis ṽtuti
morali ⁊ ſcīe:vtraq3 eñi facilitat potētiā amouēdo diffi
cultatē reſpectu actus. Tuꝫ q2 hoc non appet in diffōne
ṽtutis q̄ eſt q̄ ſit hitus electiuus determinat⁹ recta rōne.
❡ P̄. ad ꝓpo^m argr̄ ſic. Ab eodē a quo ṽtus hꝫ ſuā enti
tatē formalr̄:ab eodē hꝫ ſuā vnitatē:ſꝫ cuꝫ ṽtus ſit hitus
electiuus determinat⁹ recta rōne hēbit ṽtus ſuā entitateꝫ
formalr̄ ex determinatiōe rōnis:ḡ ⁊ vnitatē formalē ha
bebit ex determinatione recte rōnis. Cū igiť determina
tio recte rōnis ſit a prudētia:ſequiť q̄ ṽtus moralis habe
bit ſuā veritatē ex prudētia ſiue ex reſpectu ad determi
natonē prudētie. igiť ſi ſit tm̄ vna prudētia ſm̄ ſpeciē:eſt
tm̄ vna ṽtus moralis ſm̄ ſpēm. ❡ Lōfirmať iſtud:q̄uis
ṽtus materialr̄ ſit q̄daꝫ q̄litas aīe formalr̄:tñ ṽtus mora
lis reſpectū dicit. ſ. ad determinationē rōnis recte que eſt
a prudētia ſicť pꝫ ex diffōne ei⁹. Et ideo dicit ph̄s 7° phy. 7° phyſico
q̄ in hitib⁹ ṽtutis nō eſt alteratio nec mot⁹. virt⁹ igiť mo
ralis formalr̄ reſpectū dicit ad prudētiā:ſꝫ ipoſſe eſt q̄ ad
eūdē terminū ſpē ſint diuerſe relōnes differētes ſpē. ḡ ṽ
tutes morales nō erūt diuerſe ſpecie ſi prudētia nō ſit di
uerſa ſpē. ❡ P̄. Sub eadē rōne formali ſub qua appeti
tus iclinať ꝑ ṽtutes morales ad eligēdū itellꝰ ꝑ prudētiā
dirigit in eligēdo ⁊ in idē formalr̄ in q̄ ṽtus iclinat prudē
tia dirigit:q2 ſi prudētia nō in idē formalr̄ dirigit in quot
tot⁹ iclinat:nūq̄ ex directiōe prudētie ſequereť recta ele

ctio ſm̄

ctio ſm virtutē cum prudētia dirigat in aliqḋ ⁊ dictet de aliq̄ ſm vnā rōnē:⁊ virtus īclinat in idē ſm aliā rōnē:ſic̄ igiẗ virtutes īclināt appetitū in diuerſa obiecta formalr̄:ita opꝫ ꝙ prudētia ſit circa eadē vt ſūt obiecta diuerſa formalr̄ ⁊ non ſm aliquā rōnē vnā:igiẗ ſicut in appetitu ſūt diuerſi habitus virtutū ꝓꝑ diuerſitatē obiectorū in que īclinat:ita opꝫ in intellectu ponere diuerſos habitus prudētie correſpondētes ꝓꝑ diuerſitatē formalē eorūdē obiectorū in q̄ dirigūt. Itē ſi in intellectu ſufficiat ponere vnā prudētiā dirigētē ⁊ regulātē circa oīa operabilia q̄re in volūtate nō ſufficit vna virtus ad īclinādū in ea cū ab vna regula regulāte nō ſit niſi vna regulatio paſſiua formalis. ¶ P. Act⁹ generatiui hītus diuerſi ſꝫ ſpēꝫ ſūt diuerſorū hītuū ſm ſpēꝫ:act⁹ prudētie circa obꝫ tēperātie ⁊ circa obꝫ fortitudis ſūt diuerſi ſꝫ ſpēꝫ.igiẗ prudētia dirigēs ī actib⁹ prudētie erit alia ſpē a prudētia dirigēte in actib⁹ fortitudinis. maior ꝓbaẗ ꝑ h ꝙ ipoſſe eſt ꝙ due cāe ſꝫ ſpēꝫ diuerſe:ſint cāe ꝓxime ꝑ ſe vni⁹ effect⁹ ſm ſpēꝫ.ḡ cū act⁹ ſint ꝑ ſe generatiui hītus ipoſſe eſt ꝙ diuerſi act⁹ ſm ſpēꝫ ſint cā vni⁹ hītus ſm ſpēꝫ. minor ꝓbaẗ ꝑ h ꝙ reſpectu obiectorū diuerſorū ſm ſpēꝫ ſūt diuerſi actus ſm ſpēꝫ:ſꝫ finis ſiue obm tēperātie ⁊ fortitudinis ſūt diuerſa ſm ſpēꝫ.ḡ actus prudētie dirigēs circa obm vni⁹ ⁊ alteri⁹ erit diuerſus ſpecie. Et ad clariorē itellm illi⁹ minoris eſt ſciēdū ſm iſtos ꝙ prudētia nō eſt hītus ꝑmi ꝑncipij ſumpti ab vltimo fine moralis:ſꝫ forte ſm hāc opionē hoc eēt dōm ita ꝙ virtualr̄ ꝯtineret directionē circa alia poſteriora:ſꝫ ſm eos eſt hītus ꝯnis practice ꝯcluſe ex ꝑncipijs practicis eo ꝙ prudētia eſt hītus ꝯſiliatiu⁹ ſꝫ phm q includit diſcurſuꝫ. Fiat ḡ ſyllogiſm⁹ practicus ſm actū prudētie circa actū vel mām tēperātie ſic honeſte eſt viuēdū:ſꝫ honeſta vita hēri nō pōt ſine caſtitate:ḡ caſte eſt viuēdū:⁊ vlteri⁹ ex iſta ꝯne accepta ꝓ ꝑn° vlteri⁹ pōt argui ꝙ caſte eſt viuēdū:nō pōt qs caſte viuere niſi moderādo paſſiōes.ḡ paſſiones ſunt moderāde:⁊ ſic de alijs. Fiat ēt ſyllogiſm⁹ in mā fortitudinis ⁊ ſic:Vbi grā:rēpublicā ſollicite ⁊ cū oī vꝛtute cuſtodire opꝫ:hoc aūt nō pōt fieri niſi aggrediēdo ⁊ bellādo.ḡ ꝓ republica bellādū ē ⁊ mors aggrediēda eſt. Prudētia igiẗ eſt hītus vni⁹ ꝯnis ⁊ alteri⁹:ſꝫ actus directiui ⁊ ꝯſiliatiui reſpectu iſtarū ꝯnū ſūt diuerſi ſpē.qḋ pꝫ:q2 ſunt circa obiecta formalr̄ diuerſa ſpē. ergo habitus concluſionuꝫ ſunt diuerſi ſpecie. Principia enim ex qbus ꝓcedūt ſunt diuerſa ſpecie. Et vt videatur meli⁹ iſta rō pōt aliqs ſtatiꝫ dicere ꝙ ſic̄ arguiẗ ꝙ prudētia iſti⁹ ꝯnis:paſſiōes ſūt moderāde:eſt alia ſpē a prudētia iſti⁹ ꝯnis:bellū ꝓ republica eſt aggrediēdū:q2 ꝑn° ex qb⁹ ꝓcedūt ſūt diuerſa ſpē. Ita pōt argui ꝙ prudētia de iſta ꝯne:caſte eſt viuēdū:⁊ de iſta ꝯne:iuſte eſt viuēdū:ſint eadē ſm ſpēm:q2 ꝑnm ex quo ꝓcedūt eſt idē. ſ. illud honeſte eſt viuēdū. Sꝫ nota ꝙ lꝫ illō ꝑnm ſit idē vtrobiqꝫ tn̄ medium qḋ eſt minor variaẗ:q2 ex vna parte ſubijciẗ ꝙ nō pōt qs honeſte viuere ſine caſtitate. Et ex alia parte ꝙ nō pōt qs ꝑfecte vel honeſte viuere ſine iuſtitia:⁊ iō ſicut iuſtū ⁊ caſtū ſpē differūt:ita act⁹ prudētie directiu⁹ ⁊ cōſiliatiuus circa vnū ⁊ circa aliud reſpectu ꝯnū q̄rū eſt prudētia ſūt diuerſi ſpecie:⁊ ꝑ ꝯñs prudētia q̄ cauſaẗ ex iſtis actib⁹ erit diuerſa ⁊ diuerſa ſpē. Sꝫ dī hic ꝙ diuerſi act⁹ ſm ſpēꝫ nō ſūt diuerſorū habituū ſm ſpēꝫ generatiui:ſꝫ pnt eē generatiui eiuſdē hītus ſꝫ ſpēꝫ:q2 ſꝫ intellectiōes albi ⁊ nigri ſūt diuerſe intellectiones ſꝫ ſpēꝫ ſic̄ obiecta ſūt diuerſa ſꝫ ſpēꝫ: ⁊ tn̄ hītus ſcie de albo ⁊ nigro eſt vn⁹ ſm ſpēꝫ:q2 eadē eſt

9. meta. ſcia ꝯtrariorū ⁊ potētia rōnalis valet ad oppoſita ex. 9. met. ¶ Ad ꝓbōnē dī ꝙ due cāe diuerſe ſm ſpēꝫ pnt eē vni⁹ effect⁹:q2 ille cāe ī agēdo hnt diuerſa obiecta ſpē. Cōtra ꝑdicta arguiẗ. minor ꝓbaẗ ſic. Oīa indiuidua eiuſdē ſpēi pnt ꝓduci ab vna cā tn̄ ſm ſpēm:ſicut qcūqꝫ calor pōt ꝓduci ab vno agēte ſm ſpēꝫ:oīs igiẗ effect⁹ vn⁹ ſm ſpēꝫ ꝓduciẗ ab vna cā ſm ſpēꝫ ꝓximā:igiẗ ipoſſe eſt ꝙ due cāe ꝓprie ⁊ ꝑ ſe diuerſe ſm ſpēm ſint vni⁹ effect⁹ ſꝫ ſpēꝫ. ¶ P. Effect⁹ eēntialr̄ dependet a ſua cā:ſꝫ ipoſſe eſt ꝙ aliqd ꝑ ſe eēntialr̄ depēdeat ab aliquo iferiori quo nō eēnte nihil min⁹ ſit:aut nihil min⁹ hꝫ eē:ſꝫ ſi duo actus diuerſi ſm ſpēꝫ ſūt generatiui vni⁹ hītus prudētie nō exiſte vno actu nihil min⁹ prudētia hꝫ eē ex alio actu ſilr̄ non exiſte alio actu nihil min⁹ prudētia hꝫ eē ex iſto actu.ḡ neuter eſt ꝑ ſe cā act⁹. ¶ P. Si act⁹ ſit ꝑ ſe generatiuus hītus relīqt ſuā ſilitudinē in paſſo.ḡ ſi duo actus ſm ſpēꝫ diuerſi generāt vnū habitū ſꝫ ſpēꝫ:vn⁹ hābit⁹ ſꝫ ſpēꝫ erit duo ſm ſpēꝫ. Si diciẗ hic ꝙ nō ſeqẗ niſi ꝙ vn⁹ hīt⁹ hēat diuerſos gradus ſm ſpēꝫ ꝙ nō eſt incōueniēs:ſic̄ ſenſitiuū vegetatiuū ⁊ intellectiuū ſūt diuerſi gdus ſm ſpēm in vna forma:ita ꝙ ꝑ vnū actū generaẗ vn⁹ gdus in hītu:⁊ ꝑ aliū actū alterius ſpēi generaẗ ali⁹ gradus ſm ſpēꝫ. ¶ Cōtra iſtos q tenēt iſtā viā arguiẗ ſic. ſm gdus hīt⁹ eſt oīno ſimplex:nec eſt in eo additio gdus ad gradū niſi tn̄ ſm rōnē:igiẗ ꝑ aliū actuꝫ nō generaẗ ali⁹ gdus ſpē. ¶ P. ꝑ° rō ſtat:q2 aut ꝑ 2m aliqd ꝓduciẗ aut nihil. Si nihil.ḡ hītus non augeẗ. Si aliqḋ:⁊ alteri⁹ ſpēi a priori.ḡ hītus ille ꝯtinebit in ſe eēntias duarū ſpērū:⁊ ita nō erit vna eēntia ſm ſpēm. nec valet exēplū de intellectiuo ſenſitiuo ⁊ vegetatiuo:q2 nō ſūt diuerſe eēntie in eadē forma:ſꝫ tn̄ differūt in forma ſm vꝛtutē ⁊ virtualr̄. Sꝫ ēt qḋ adduciẗ ꝓ opināte ꝙ ſcia albi ⁊ nigri eſt vnus hītus ſpē:dōꝫ ꝙ nō valet:nā cuiuſcūqꝫ ꝯnis in qua oſtdiẗ paſſio diuerſa ſm ſpēꝫ de ſubo diuerſo ſm ſpēꝫ a ſubo ⁊ paſſiōe alteri⁹ ꝯnis eſt ali⁹ hītus ſpecie:vn̄ tn̄ eſt vnus hītus in virtute alicui⁹ ꝑncipij:aut ꝯceptiōe alia. Aliter dē ad rōnē priorē ꝙ act⁹ reſpectu ꝓductiōis hītus eſt cā equiuoca:q2 act⁹ ⁊ hītus nō ſūt eiuſdē ſpēi ſpālIſſime:q2 tunc act⁹ eēt hītus.nūc aūt nō eſt icōueniēs ꝙ vni⁹ effect⁹ ſpē ſint due cāe differētes ſpē nō agētes mō vniuoco ſꝫ equiuoco:ſic̄ mulus generaẗ ab aſino ⁊ equa differētib⁹ ſpē. ¶ Cōtra. qcūqꝫ hītus hns terminū ſue augmētatiōis ſi augmētaẗ ex aliq̄ actu pōt augmētari vſqꝫ ad terminū ſuum ex actib⁹ eiuſdē ſpēi cū priori actu:q2 q̄ rōne augmētaẗ ex vno actu:augmētari pōt ex alio actu eiuſdē ſpēi:⁊ tn̄ illi actus eiuſdē ſpēi pnt ſibīuicē ſuccedē in iſim̄ vel augmētabiẗ ille hīt⁹ ī iſim̄ vel ꝑ frequētationē iſtoꝝ actuū tādē deueniet ad terminū:igiẗ prudētia ſi augmētaẗ ex actu circa obꝫ tēperātie ⁊ ex actu circa obꝫ fortitudīs q̄ ſūt diuerſaꝝ ſpērū poterit ex ſolis actib⁹ circa obꝫ tēꝑātie augmētari vſqꝫ ad terminū ſuū:⁊ ꝑ ꝯñs prudētia dirigēs circa obm tēperātie ꝑfecte acqri pōt ſine actib⁹ elicitis circa obꝫ fortitudinis:⁊ ita pōt eē prudētia dirigēs circa act⁹ tēperātie:lꝫ nō ſit aliq̄ dirigēs circa act⁹ fortitudinis:⁊ ꝑ ꝯñs cuilibet vꝛtuti morali correſpōdet ſua prudētia ⁊ habeẗ ꝓpoſitū. Vn̄ mirabile eſt ꝙ dicūt cū aliqs prudēter poſſit agere circa act⁹ fortitudinis ⁊ dictare ſm rōnē rectā ꝙ ꝓꝑ rēpublicā bellū ſit aggrediēdū:⁊ tn̄ ſequi paſſiōes delectationis ⁊ eē epicurus. Alr̄ dī ꝙ dirigere circa obm tēperātie ⁊ fortitudinis ſūt act⁹ prudētie ⁊ eiuſdē ſpēi:q2 ſunt circa iſta obiecta vt hnt vnā rōnē formalē obiectiuā vt rōnē boni hūani:⁊ h ſufficit ad h ꝙ ſint vni⁹ ſpēi:⁊ ſic viſio albi ⁊ nigri eſt eiuſdē ſpēi:q2 viſio eſt eoꝝ ſub rōne coloris. Et ꝙ ſit verū h ꝓbaẗ. Nā ſub eadē rōne ſub qua potētia reſpicit obm act⁹ tēdit in illud:q2 potētia nō vniẗ obiecto niſi ꝑ actū:ſꝫ ꝑm obm ⁊ formale potētie viſiue eſt color.ḡ actus vidēdi nō eſt rō albi ⁊ nigri niſi inquātū ſunt colorata.ḡ viſio reſpicit albū ⁊ nigrū ſub rōne formali.ḡ ſūt vni⁹ ſpēi ille viſiōes cū habeāt vnā rōnē formalē obiectiuā. ¶ Contra adhuc rō ſtat:q2 ꝓbaẗ ꝙ act⁹ dictandi circa diuerſa obiecta virtutū ſūt alteri⁹ ſpēi:q2 ſūt obiectoꝝ ꝑ ſe ⁊ ꝑ differē

tiū ſpē ſit ⁊ ꝯuteſualr nō ſub eadē rōne dictaret prudētia de illo ad qđ inclinat virtus. ¶ P̄. Albedo inquantū albedo īmutat viſuꝫ. ḡ albedo ſub rōne albedinis videt̄ nō tm̄ ſub rōne coloris: vñ cū color ſit genus ⁊ non dicat aliud q̄ꝫ vnā formā realē. illud aūt qđ eſt principiū īmutandi viſum: opꝫ ꝙ dicat vnā aliā formā: nō videt̄ ꝙ color ſit ratio īmutādi niſi vt hꝫ eſſe in aliqua forma ſpecifica. Itē metaphyſica eſt vnus habitus ſm ſpēm: ⁊ tn̄ eiꝰ ſunt diuerſi actus ſm ſpēꝫ: vt cōſiderare ſubam ⁊ cōſiderare accidēs. Et ſi dicat̄ ꝙ nō ꝯſiderat hoc nec illud niſi ſub rōne entis: tūc ſua cōſideratio imꝑfectiſſima erit ⁊ ſi perfectiſſimā cognitionē faceret. Etiā determinat de ſuba vt diſtiguit̄ ab accn̄te. ¶ Ad illud qđ adducit̄ de viſiōe albi ⁊ nigri dicit̄ ꝙ lꝫ videantur ſub colore vt ſub ꝓprio obiecto: tn̄ per ſe vident̄: ⁊ ideo viſiones ſūt per ſe ſpecie differētes. ¶ Cōtra. tunc eadeꝫ rōne eſt dōm de habitu prudētie ꝙ lꝫ ipſa habeat pro obiectiua rōne formali rationē boni humani: tn̄ q2 per ſe dirigit circa obiectū tēperantie: ⁊ circa obm fortitudis que differūt ſpecie: erit alia prudentia ſpecie. ¶ P̄. arguit̄ ad ꝑncipale ſic. Sicut ars ſe hꝫ ad factibilia: ſic prudentia ad agibilia: q2 ars eſt recta ratio factibiliū: ſed reſpectu diuꝫ factibiliū nō eſt vnꝰ habitus artis ſm ſpēm: ſed diuerſus ſpecie ſicꝫ habitꝰ nauis factiue nō eſt eiuſdē ſpeciei cū habitu artis domus factiue: ḡ ſimilr̄ reſpectu diuꝫ agibiliū nō erit vna prudētia ſpecie. ¶ P̄. Sicut ꝑncipiū ſe hꝫ in ſpeculabilibus: ita finis in opabilibus: ſed in ſpeculabilibꝰ alius eſt habitꝰ ſm ſpēm de ꝑncipio ⁊ ꝯ̄ne. ḡ ſimilr̄ in opabilibꝰ ⁊ agibilibꝰ alius erit habitus ſm ſpeciē de fine: ⁊ de his que ſunt ad finē: vt ſi alia ſit prudētia circa finē: ⁊ alia de his que ſunt ad finē vt preſtituat finē ſm vnā prudentiā: ⁊ ſm aliā dirigat virtutes in finem preſtitutum.

¶ Collatio. II.

VTrum volūtas poſſit amouere itellm̄ habituatū ab vno dictamie ad aliud dictamē: Uidet̄ ꝙ ſic: q2 illa potentia que ſm actus ſuos ſubycit̄ īperio volūtatis pōt ex īperio volūtatis mutari de vno actu ad aliū actū: ſed itell's ⁊ alie potētie aīales oīno ſm actus ſuos ſubſūt imperio volūtatis: ḡ ex īperio volūtatis pōt itellectus ⁊ alie potētie amoueri de vno actu ad aliū: ⁊ ꝑ ꝯn̄s volūtas pōt auertere intellm̄ a cōſideratione vnius obti ad cōſiderādū de alio obiecto. Maior pꝫ de ſe. mi-
Anſ. de cō. v̄gi. c. 4. nor ꝓbat̄ per Anſel. de ꝯceptu v̄ginali. c. 4. vbi loquens in perſona aliaꝝ potētiaꝝ a volūtate dicit: deus nos ⁊ poteſtatē que in nobis eſt ſubycit volūtati vt ad imperium eius nō poſſimus nō mouere nos ⁊ facere qđ vult: ⁊ mo illa mouet nos ſicꝫ inſtrā ſua ⁊ facit opera que videmur facere: nec nos poſſumus illi per nos reſiſtere nec opa que facit pn̄t nō fieri dn̄e quā nobis deus dedit: nec debemꝰ: nec poſſumus nō obedire. hec ille. Ex quo pꝫ ꝙ potentie īferiores mouent̄ ab vno actu ad aliū ex imperio volūtatis: ⁊ multo magis ꝑ ꝯſequēs ipſe itell's qui eſt magis annexus volūtati hꝫ ei obedire vt ad imperiū eiꝰ trāſferat̄ ab vno actu dicēdi vel intelligēdi ad aliū. ¶ Sed cōtra arguit̄: q2 ſm Augꝰ inuiſa diligere poſſumus incognita nequaq̄ꝫ volūtas: ḡ nō pōt velle niſi ꝑus cognitū ab itellectu: ſed intell's dū actualr̄ cōſiderat vnū obm nō intelligit qđcūqꝫ obm. ḡ intellm̄ cōſiderantē vnū obm nō pōt volūtas cōuertere ad itelligendū qđcūqꝫ aliud obiectū. ergo nec ad intelligēdū aliud cū illud ſimul nō itelligat. Dicit̄ ad hoc qđ ſufficit cognitio alicuius obti in vlī ad h̄ qđ volūtas poſſit velle intellm̄ diſtincte ꝯſiderare illud ⁊ intell's dum cōſiderat vnū obiectū hꝫ cognitionē alterius obiecti in vlī. Cōtra. ſimul ꝯparatione dū volūtas ſic in actu ſuo intell's eſt in actu ſuo: ⁊ prius nā intell's eſt in actu ſuo q̄ꝫ volūtas ſit in actu ſuo: q2 prius nā eſt aliquid cognitū q̄ꝫ volitū: alit̄ icognitū poſſet diligi: ⁊ h̄ arguit̄ ſic. In illo inſtāti in quo voluntas auertit intellm̄ ab vna itellectione ad aliā. Quero qd intell's intelligit: ⁊ quā itellectionē hꝫ: aut itellectionē illius obti a qua auertit̄: aut itellectionē illius obti ad quā cōuertit̄. Nō ꝑmā. tuꝫ quia tūc illa itellectui nō ineſt: cū intell's ſit auerſus ab illa itellectione in inſtāti ꝑ ꝯ̄nē nō iſtā ad quā ꝯuertit̄: q2 illa naturalr̄ ſequit̄ actū volūtatis ꝑ quā intell's ꝯuertit̄ ad iſtā intellectionē: cū naturalr̄ ꝑcedat effectū: ⁊ ideo naturalr̄ actus volūtatis quo ꝯuertit itellm̄ ad itelligēdū aliud naturalr̄ ꝑcedit ꝯuerſionē intellꝰ: ⁊ aliā itellectionē ad aliō obm itelligēdū. ¶ P̄. Si cognitio alicuiꝰ in vlī ſufficiat volūtati ad volēdū idē diſtincte ⁊ determinate: tūc volūtas poſſet intellm̄ cōuertere ad itelligēdū aliqđ obm qđ nunq̄ꝫ prius itellexerit: ⁊ cuius ſpēs nō eſt in intellu: nec in phātaſmate nec qđ ꝑus fuit phātaſiatum: ⁊ tūc oporteret volūtatē facere ſpēm illius obti in phātaſia in intellectu vel in vtroqꝫ. ꝯn̄a pꝫ. q2 illud obm cuius ſpēs nunq̄ꝫ fuit in intellu nec in phātaſmate pōt eſſe cognitū ab itellu in vlī ſicut obm illud cuius ſpēs habet̄ in itellu ⁊ in phantaſmate. Si igit̄ habita cogn̄e alicuꝰ obti in vlī volūtas poſſit ꝯuertere intellm̄ ad illud itelligēdū: ſequit̄ ꝙ ꝑus ſcꝫ ꝙ volūtas poſſit facere intellm̄ intelligere cuius ſpēꝫ nō hꝫ nec in ſe nec in phantaſmate: qđ eſt impoſſe. ¶ P̄. Si ad hoc ꝙ volūtas poſſit ꝯuertere intellm̄ ꝯſiderātē nāꝫ lapidis ad ꝯſiderāduꝫ de aſino ſufficiat cognitio de aſino in vlī qñ cognoſcit lapidē diſtincte. tūc quero. an iſta cognitio de aſino in vlī ſit alia cognitio a cogn̄e diſtincta quā hꝫ de lapide: aut nō ſit alia ſꝫ eadē realr̄. ꝑncipiū nō pōt eſſe veꝝ: q2 tūc duo actus itelligēdi ſil' eēnt in itellu: ⁊ ꝑ ꝯn̄s duo accn̄tia q̄ nō dn̄t ſpē. Tū q2 tūc ſequeret̄ ꝙ ad hoc ꝙ volūtas poſſit ꝯuertere itellꝫ ad ꝯſiderationē alterius obti q̄ꝫ illiꝰ ꝙ ꝯſiderat reqrat̄ ꝙ itell's hēat duos actus itelligēdi ſil' cuius oppoᵐ experimur. Si vero dicat̄ ꝙ illa cognitio ꝯfuſa de aſino nō ſit alia cognitio nec aliꝰ actꝰ cognoſcēdi q̄ꝫ cognitio diſtincta de lapide: cū actus itelligēdi lapidis nō ducat in cogn̄e aſini vel alteriꝰ diſparati: ſequit̄ ꝙ volūtas pōt ꝯuertere intellm̄ ad aliqđ obiectū cognoſcendū qđ ſimplr̄ nō cognoſcit aliquo actu itelligēdi: ⁊ tūc ſequit̄ idē qđ prius ꝙ volūtas pōt velle cōſiderationē obiecti oīno icogniti. ¶ P̄. Uolūtas pōt auertere intellm̄ a cōſideratione vniꝰ obti ad ꝯſiderāduꝫ aliud obm oīno ⁊ ꝑmo diuerſum cū quo nō ꝯuenit niſi tm̄ in itentione entis ſicut a ꝯſideratione ſube ad ꝯſiderandum de accn̄te. Si igit̄ reqrit̄ cognitio ꝯfuſa illius obti in itellectu ad cuius diſtictā itellectionē volūtas ꝯuertit itellꝫ: ſequit̄ ꝙ cognitio ꝯfuſa de aliquo inquātū ens ſufficit ad volēdū illud diſtincte ꝑ volūtatē: qđ eſt falſuꝫ. tūc enī voluntas poſſet velle qđcūqꝫ incognitū habita apprehēſione entis qđ ꝑmo occurrit intellectui cuicūqꝫ. ¶ Ad primū iſtoꝝ dicit̄ ꝙ lꝫ intell's diſtincte nō poſſit plura itelligere: tn̄ pōt itelligere vnū in cōparatione ad aliō vt lapidē in cōparatione ad aſinū: ⁊ hec cognitio ſufficit ꝑcedēs volūtatē. Unū dum intell's ſtat in tali cogn̄e comparatiua duoꝝ volūtas pōt auertere intellm̄ a cōſideratione vniꝰ vt abſolute cōſideret aliud dimittēdo ꝑmū cōſideratū. Per hoc pꝫ ad formā rōnis ꝙ in illo inſtanti in quo voluntas auertit intellm̄ a cōſideratione vnius obti cōſiderat illud in cōparatione ad aliō obm. ¶ Cōtra. ſi in illo inſtanti in quo intell's auertit̄ a ꝯſideratione vnius obtī adhuc ꝯſideret illud obm: quāuis in cōparatione ad aliō nunq̄ꝫ auerteret̄ ab illo obiecto ꝑ imperiū volūtatis ⁊ habet̄ ꝓpoſitū. ꝓbatio ꝯn̄e. ſit obm a cuius ꝯſideratione

auertitur

auertit̃.a.ꝛ obm ad cui⁹ cognitionẽ ꝯuertit̃.b.tūc arguit̃. In eodẽ istãti in q̃ est auersio intell's ab intellone ipsi⁹.a. est ꝯuersio intell's ad intellectionẽ ipsi⁹.b.sic i eodẽ istãti est gñatio ꝛ corruptio.si igit̃ intell's ꝯsideret.a. in illo istãti in quo auertit̃ ab.a.igit̃ qñ ꝯuertit̃ ad intellonẽ.b. nõ auertit̃ ab intellone.a.igit̃ nunq̃ȝ auertet̃ ab eius intellone:qꝛ nunq̃ȝ auertit̃ ab.a.nisi p ꝯuersionẽ ad aliud intelligibile, nisi ponat̃ oino intellm nõ itell'ere:cuius opp^m supponit̃. ¶ P̃.Si talis cognitio cõparatiua vni⁹ obti ad aliud reqrat̃ ad h̃ ꝙ volũtas auertat intellm a ꝯsideratiõe ad ꝯsideratione alterius:tũc seq̃t̃ ꝙ volũtas nõ p̃t auertere intellm a ꝯsideratiõe vnius obti:nisi intell's p̾us cõparet illõ obm ad aliud. ꝛ tũc seq̃t̃ ꝙ volũtas nõ p̃t ꝯuertere itell'ȝ ad ꝯsideratione cuiuscũqȝ alteri⁹ obti idifferẽter:cui⁹ spẽȝ ꝛ bitũ hȝ qd expimur eẽ fl'm.nã volũtas põt auertere intellm ꝯsiderãtẽ lapidẽ ad intelligẽdũ asinuȝ/vel equũ/vel qdcũqȝ aliud obm:cuius spẽs hĩ in memoria:cũ tñ intell's nõ sil' cõparet lapidẽ ad qdlȝ aliud obm:cuius spẽs reponit̃ in memoria. ¶ P̃.vĩ statȝ eẽ falȝ ꝙ volũtas nõ possit auertere intellm a ꝯsideratione vni⁹ obti:nisi p̾us intellect⁹ illud cõparet ad aliud obm. post intellectionẽ.n.rõ/ ñc põt intell's intell'ere pascha : lȝ nõ p̾us cõparet pascha ad Romã : q̃ minime cõparari p̾nt.vñ vĩ talis cognitio cõparatiua duoꝝ nec'io p̾cedet̃ actiõe volũtatis quo vult vnũ post aliud. ¶ Ad p^m istoꝝ dĩ ꝙ qꝛ intellĩmus ꝛ volumus cũ ꝯtinuo tp̃e.iõ nõ est dare vltimuȝ instãs in quo vltio intell'it.a.sic obm p̾ cognitũ : sic nec est dare vltimũ instãs in quo aliqd est albuȝ qñ aliqd mouet̃ de albo ad

8.phy. nõ albũ iuxta determinationẽ phi.8.phy. ꝛ iõ in toto tp̃e p̾cedẽti vltimũ instãs.a.in cõparatione ad.b.ꝛ in vltio instãti intell'it.b.in quo ẽt instãti tũc p̾ nõ intell'it.a. ꝛ in quo ẽt istãti auertit̃ ab.a.ꝛ ꝯuertit̃ ad.b.qꝛ idẽ ẽ istãs vtriusqȝ s.ꝯuersionis ꝛ auersionis.Sȝ tũc stat arg^m p^m : qꝛ q̃ro qd in istãti ꝯuersionis intell'it intell's.Si dicat̃ ipsuȝ.b.ad qd ꝯuertit̃ p impiũ volũtatis. ¶ Cõtra.sil' duratione currũt actus volũtatis ꝛ act⁹ intellect⁹:p̾us tñ fm nãm est actus intellect⁹ in intell'u:q̃ȝ act⁹ volũtatis in volũtate:sȝ ꝯuersio ad intellectionẽ ipsius.b.seq̃t̃ fm nãm actũ volũtatis in eodẽ instãti tp̃is:cũ volũtas p iperiũ suũ sit cã ꝯuersionis intell's ad intelligẽdũ in illo instãti.nec põt dici ꝙ tũc intell'it ipm.a.qꝛ iã ponit̃ ꝙ intell's auersus est a ꝯsideratione ipsius.a. ¶ Cõfirmat̃ rõ.agẽs inducẽs formã maxime agit in vltimo instãti:in quo inducit̃ forma. alr eni induceret̃ forma ꝛ a nullo agẽte.vñ generãs qd itẽse agit alterãdo in vltimo instãti agit formã s̃balẽ inducẽs. alr eni forma s̃balis in istãti illo iduceret̃ ꝛ a nullo.si igit̃ p actũ volũtatis ꝯuertat̃ intell's ad intellectionẽ alicuius obti in vltimo istãti:in quo intell's ꝯuersus est ad illud itelligẽdũ maxime volũtas opabit̃ p actũ suũ iperãdi:ꝛ p ꝯñs act⁹ volũtatis in illo instãti nãlr p̾cedet act⁹ intell's:qd est ipole. ꝛ sic nõ vĩ ꝙ p actũ volũtatis intell's possit ꝯuerti ab vno obto ad itelligẽdũ aliud obm. ¶ P̃. ad p̾cipalẽ q̃nẽ arguit̃ sic. Alia a volũtate sũt sufficiẽs cã agẽs p modũ nãe cuiuscũqȝ intellectionis.igit̃ ad p̾ductionẽ nãlis intellectionis volũtas nõ agit p impiũ suũ:ꝛ p ꝯñs intell's põt intelligere qdcũqȝ obm absqȝ h̃ qd ꝯuertat̃ ad itellectionẽ illi⁹ p actũ volũtatis effectiue. Añs p̾ȝ:qꝛ sufficiẽs cã cuiuscũqȝ intellectionis est intell's agẽs ꝛ intell's polis ꝛ obm ipsi p̾sẽs:sicut p̾ȝ in p^o intellone intell's vbi volũtas nõ ꝯcurrit:nec aliqd aliud p̾ter illa:ꝛ illa agũt p modũ nãe : sic ẽt p̾ȝ in p^o intellectione:respectu cui⁹ nõ est in p̾tate intell's nõ itell'ere si obȝ sit p̾ns.igit̃ alia a volũtate sunt sufficiẽs cã intellectionis p modũ nãe agẽtia.g̃ volũtas nõ ꝯcurrit vt cã ad actũ intell's:ista p̾ña p̾ȝ:qꝛ si intellectio sufficiẽter p̾ducat̃ ab alijs a volũtate.g̃ fm totũ esse suũ cãtũ est ab il

lis.Si igit̃ volũtas p actionẽ suã ageret ad p̾ductionẽ illius:seq̃ret̃ ꝙ effect⁹ bis p̾duceret̃:qd est ipole.vel p̃t hec rõ fieri sub forma syllogistica sic.Illd qd est extra totã cãlitatẽ alicuius effect⁹ nihil opat̃ ad p̾ductionẽ illi⁹ effect⁹: sȝ volũtas est extra totã rõnẽ totius cãlitatis cuiuscũqȝ intellectionis:qꝛ cuiuscũqȝ itellectionis sufficiẽs cã ꝛ totalis est intell's agẽs cũ intellu poli ꝛ obto:siue spẽ ipressa. igit̃ volũtas nõ opat̃ ad aliquã intell's itellectionẽ:ꝛ p ꝯñs ꝙ itelligat vnũ obm post aliud nõ est p actũ volũtatis quo ꝯuertit intellm ad illud itelligẽdũ. ¶ Sȝ hic dĩ ꝙ aliqd agere ad p̾ductionẽ alicuius effect⁹ est duplr:vel mediate:vel imediate ꝛ q̃dã actione p̾uia.nihil aũt imediate cãt actũ intelligẽdi nisi intell's polis ꝛ obȝ ꝛ intell's agẽs:q̃ dĩrecte ꝯcurrũt ad itellectionẽ.Uerũtñ volũtas ꝯcurrit sua actione p̾uia respectu scd̃e itellectiõis:sȝ nõ respectu p^e:qꝛ volũtas sua actione auertit intellȝ ad ꝯsideratione vnius obti ꝛ ꝯuertit ipm ad ꝯsiderãdũ aliud obm. ꝛ iõ volũtas nõ cãt act⁹ itelligẽdi sicut ꝯcludit rõ : sȝ facit tñ ꝙ itell's ꝯuertit̃ ad aliud ꝯsiderãdũ:ꝛ tũc intell's cũ alijs ꝯcurrẽtibus p̾ducit actũ itelligẽdi. ¶ Cõtra. si volũtas nõ faciat ad p̾ductionẽ intellectionis respectu alterius obti : sȝ tñ auertit a cognitione p̾mi obti:g̃ nõ erit aliq̃ cã vel rõ q̃re magis intell'it vnũ obm q̃ȝ aliud post talẽ ꝯuersionẽ:nisi qꝛ forte ꝛ quodã casu sibi occurrit phãtasma vnius obti ꝛ nõ alteri⁹.si.n.volũtas nõ faceret ad p̾ductionẽ scd̃i act⁹ intelligẽdi:cũ nõ plus p̾cedat notitia vni⁹ obti q̃ȝ alterius nõ plus ꝯuerteret ad intellectionẽ obti vnius q̃ȝ alterius. ¶ P̃.ad p̾cipale arguit̃ sic. Uolũtas sic est copulatrix ꝛ sepatrix ipsius intell's respectu obti intelligibilis:ita ẽt ipsius sensus respectu sensibilis. Nũc aũt fm Aug.de ciuita.c.8.de magnis.ꝛ.27.de paruis:volũtas que ꝯiũgit ꝛ copulat sensum in sentiẽdo cũ corpe sensibili ipsa nõ sepat nec distinguit nisi mot⁹ corpis a re sensibili auertimus. g̃ fm Aug.sensum extrĩẽ in directione ad obȝ nõ põt volũtas auertet̃ ab actu suo:nisi qꝛ mouet organũ sensus auertẽdo illud ab obto:ꝛ sic auertit obm a sensu.cũ igit̃ ex p̾te intell's nõ sit aliqd tale organũ qd põt moueri p volũtatẽ:cuius motu separet intellȝ ab obto intelligibili nõ põt facere vt obm nõ sit p̾ns intellectui.seq̃t̃ vt vĩ ꝙ volũtas nõ possit auertere intellȝ a suo obto intelligibili : sicut nec visum a visibili:nisi moueret organũ visus auertẽdo ipsum ab obto. ¶ P̃terea. Potẽtia vegetatiua radicatur in eadẽ essentia aie cũ potẽtia sensitiua ꝛ intellectiua. ꝛ sicut potẽtia vegetatiua nãlr fert̃ in obm suũ sibi approximatũ : ita ꝛ potẽtia sensitiua ꝛ intellectiua. q̃re igit̃ põt volũtas magis auertere intellectũ vel sensuȝ ab vno actu ad aliũ q̃ȝ potentiã vegetatiuã.Et tu Anselme dic.q̃re deus potẽtiã vegetatiuã nõ subiecit impio voluntatis sicut alias potẽtias:ꝛ hoc vĩ ꝯcludere ꝯtra Anselmũ. ¶ P̃terea arguit̃ ꝙ miraculũ eẽt si volũtas auerteret intellm a ꝯsideratione sui obti:sicut si deus impediret ꝙ ignis nõ cõbureret cõbustibile sibi approximatũ natũ pati:quoniam sicut combustibile approximatum igni nãlr patit̃ ꝛ ignis nãlr agit:ita intell's in p̾ma apphẽsione hñs obȝ suũ sibi approximatum naturalr:nãlr intelligit:nec est in p̾tãte sua nõ intelligere.nũc aũt intell's nõ plus subijcitur impio volũtatis q̃ȝ ignis impio diuino, ergo sicut de⁹ nõ põt facere nisi p miraculũ ꝙ ignis nõ cõburat cõbustibile sibi approximatũ.ita vĩ ꝙ volũtas nõ possit facere ꝙ intellectus nõ intelligat obiectũ sibi approximatũ auertẽdo ipsum ab obiecto : nisi p miraculum qd non est opus. ¶ Uel arguit̃ sic. Oẽ agẽs nãle hñs passiuȝ sibi approximatũ fm ꝙ hoc natũ est agere ꝛ illud pati nec'io agit:ꝛ si nõ agat hoc erit p miraculũ:sed intell's hñs obm suũ sibi p̾ñtatũ est agẽs nãle ꝛ natuȝ est agere ꝛ ẽt patitur ꝙ non

Aug.6 ciui. capi.8.

Anselmus

requiriꝛ aliqd aliud:nec ex parte intellꝰ:nec obti: qa ſm
Auguſtinꝰ Augꝰ nõ eſt in ptãte nr̃a qn viſis tangamur.ꝗ intellꝰ ne-
ceſſario intelligeret:ita ꝙ ſi non intelligat ſed auertatꝛ:hoc
Phs 3ᵒ phyſi. erit per miraculũ.℃ P̃.ſm Phz 3ᵒ phyꝛ. Actio ꝛ paſſio
ſunt idẽ motus:ꝛ vna res.Si igiꝛ volũtas moueat intel-
lectũ ab vna itellectione ad aliã opꝫ vt ille motus ſit cõ-
munis itellectui ꝛ volũtati:aut ille motus eſt ipſiuꝫ velle
ꝛ itelligere ambo ſimul:aut alterũ iſtoꝝ:nõ ambo ſimul:
qa intelligere ꝛ velle ſunt actus realr differẽtes.ergo nõ
ſunt eadeꝫ res:ꝛ per ꝯñs nõ idem motus.nec eſt alterum
iſtoꝝ tñ:qa nõ itelligere:qa tũc intelligere eſſet cauſatũ
a volũtate etiã in intellu:ꝛ ſic actio volũtatis eẽt trãſiẽs.
Si tñ velle:ergo motus ille tñ erit in volũtate ꝛ nõ in i-
tellectu:ꝛ ſic intellꝰ nõ moueretꝛ ad imperiũ voluntatis:
nec põt eẽ aliqd aliud in itellectu:qa nec habitus nec ſpe
cies.℃ P̃.Uideꝛ ꝙ magis itellectus determinet volun
tatẽ ad certũ actũ ꝙ̃ ecõuerſo:volũtas intellm̃ ad certuꝫ
7ᵒ phyſico. actũ intelligẽdi determinati obti:qa ſm Phm̃ 7ᵒ phyſiꝛ.
ratione ẽxñte vlĩ cũ apprehenſione particulari ſequiꝛ cõ
cluſio opationis ita ꝙ neceſſe eſt volũtateꝫ operari.ergo
ratio determinat volũtatẽ ad actũ volẽdi.℃ Sed qcqd
ſit de rõne Phĩ in ſe ſufficit dicere ad ꝓpoſitũ ꝙ minoꝛ
particularis nõ ſtat:qa ꝑ voluntatẽ auertimur ad aliud.
℃ P̃.Si volũtas poſſit auertere intellm̃ a ꝯſideratione
vnius obti ad cõſiderandũ aliud:hoc nõ eſt niſi ex liber-
tate ſua:qa ex hoc eſt aliqd liberuꝫ:qa eſt indifferens ad
Cõmẽtatõ 3ᵒ phyſico. oppoſita ꝛ ꝯdictoria:ſed ſm Cõmẽtatorẽ 3ᵒ phy.oĩs po-
tẽtia que eſt reſpectu oppoſitoꝝ eſt paſſiua.Uñ ſm ipꝫ
ibidẽ nulla potẽtia actiua eſt indifferens ad ꝯdictoria.ꝗ
ex hoc ꝙ volũtas eſt libera ipſa eſt paſſiua:ꝛ ꝑ ꝯñs non
mouebit intellm̃ ab vna intellectione ad aliã.℃ Rñdeꝛ
Potẽtia 2ʳ ꝙ potẽtia duplex eſt:eſſentialis:ꝛ accidẽtalis.poᵃ eſſen-
lis ad ꝯdictoria:ꝛ reſpectu ꝯdictorioꝝ eſt paſſiua ſemp:
ſed nõ potẽtia accidẽtalis ad ꝯtradictoria:cuiuſmodi eſt
volũtatis ad ꝯdictoria.℃ P̃.Iſta potẽtia magis ſubyci-
tur alteri que nõ põt hẽe ſuũ actũ ſine illa ꝙ̃ ecõtra:ſꝫ vo
luntas nõ põt hẽe actuꝫ ſuuꝫ ſine intellu:ecõtra autẽ põt
intellectus:vt de prima intellectione patet:ergo ꝛc̃.

℃ Collatio. III.

VTrum dictamẽ intellꝰ ſit primũ ꝓnci-
piũ actiuũ reſpectu electiõis:
dicitꝛ ꝙ nõ:qa ſi intellꝰ per dictamen ſuum
eſſet ꝓncipiũ effectiuũ electionis:ſequeretꝛ ꝙ
volũtas nõ poſſet idẽ velle ꝛ nolle:nec ideꝫ
eligere ꝛ nõ eligere.ꝯñs eſt falſum:qa per hoc tolleretꝛ li-
bertas volũtatis.ergo. Añs eſt falſum.ꝯñtia oſñditꝛ:qa ſi
agẽs neceſſario agit:patiẽs neceſſario patiꝛ.aliter eñi aliqd ageret
nullo patiẽte:ꝛ ſic actio reciperetꝛ in nihil:ſed itellꝰ neceſſario
quãtũ eſt a parte ſui aſſentit ꝓncipiis practicis:ꝛ etiã ꝯñi
habẽti neceſſariã cõnexionẽ cum ꝓncipio practico:ita ꝙ
quãtũ eſt ex parte ſui nõ põt illis nõ aſſentire:aut non di-
ctare.Si igiꝛ huiꝰ aſſenſus ꝛ dictamẽ ſit per ſe ꝓncipiuꝫ
effectiuũ electionis in volũtate:ſequiꝛ ꝙ volũtas nõ põt
illõ nõ eligere nec nolle:ſed tñ neceſſario eligere ꝛ velle.
℃ P̃.Si dictamẽ per ſe eſſet cauſa electionis:aut igiꝛ vt
cauſa totalis:aut vt cauſa partialis:vna cũ volũtate. Nõ
ꝓmo modo:qa tũc electio nullo mõ ꝯueniret volũtati:vt
6ᵒ ethicoꝝ. actus eius qḋ eſt ꝯ Phm̃ 6ᵒ ethicoꝝ:qui dicit ꝙ electio eſt
appetitus itellectiuus vel intellꝰ appetitiuus:igiꝛ ſaltem
ad volũtatẽ pertinet.Et ꝙ in 6ᵒ ethicoꝝ dicit ſub diſiun-
ctione in 3ᵒ eiuſdẽ aſſerit determinate ꝙ eligibile eſt vo-
3ᵒ ethicoꝝ. luntariũ reconciliatũ. Ratio igiꝛ volũtarij per ſe ꝛ ꝓmo
ptinet ad electionẽ:ꝛ per ꝯñs intellꝰ per dictamẽ ſuũ nõ
eſt tota cã electionis. Nec etiaꝫ per ſe cauſa ꝑtialis ita ꝙ
intellꝰ vt vna cauſa particularis cũ volũtate ꝯcurrat ad

cauſandũ actuꝫ electionis:qa qñ due cauſe cõcurrunt ad
ꝓducendũ vnũ effectũ opꝫ ꝙ cõcordent in agẽdo:ita ꝙ
actio vnius nõ ꝯtrarietꝛ actioni alterius.nũc aũt volũtas
in eligẽdo põt cõtrariari itellectui in dictãdo. Aliter eniꝫ
volũtas neceſſario eligeret qḋ eſt dictatũ per itellm̃:ꝛ ſic
voluntas poſſet neceſſitari ꝛ tolleretꝛ libertas volũtatis:
ergo nullo modo cõcurrit intellꝰ in dictãdo tanꝙ̃ per ſe
cauſa reſpectu electionis:ſed vel tanꝙ̃ occaſio:ꝛ cauſa ſi-
ne qua nõ eſt electio:qa electio eſt cũ rõne ꝛ intellectu ex
3ᵒ ethi.℃ Sed cõtra hoc arguiꝛ ꝓmo ꝙ dictamen itellꝰ 3ᵒ ethicoꝝ.
nõ ſit cauſa ſine qua nõ reſpectu electionis:ꝛ hoc per ra-
tionẽ prius factã in qõne ꝓcedẽti:qa ſuppono ꝙ volũtas
per actũ volendi ꝑfectũ poſſit auertere itellectũ ab vno
actu itelligẽdi ad aliũ reſpectu illius actus volẽdi nõ eſt
ponẽ aliũ actũ itelligẽdi vt cauſa ſine qua nõ:qꝛ nõ actus
intelligẽdi a quo volũtas ꝯuertit intellectũ:qa ille actus
nõ eſt qñ intellꝰ eſt auerſus ab eo:nec actus intelligendi
ad quẽ cõuertitꝛ:qa actus ille intelligẽdi naturalr ſequiꝛ
actũ volẽdi ꝑ quẽ itellꝰ ad ſcḋm actũ eſt cõuerſus.ꝛ cau-
ſa ſine qua non:alicuius effectus ſemꝑ precedit effectum
ſm nãm.ergo actus itelligẽdi nõ põt eſſe cauſa ſine qua
nõ:reſpectu actus volendi:ꝛ ita nec reſpectu electionis ſi
electio poniꝛ actus volũtatis.℃ P̃.ſcḋo ꝓbaꝛ ꝙ volun-
tas nõ ſit tota cauſa reſpectu electionis ꝛ itellꝰ tñ cauſa
ſine qua nõ:ſꝫ per ſe cauſa:qa cauſa finalis ꝛ formalis cã
ſequiꝛ fieri rei:poſita cã agẽte tota ꝛ ſufficienti ꝛ cã mate-
riali approximatis ꝓut hoc natũ eſt agere ꝛ illud pati ne
ceſſario poniꝛ effectus ſi ſit cauſa naturalr agẽs:vel põt
poni effectus ſi ſit cauſa libere agens.aliter eñi eẽt pone-
re quintã cauſaꝫ:vnde tũc ceſſat cauſa ſine qua nõ.nã cã
ſine qua nõ:vel reduciꝛ ad approximationẽ paſſi vel ad
remouendũ prohibẽs:ſicut diuellens columnã eſt cauſa
ſine qua nõ:motꝰ grauis ſuppoſiti.Si igiꝛ volũtas ſit to-
talis cauſa electionis ꝛ ſufficiẽs:ꝛ etiã ipſa eſt cã mãlis ꝛ
ſuſceptiua electionis vt certũ eſt:ꝛ ipſa ſufficiẽter appro-
ximata ſibiipſi:ſequiꝛ ꝙ excluſo illo actu intellꝰ:ꝛ etiam
obiecto eligibili voluntas poſſet eligere:qḋ falſum eſt:ꝗ
opꝫ ꝙ dictamẽ intellꝰ vel obm̃ habẽs eſſe in dictamine
intellꝰ ſit per ſe cauſa cum volũtate reſpectu electionis.
℃ Diciꝛ ad hanc rõnẽ ꝙ ſicut in actione trãſeunte ad eã
requiriꝛ approximatio paſſi in qḋ agat:ita etiã in actione
imanẽte in agẽte requiriꝛ oſtẽſio obti.Tũ qa nullũ agẽs
creatũ agere põt niſi ꝑſente obiecto:ꝛ lꝫ actio volũtatis
aut itellectus realiter ſit manẽs in agẽte:ſignaꝛ tñ vt trã-
ſiens in obiectũ:ita ꝙ quãtũ eſt ex parte ſui nata eſſet trã-
ſire in obiectum niſi ratio agentis ꝛ natura eius ipediret.
Tũ qꝛ ſicut agẽs actione trãſeunte reqrit approximatio-
nẽ paſſi ad determinandũ agẽs ſi ſit agẽs equocũ vt ſol:
ita etiã volũtas cũ ſit equiuocuꝫ reſpectu actus eligẽdi ꝛ
intellꝰ reſpectu actus dictãdi requirit obm̃ ꝑſens deter-
minans nõ imprimẽdo ſicut nec in actione trãſeunte ſed
oſtẽdendo:ꝛ ideo vt voluntas determineꝛ ad eliciẽduꝫ
requiriꝛ obiectuꝫ ſibi oſtenſum per dictamẽ intellectus.
Per hoc pꝫ ad formã rationis:qa agẽte ꝛ paſſo approxi-
matis ſm ꝙ hoc natũ eſt agere ꝛ illud pati põt ſeq actio:
ſed tũc minoꝛ falſa eſt. Nã abſente obto ꝛ nõ oſtenſo per
actũ intellectus volũtas non eſt ſibiipſi approximata vt
nata eſt agere:qa non eſt nata agere niſi determineꝛ per
obiectũ:vt dictũ eſt.vnde ſicꝰ in actione trãſeunte paſſuꝫ
nõ eſt approximatũ agenti qñ eſt improportionabilr di-
ſtans.nũc ꝛ abſens ita etiã volũtas nõ eſt approximata
ſibiipſi in rõne agẽdi niſi obm̃ ſit ſibi oſtẽſuꝫ.vnde ſi rõ
ꝯcluderet ſequeretꝛ ꝙ agẽs actione trãſeunte poſſet age
re in paſſuꝫ nõ approximatũ:qa approximatio nõ eſt rõ
agẽdi nec ratio qua patiẽs patiꝛ.vñ qñ paſſiuũ eſt diſtãs

ꝛ non

⁊ nõ approximatũ agẽti ponit̃ agẽs ſufficiens ⁊ paſſum ſufficiẽs: nec tñ põt poni actio nec tñ ſequit̃ φ approximatio ſit ꝯnta cã. Sic eſt in ꝓpoſito ad hoc φ agẽs actione imanẽte agat requirit̃ reſpectus ad obꝫ pñs: nec tñ ſequit̃ φ ille reſpectus ſit tertia cã nec obm ſit cã aliqua cõcurrẽs ad agẽdũ. ℭ Ꝓ. arguit̃ φ pma ratio ꝓpoſitione nõ ꝯcludat: qꝛ qñ due cãe ꝯcurrũt ꝑ ſe ad agẽdũ ſi pncipalis ſit libera tota actio dicet̃ libera: ⁊ lꝫ ſcḋaria ⁊ min⁹ pncipalis ſit cã nãliter agẽs ſicut ad actũ vidẽdi zᵐ qui eſt in ptãte nr̃a cõcurrit volũtas copulãs ⁊ potentia viſiua: ⁊ iõ dicimur libere videre: lꝫ potentia viſiua ſit cã nãliter agẽs: ⁊ ſilr dicamur libere mouere: dicit̃ eñi qs libere mouere cũ aliqs moueret manũ ſuã libere: lꝫ potẽtia motiua in manu ſit cã nãliter mouẽs. Nũc aũt ẜm veritatẽ dictamẽ intellectus nõ eſt pncipalis cã reſpectu electionis: ſed volũtas q̃ ſimplr libera eſt: lꝫ igit̃ reſpectu actus electionis ꝯcurrat dictamẽ intell's vel ẽt obm nõ ſequitur φ electio nõ ſit libera: cũ dictamẽ ⁊ obm nõ ſit pncipalis cauſa electionis: vñ iſta rõ ſolũ ꝓbat φ dictamẽ intell's non ſit tota cã electionis: qḋ eſt cõcedẽdũ: ſꝫ tñ eſt cã ꝑ ſe ⁊ partialis que ad actionẽ liberã volũtatis agit ſicut ad imperiũ volũtatis agit potẽtia motiua. ℭ Ꝓ. Sic finis ſe hꝫ in opabilibus ſicut pnᵐ in ſpeculabilib⁹: ſed intellect⁹ ſic ſe hꝫ in ſpeculabilibus qḋ aſſentiẽs pnᵒ nõ põt nõ aſſentire ꝯcluſioni habẽti ꝯnexionẽ neceſſariã ad illud pncipiũ: igit̃ volũtas que eſt pncipalis in opabilibus ſic ſe hꝫ ad finẽ φ ipſa neceſſario volẽs finẽ neceſſario vult illud qḋ hꝫ ꝯnexionẽ ad finẽ. igit̃ volũtas ſic ordinata ad finẽ non põt nõ eligere ſi ſit ſibi oſtẽſuꝫ ꝑ intellectũ. Dicit̃ φ ſi oſtẽdat̃ voluntati aliquid tale ab intellectu ita φ intellectus illud indicauerit hẽre omnimodã ꝯnexionẽ ad finẽ ſine quo nullo mõ põt finis attingi: tũc dicit̃ φ ſicut volũtas neccio vult finẽ ita neccio vult illḋ qḋ hꝫ cõnexionẽ talẽ ad finẽ: tũc eñi illius nõ eſt electio: ſꝫ tñ iſti⁹ qḋ eſt oñſuꝫ vt nõ hꝫ ꝯnexionẽ neceſſariã ad finẽ: ſi tñ oſtẽdat̃ voluntati ab intellectu nõ ſub tali electione: tunc volũtas põt illud eligere vel refutare. ℭ Sꝫ cõtra h̃ arguit̃: qꝛ tũc ſequit̃ φ intellectus cõcurrat vt cauſa agens ad volẽdum illud qḋ eſt oſtẽſum: ſic φ ſi aliqḋ agẽs de ſe ſit indifferens ad actionẽ: ita φ põt illud agere ⁊ nõ agere ſi cõcurrente aliquo alio neceſſario agat oportet ſic cõcurrẽs cõcurrat in ratione cauſe neceſſario agẽtis: qꝛ nunq̃ꝫ de agente contingẽter ſit agẽs neceſſariũ per cõcurſuꝫ niſi illud cõcurrẽs neceſſario agat: ſi igit̃ volũtas indifferẽter ſe habeat ad volẽdũ aliquid qḋ habet neceſſariã cõnexionẽ ad finem anteq̃ꝫ oſtẽdatur ab intellectu ſub tali cõnexione ⁊ poſt oſtẽſionẽ illius ſub tali cõnexione neceſſario ſequitur electio in volũtate: oportet vt tale dictamen concurrens cuꝫ volũtate ſit cauſa reſpectu electionis. ℭ Preterea. Illud qḋ includit eſſentialiter reſpectũ ad actũ intellectus depẽdet ab actu intellectus ſicut a cauſa: ſed electio virtuoſa in voluntate includit ad rationẽ reſpectũ ⁊ ad actum pauidẽdi: cũ omnis eñi operatio virtuoſa ẽ dictata a recta rõne: ſicut patet ex diffinitione virtutis. ℭ Preterea. Volũtas nõ poteſt velle aliquid niſi ſub rõne boni: ſi igit̃ intellectus oſtẽdat volũtati aliquid ſub ratione boni: voluntas aut vult illud ⁊ habetur ꝓpoſitũ: aut nõ vult illud quod non conuenit: cum non oſtendatur niſi ſub ratione boni ⁊ non ſub aliqua alia ratione ⁊c̃.

ℭ Collatio. IIII.

VTrum voluntas poſſit peccare eliciendo cõtra dictamẽ rõnis recte: Et nõ videtur. oĩs malus eſt ignorãs ex .3. ethi. ergo nõ eſt malitia in volũtate ſine ignorãtia: in intellectu ergo volũtas nõ põt peccare ſtãte dictatione rõnis recte. Dicit̃ φ eſt ignorãtia duplex. ſ. ꝓcedẽs malitiã ⁊ cõcomitãs: malitia ãdo põt eẽ in voluntate ſine ignorãtia precedẽte: ſed non ſine cõcomitãte ignorãtia: ⁊ maxime verũ eſt de malitia radicata. 3°ethico.

Cõtra hoc arguit̃ φ malitia in volũtate nõ põt cãre ignorãtiã in intellectu. pmo ꝑ ſecũdã regulã. 1. 2. collationibus: qꝛ in pmo inſtanti in quo eſt actus malus in volũtate eſt aliqḋ dictamẽ ſicut intellectio in intellectu ꝓcedẽs nãlr actũ malũ in volũtate: lꝫ ſit ſimul duratione: illud ẽt dictamẽ aut eſt rectũ aut erroneũ: ſi ſit rectũ habetur propoſitũ φ pro illo inſtãti pro quo aliquis eſt malus nõ eſt ignorãs. nõ põt dici φ ſit dictamẽ erroneũ: qꝛ illud ſequit̃ nãliter malitia in volũtate que eſt cã eius ꝑ reſponſionẽ: ⁊ opꝫ φ alia intellectio ꝓcedat nãliter actũ in volũtate. dicit̃ φ nõ ſtatiꝫ malitiã in volũtate ſequit̃ error in rõne: ſed qñ eſt malitia radicata: illa eniꝫ excecat intellectũ ⁊ errat circa pncipia practica vt dĩ .6. ethi. ⁊ iõ in pmo inſtãti in quo eſt malitia in voluntate eſt dictamẽ rectum in ratione: ſed poſtq̃ꝫ eſt firmata tunc corrũpit dictamẽ rectum ⁊ cauſat errorem in intellectu.

ℭ Cõtra. pro illo inſtãti pro quo voluntas corrũpit dictuꝫ rectũ ⁊ cauſat dictamẽ oblíquũ ĩ rõne: aut eſt illud dictamẽ rectũ in intellectu aut dictamẽ erroneũ: ſi dictamẽ rectũ tũc ſequit̃ ꝓpoſitũ φ malitia radicata ſit cũ vero dictamine rõnis: ⁊ ſilr ſi tũc eẽt dictamẽ rectũ in intellectu: tũc nõ corrũperet̃ illud dictamẽ rectũ. nõ põt dici φ pro illo inſtãti pro quo malitia eſt radicata in volũtate φ ſit dictamẽ erroneũ in rõne: qꝛ cũ cauſat̃ ꝑ dictamẽ ex malitia in volũtate nãliter ſequit̃ malitiã in voluntate ⁊ act⁹ intellect⁹ nãliter ꝓcedit. ℭ Preterea. Illud qḋ hꝫ cauſaꝫ naturalẽ ſufficiẽtẽ producẽtẽ ipm aliam a volũtate non cauſat̃ a voluntate: tũc enim idẽ bis cauſaret̃: ſꝫ dictamẽ erroneũ in intellu hꝫ cãm nãlẽ ⁊ ſufficiẽtẽ aliã a volũtate vt pꝫ qñ dictamen erroneũ cauſat̃ in intellectu ꝑ paralogiſmũ: nã ꝑ paralogiſmũ ſufficiẽter ⁊ neccio ꝑ modũ nãe cãtur error in rõne: g̃ nullus error cãtur in intellu a volũtate mala: ⁊ hec rõ ꝑfecta ẽ ĩ collatiõe ĩmediate ꝓcedẽte.

ℭ Collatio. V.

VTrum volũtas creata poſſit peccare: Et nõ: qꝛ peccatũ nõ eſt de ſe neceſſe eſſe nec hꝫ aliquã cãm efficiẽtem ſui. igit̃ nõ põt eſſe. añs pꝫ quo ad pmũ: quo ad ſcḋꝫ probat̃ ꝑ Augu. de ciui. li. 12. c. 8. vel. 7. peccatũ nõ hꝫ cãm effectiuã. Itẽ peccatũ eſt actus voluntarius cõtingẽs effectus nõ neceſſarius. Tũc ſic: vel volũtas nõ põt non peccare qñ peccat: vel põt nõ peccare qñ peccat. Si pmũ tunc eſſet effectus neceſſarius non ꝯtingens. ⁊ ita nõ peccatũ ſilr qñ peccat nõ põt non peccare: ergo. Dico φ ſic. Ad pmũ peccatũ hꝫ cãm nõ per efficientẽ: ſed deficientẽ ⁊ quodãmodo ꝑ accidens. Ad zᵐ qñ peccat põt peccare ⁊ ſilr qñ nõ peccat in ſenſu diuiſionis qñ peccat nec peccat neccio ſimplr: ſꝫ ẜꝫ qd ⁊ ꝯditionalr tñ. Aug. de ci. li. 12. cap. 8. ⁊. 7.

Cõtra hoc qḋ dicit̃ φ peccatũ hꝫ cãm defectiuã: aut igit̃ defectiuã defectu neceſſario: aut defectiuã cauſa contingẽti. Si ſit aliqua cauſa peccati neceſſaria: tũc nõ erit peccatũ: qꝛ erit neceſſarius defectus. Si ſit defectus voluntarius: erit peccatũ: ⁊ peccati illius erit alia cã defectiua: ⁊ ſic peccatũ erit ante peccatum.

ℭ Cõtra. aliud qñcũqꝫ aliqḋ repugnat alicui entitati poſitiue illud nõ põt poni illo poſitiuo manẽte: ſed voluntati vt peccans eſt in incõpoſſibilis iſta entitas que eſt non peccare. ergo voluntate peccante impoſſibile eſt nõ peccare in eſſe volũtati. Si de rõne voluntatis vt voluntas eſt: eſt φ poſſit non peccare: ergo nũq̃ꝫ ponit̃ peccare ipa. Ad pmum nõ eſt dare primũ ſine ſecũdo in eodẽ ordine:

⁊ dico ꝙ eq̄ ꝑmo volūtas eſt totius actus defectibilis. ergo conceditur maior. Ad aliud. defectibilitas neceſſario ſequitur voluntatē creatā: ⁊ illa defectibilitas eſt in libero arbitrio ſicut cauſa: quare poteſt peccare: nō aūt defectibilitas eſt tota cauſa: ergo peccatū nō eſt neceſſarium. Ad aliud hoc poſito nō pōt oppoſitū poni ſimul in ſenſu cōpōnis.
⸿ Contra iſta ꝙ peccati nō ſit aliqua cauſa. ꝓbatio: quia ſi ſic volūtas prima poſſet aliqd cōtingenter cauſare ide ⁊ peccaret: ſed prima voluntas nō vult aliqd cōtingēter: qꝛ illa ꝯtingēter nō pōt velle aliquid libere nec intrinſece: nec in obiecto volito ſiue in extrinſeco: qꝛ illō obiectū extrinſecū ponitur volitū: nec ſub velle: cū volūtas neceſſario poneret illud in eſſe. Item cui entitati vel nō entitati de ratione ſui vt ponēde ineſſe repugnat hēre aliā cauſalitatē a ſe. ſi nō eſt a ſe impoſſibile eſt ipſum eſſe. Sed ſcḋm Anſelmū de caſu diaboli cauſam quare angelus voluit appetere ſiſitudinē dei nō eſt dare niſi peccare voluit: nec eſt cā quare voluit: niſi qꝛ voluit. Ad pᵐ vult ꝯtingēter multa: ⁊ hec ꝯtigētia nō eſt in actu ſuo abſoluto: ſꝫ in ꝯnotato.
⸿ Cōtra. ꝯnotatū eſt obm: ḡ obm eſt illō in q̄ eſt ꝯtigētia ſcꝫ. a. vt terminās actū ſuū eternū terminās: ḡ l obto fuit cōtingētia ab eterno. Dico ꝯtingētia eſt in volūtate a volūtate diuina ⁊ per ipm velle poſitū ꝯtingēter icē volūtati.
⸿ Cōtra. volūtas neceſſario eſt ſub velle: ḡ neceſſario ponit volitū. Dico velle reſpectu extrinſeci eſt contingens. vnde cauſa eſt neceſſaria in ſe: tamē nō neceſſario cauſat: imo minus neceſſario ſe hꝫ ad aliud a ſe quāto eſt magis neceſſaria in ſe. Ad aliō nō fuit altera cauſa vt actus ſcḋs reſpectu velle mali: ſed tm̄ actus primus ſicut ante illum: nō alius actus ſcḋs malus: vnde quia voluit. i. voluit per velle non ꝙ aliud velle malum fuerit cauſa primi velle mali ſicut aduerſarij volunt.

⸿ Collatio. VI.

VTrum habitus perficiens aliquam potentiā ſit ꝑncipiū actiuum actus ita ꝙ per habitū tm̄ per principiū elicitiuū vel actiuum eliciatur actus: Qꝺ ſic videtur. forma actiua dans eſſe primū eſt principium actiuū reſpectu actus ſcḋi: ſed habitus prudētie eſt huiꝰ: qꝛ prudētia eſt habitꝰ cū vera ratione actiuus: ſicut ars eſt habitus factiuus ex 6° ethicoꝝ. vbi etiā phūs ſeparat prudentiā a ſapiētia ⁊ ſcīa: ⁊ ab intellectu: per hoc ꝙ prudentia eſt actiua: igitur prudētia eſt principiū actiuum operationis ſcḋe quo prudēs agit opus prudentie. ⸿ P. Oē habens finē aliquē habet oꝑationē ꝓpriā per quā attingit iſtū finē: qꝛ aliter illū finem fruſtra haberet: ſed omne habens operationē propriā: per quā attingit finē illum eſt ꝑncipio actiuū illius oꝑationis. Cū igitur prudētia habeat finē ꝓpriū vt fines aliarū virtutū: ſequitur ꝙ prudentia ſit principiū actiuū reſpectu ꝓprie actionis. ⸿ Confirmatur ratio ſub hac forma: quicqd eſt intellectui habituato rō per quā habꝫ aliquē finē eſt ſibi principiū actiuū operationis per quam attingit illum finem: ſed habitus eſt ratio qua itellectus habituatus habet propriū finē qui non eſt finis intellectus inquātū intellectus: ſed inquantum habituatus: ergo habitus eſt principiū actiuū eliciendi operationē reſpectu illius finis. ⸿ P. Habitus eſt forma abſoluta vt ſupponitur: ſed vnūqḋqꝫ tale hꝫ ꝓpriā operationē in ſuppoſito quā cū pōt hēre dicitur eſſe tale: cū nō pōt non dicitur huiꝰ: vnde vt ibidē vult oīa ſunt determinata operationē: ergo habitus hꝫ propriā operationē in quam pōt ipſam eliciendo. ⸿ Cōfirmatur rō per phm. pati eſt materie: agere xō alterius vt forme: ſicut igitur materia eſt ꝑncipiū patiēdi: ita ꝙ in quocūqꝫ eſt materia illud eſt natū pati ſic forma vniuerſaliter eſt ꝑncipiū agendi: igitur cū habitus ſit forma qḋdā abſoluta: ſequitur ꝙ erit ꝑncipiū actiuum actus ſcḋi. ⸿ P. Agens in agendo aſſimilat ſibi effectum ꝑ ꝑnᵐ agendi: illud igitur eſt ꝑnᵐ actiuū reſpectu actus ſcḋi quo per effectꝰ ꝑ qḋ effectꝰ magis aſſimilatur agēti: ſꝫ actꝰ magis aſſimilantur habitui q̄ potētie. ḡ habitꝰ magis erit ꝑnᵐ actiuū reſpectu actus q̄ potētia in qua eſt habitus.

⸿ P. ſcḋm phm 8° phyſicoꝝ. ⁊ 2° de aia. Inſcius qui nō habet habitū ſcientie eſt in potētia eſſentiali ad actū cōſiderandi ⁊ ſciendi: ſciens habēs habitum ſcīe eſt in potētia accītali: ſed quādocūqꝫ aliquis eſt in potētia eētiali ad aliquē actū ſcḋm ſi habeat formā ⁊ remanet tm̄ in potētia accidētali ad ſcḋm actū: illa forma eſt ꝑncipiū reſpectu actus ſcḋi: qꝛ id quo aliquis reducitur ad potētiā accidentalē reſpectu actus eſt ꝑncipiū actiuum actus: ſicut pꝫ de colore reſpectu actus caleſaciēdi: ⁊ in alijs alijs vbi actus ſcḋs ſequitur actū ꝑmū: ergo ſcīa eſt principiū actiuū reſpectu actus cōſiderādi. ⸿ Rñſio. ſicut intellectus ante ſpeciē eſt in potētia eſſentiali ad ꝯſiderādū: ſic ante ſciam eſt in potētia eſſentiali ad facilr: ⁊ per ſciam eſt in potentia accidentali: nō qdē ad cōſiderādū ſed ad faciliter cōſiderādū. ⸿ Cōtra. operatio ꝓportionatur ꝑncipio actiuo in hoc ꝙ quāto oꝑatio eſt ꝑfectior ⁊ intenſior: tanto ꝑnꝰ eius actiuū eſt perfectius aut maiorē conatū hñs. ſi ſit tale ꝑncipiū cui vel conatus: ſed oꝑatio elicita a potētia habituata pōt eē perfectior ⁊ intēſior q̄ oꝑatio elicita a potentia eadē nō habituata cū equali aut maiori conatu: vn̄ videmus ꝙ virtuoſus cū minori conatu pōt elicere actū virtuoſum fortitudinis aut tēperātie q̄ nō habēs habitum virtutis qui cum magna difficultate ⁊ conatu potētie nō pōt talē actū elicere: ſic etiā eſt de intellu ⁊ volūtate habituata: igitur ꝑncipiū actiuū talis operationis eſt ꝑfectius ⁊ magis actiuū: aut maiorē conatū hñs: ſed hoc nō eſt ex pte potētie: qꝛ cū equali conatu: aut maiori nō pōt actum ita ꝑfectū elicere: ergo hoc rōne habitꝰ potētiā ꝑficiētis: igitur habitꝰ in potētia ꝑncipiū actiuū reſpectu oꝑationis vt quia plus de actiuitate eſt in potētia ⁊ habitu q̄ in potentia ſolū: ideo potētia habituata perfectiorē habitū poteſt elicere. Uel ſic pōt argui. Qḋ ꝑficit potētia facilitatē agendi: aufert ab ea difficultatē agendi: ſed potētia agens cū conatu ſi auferatur difficultas agendi agit cū minori conatu: ergo cū habitus tribuat potētie facilitatē agendi potentia habituata cū minori conatu operabitur equalē oꝑationē q̄ nō habituata: ergo cū equali conatu operabitur operationē ꝑfectiorē: ſed oꝑatio ꝑfectior eſt a cauſa potētiore. hoc aūt in ꝓpoſito nō eſt ipſius potētie: qꝛ ponitur equalis conatus potētie eque ꝑfecte: igitur eſt ꝓpter cauſalitatē habitus ꝯcurrentis. ⸿ P. phūs 5° meta. ⁊ 2° phyſi. reducit artē ad genus cauſe efficientis de arte loquens vt habitus eſt a quo denoiatur artifex. vn̄ vult ꝙ ad idē genꝰ cauſe reducitur ars ⁊ artifex: ergo habitus factiuus qui eſt ars erit ꝑncipiū actiuū reſpectu oꝑationis ſcḋe artificis. Similr 9° metaphyſice. c. 2. dicitur ꝙ potētia rōnalis vt ars eſt ſcīa factiua ſunt potētie factiue: qꝛ ꝑnᵐ trāſmutādi aliud inquantum aliud. Et idē vult 5° meta. ⸿ P. Uirtutis habitꝰ eſt cā effectiua moralitatis in actu ita ꝙ dat actui ꝙ ſit ꝟtuoſus ⁊ moralis: ſed moralitas actus eſt eadē res cū ſubā actus. ergo habitus erit ꝑnᵐ actiuum actus quātū ad ſubſtam actus. maior pꝫ: qꝛ qḋ dat actū ꝑmum dat actum ſcḋm vt qḋ dat eſſe in quocūqꝫ genere dat agere: ſed habitus virtutū dat eſſe virtuoſum: ḡ dat agere ꝟtuoſe: ergo ꝟtuoſitas ⁊ moralitas in actu eſt ab habitu. minor ꝓbatur: qꝛ ſi moralitas in actu ſit aliud a ſubā actus. aut igitur aliud abſolutū aut aliō reſpectiuū. nō aliō abſolutū: qꝛ tūc actus virtutis nō eēt formalr ſimplex: ſed eēt ens per accidēs. Nec eſt tm̄ reſpectus: qꝛ tunc cū habitus ſit

6° ethicoꝝ

8° phyſico.
2° de aia.

5° meta.
2° phyſi.

9° met. c. 2.
5° meta.

pncipiũ illius moralitatis ſequit̃ ꝙ ad ſolã relationẽ daret actio. ℭ P̃. Si habitus nõ ſit pncipiũ actiuuꝫ actus: tunc ſequit̃ vt videt̃ opio Pelagij ꝙ nõ ſit ponere charitatẽ ⁊ gratiã: q2 tunc ſine charitate poſſet q̃s diligere deũ ſup oia: ⁊ ita quicqd põt voluntas cũ charitate ⁊ grã põt ſine tali: ⁊ p ↄſequẽs vt videt̃ non eſt neceſſe ponere gratiam cooperantem nec operantem.

Ad qõnem dicebat̃ ꝙ hitus nõ eſt pn̄ᵐ actiuũ reſpectu actus nec quantũ ad ſubſtãtiã actus nec quãtũ ad moralitatẽ in actu. Pmũ iſtoꝝ oſtẽdit̃ ſic. actus eſt ſufficiens ⁊ totalis cauſa habitus: non eſt aũt cauſa vniuoca: ſed equiuoca. nã actus ⁊ habitus non ſunt eiuſdẽ ſpeciei: cũ habitus habeat rõnẽ manẽtis ⁊ permanentis: actus ꝟo rõnẽ tranſeuntis: ſed in cauſis equocis impoſſe eſt ꝙ ſit circulus vt hoc ſit cauſa illi⁹: ⁊ ecõuerſo: ergo ipoſſe eſt vt habit⁹ ſit cauſa effectiua actus pncipiũ actiuũ eius. maior ꝓbat̃. pmo de actib⁹. actus enĩ voluntatis generãs habitũ in volũtate ſufficiẽter cauſat habitũ vt cã totalis: nihil volũtas operãdo in ꝓductione habitus: q2 tũc actus nati gñare habitũ ipſiꝫ nõ generarẽt ſi volũtas nollet huiꝰ actus gñare habitũ: qḋ falſum eſt. quãtũcũqꝫ enĩ volũtas eliciens actus iuſtitie nollet ꝙ ex illis generaret̃ iuſtitia in ipa: adhuc nec iõ iuſtitia gñaret̃ in ea cũ huiꝰ actus naturalr̃ ſuã ſimilitudinẽ imprimunt in volũtate: ergo volũtas nullã actiuitatẽ imediate habꝫ ſuper habitũ: ſed tñ actus ex quibus generaret̃ habitus: ergo actus eſt totalis cauſa habitus. Hoc probat̃ de habitibus moralibus ſi ponant̃ gñari in appetitu ſenſitiuo. Nã actus ex qbus generat̃ habitus tẽperãtie: in appetitu ſenſitiuo ſunt cauſati a volũtate ex iperio volũtatis in appetitu ſenſitiuo ⁊ nõ ſunt a potẽtia ſenſitiua nec ab obiecto. Cui⁹ ꝓbatio eſt: ipoſſe eſt ꝙ agẽs nãle naturalr̃ agẽs habeat ↄ̃rias actiones: vt ꝙ ignis moueat̃ ſurſuꝫ ⁊ deorſum. appetitus aũt ſenſitiuus ⁊ obiectũ delectabile ⁊ act⁹ ꝓprius ſi eliciat̃ a potẽtia appetitiua ſenſitiua ſunt agentia naturalr̃. ergo ipoſſe eſt ꝙ eliciant ↄ̃rios actus: ſꝫ actus ꝓprius ⁊ nãlis appetitui ſenſitiuo ⁊ obto delectabili eſt ↄ̃rius actui ex quo gñat̃ habit⁹: q2 obm ſenſibile delectabile de ſe natũ eſt cauſare dlectationẽ: ⁊ ſenſus appetitiu⁹ de ſe natus eſt imobilr̃ ⁊ imoderate tendere in obiectuꝫ delectabile: ita ꝙ ſi ſenſus appetitiu⁹ ⁊ obm delectabile dẽrelinquant̃ ꝓprie vtuti cauſabũt actũ corruptiuũ hitus vtutis. g̃ ipoſſe eſt ꝙ ab iſtis ſint act⁹ qb⁹ gñat̃ vtus: ergo ſunt impreſſe in appetitu ſenſitiuo a volũtate ex imperio volũtatis. Nõ igit̃ potẽtia appetitiua ſenſitiua hꝫ aliquã actiuitatẽ cũ actib⁹ ex qbus gñat̃ habitus tẽperãtie in appetitu ſenſitiuo: ⁊ p ↄ̃ns act⁹ erit totalis cã hitus ⁊ nõ potentia in qua ſunt actus. vnde ſiue ſint a potẽtia ſiue non ſint effectiue a potẽtia: ſed tñ ipreſſi in po³ adhuc gñant habitũ. Minor ꝓbat̃ ſcꝫ ꝙ ipoſſe ſit eẽ circulũ in cauſis equocis. nã cã equoca ſemꝑ eſt ꝑfectior ſuo effectu. Nõ enĩ põt eẽ imꝑfectior. ipoſſe eſt enĩ vt imꝑfectius ꝓducat ꝑfectius: tũc enĩ poſſet dici ꝙ totus mũdus poſſet ꝓduci a muſca ſi nõ repugnaret imꝑfectiori ꝓducẽ ꝑfectiꝰ: nec poſſet ꝓbari pmũ pn̄ᵐ eẽ infinitũ: nec etiã pmũ agẽs eẽ. tũc enĩ qḋlibet poſſet ꝓduci. Nõ igit̃ cã equoca põt eſſe imꝑfectior ſuo effectu: nec etiã equalis in ꝑfectione ſibi: q2 cã equoca ⁊ effect⁹ differũt ſpẽ: ⁊ ipoſſe eſt duas ſpẽs eẽ eqles in ꝑfectione: igit̃ ſemꝑ cã equiuoca eſt ꝑfectior ſuo effectu. cũ igit̃ ꝑfectius nõ poſſit ꝓduci ab imꝑfectiori vt ꝓbatũ eſt: impoſſe eſt aliqḋ idiuiduũ ſpẽi effect⁹ ſit cã alicui⁹ idiuidui ſpẽi in qua eſt cã equoca. igit̃ in cauſis equocis impoſſe eſt eẽ circulũ: ⁊ p ↄ̃ns impoſſe eſt actũ eẽ cãm habitus: ⁊ ecõuerſo. Sed huic rõni pmo inſtat̃ q2 nõ videt̃ verũ ꝙ appetitus ſenſitiu⁹ p actus ſuos non poſſit in ſe gñare habitũ: q2 lꝫ appetit⁹ ſenſitiu⁹ quantuꝫ eſt de ſe imoderate ⁊ effrenate tẽderet in obm ſuuꝫ delectabile: tñ q2 eſt ꝑſuaſibilis a rõne ⁊ ſubiacet imꝑio voluntatis põt alio mõ tendere in obm ſuũ q̃ꝫ modo illo q̃ de ſe tẽderet: ſicͭ equus curreret in locũ dẽterminatũ: tñ p aſſeſſorẽ põt dirigi nũc ad vnũ locũ: nũc ad ↄ̃riũ: ita appetitus p cãm ſuꝑiorẽ vt p rõnẽ practicam ⁊ volũtatẽ iperantẽ poteſt alio modo tendere ⁊ appetere obiectũ ſuuꝫ q̃ꝫ faceret derelictus appetitui proprio.

ℭ Cõtra. impoſſibile eſt ꝙ cauſa inferior naturalr̃ agens agat actionẽ oppoſitã ſue actioni aut ex imꝑio aut motu cãe ſuꝑioris: niſi cã ſuꝑior iprimeret aliã formã in cã inferiori qua mediãte poſſit elicere actionẽ ↄ̃riaꝫ ſue actioni ꝓprie. g̃ ſi volũtas iperio ſuo nõ iprimeret aliã formã in appetitu ſenſitiuo: ipoſſe eſt ipm tẽdere in obm ſuuꝫ ↄ̃ria actione q̃ꝫ ſit nat⁹ de ſe: ⁊ ita ſemꝑ tẽderet in obꝫ ſuũ illḋ ↄcupiſcẽdo tãq̃ꝫ delectabile ꝓſequẽdũ. Dicit̃ ꝙ nõ habꝫ actionẽ ↄ̃riã ex iperio volũtatis actioni ſue ꝓprie: ſed tñ alio mõ tendit in obm ſuuꝫ p directionẽ cãe ſuꝑioris: q2 ex ſe iordinate ⁊ imoderate tendit: ⁊ ex imperio volũtatis ⁊ ꝑſuaſione rõnis tendit ordinate ſm debitas circũſtantias: nec hoc vr̃ incõueniẽs. cũ videm⁹ in nãlib⁹ ꝙ calor vnũ calor hꝫ ↄſumere ⁊ nõ niſi ꝓpriã formã iducere: ⁊ tñ vt dirigit̃ ab aĩa eſt pncipiũ augmẽtãdi: ⁊ cõſeruãdi cuiꝰ eſt calor vitalis aĩe ⁊ huiuſmodi etiã calor in ſemine.

ℭ Cõtra. ſicͭ in volũtate velle ⁊ nolle reſpectu eiuſdẽ obti ſunt act⁹ ↄ̃rij ita fuga ⁊ ꝓſecutio ſiue fugere ⁊ ꝓſeq ſunt act⁹ ↄ̃rij in appetitu ſenſitiuo: ⁊ ſm Phm ꝙ eſt affirmatio ⁊ negatio in itellu eſt fuga ⁊ proſecutio in appetitu. g̃ opatio qua appetit⁹ tẽdit in obm delectabile ipm appetendo ⁊ ꝓſequẽdo eſt ↄ̃ria actui quo appetit⁹ refrenat̃ ⁊ fugit illud obm delectabile ſenſuꝫ: ex qb⁹ gñat̃ tẽperãtia. igit̃ actus ex qb⁹ nati ſũt gñari hit⁹ vtuoſi ↄ̃riant̃ actib⁹ qb⁹ appetit⁹ nat⁹ eſt tẽdere in obm ſuũ delectabile ipm ꝓſequẽdũ. D: ꝙ iſti act⁹ ↄ̃rij nõ ſũt reſpcũ obti ſub eadẽ rõne obtiua: ſꝫ ſub diuerſa rõne obtiua: ⁊ iõ ſunt reſpectu diuerſoꝝ obtoꝝ ⁊ formalr̃: qm̃ appetit⁹ ſenſitiuus natus eſt tẽdere de ſe in obm ſuũ vt eſt delectabile: ſed illḋ idẽ apprehẽſuꝫ a rõne practica iudicat̃ fugibile: ⁊ tũc appetit⁹ ſenſitiu⁹ ꝑſuaſus a rõne practica fugit illḋ obm: ⁊ qḋ pus habuit rõnẽ delectabilis ⁊ ꝓſeqbilis iã ex ſnĩa rõnis practice hꝫ rõnẽ fugibilis. Quis aũt agens nãle reſpectu obtoꝝ diuerſoꝝ hẽat ↄ̃rios actus nõ eſt icõueniens.

ℭ Cõtra. ſub eadẽ rõne q̃ ſenſibile eſt apprehẽſuꝫ a ſenſu apphẽſiuo ſub eadẽ rõne appetit⁹ ſenſitiu⁹ tẽdit i illḋ. alr̃ enĩ tẽderet ſub rõne nõ oſtẽſi: ſꝫ apphẽſiu⁹ ſenſus nõ apprehẽdit ſenſibile delectabile niſi ſub rõne delectabilis: q2 ſub nulla alia rõne de ſe natũ eſt imutare ſẽſuꝫ. g̃ ipoſſe eſt ꝙ alia rõne appetit⁹ ſenſitiu⁹ tẽdat in illḋ q̃ꝫ ſub rõne dlectabilis: ⁊ h̄ p actionẽ ſibi ꝓpriã: nõ igit̃ p ſuã actionẽ quã elicit tẽdit in illḋ obꝫ ſub rõne fugibilis. ℭ P̃. Sub illa rõne ſub q̃ eſt apphẽſuꝫ a rõne nõ eſt obm appetit⁹ ſenſitiui: cũ obꝫ itell'ꝰ ſit vlẽ: ⁊ obm ſenſus ſit ſingulare. g̃ q̃uis itell'ꝰ dicat aliqḋ eẽ fugibile appetitus ſenſitiu⁹ nõ tẽdet in illḋ p ſuã actionẽ ſub eadẽ rõne niſi ab appetitu itellectiuo cãet̃ i appetitu ſenſitiuo act⁹ q ſit illi⁹ obti ſub rõne fugibil'. ℭ P̃. Predicta rñſio mĩaĩ magis irrõnabile ponit q̃ꝫ rñſio ad qõnẽ. Mai⁹ enĩ icõueniẽs ẽ ꝙ itell'ꝰ rõnẽ cãret obtiuã in obto appetit⁹ ſenſitiui q̃ꝫ ꝙ volũtas cãt⁹ eſt ꝑꝫ iperiũ ſuũ mouere alias potẽtias cãret aliqḋ ipreſſiue in appetitu ſenſitiuo qḋ ſit actus obti ſenſibilis tãq̃ꝫ aliq̃ ipreſſio derelicta i appetitu ſenſitiuo ex iperio volũtatis ⁊ ei⁹ motu. ℭ Sꝫ ↄ̃ h̄ iſtat̃ ꝙ cũ volũtas non ſit po⁹ factiua hitꝰ actu trãſeuntẽ: ſꝫ imanẽtẽ nõ vr̃ ꝙ volũtas p actũ ſuũ ⁊ p iperiuꝫ poſſit cãre in appetitu ſenſit.

tiuo actum ipſius appetitus ſenſitiui: quō eniʒ poſſet ibi cāre niſi p actū ſuū illud attingat: qḋ tñ nō pōt cū nō habeat actum trāſeuntē. ¶ S. Ratione qua voluntas poteſt cauſare in appetitu ſenſitiuo actuʒ ipſius appetitus: eadē rōne pōt volūtas in itellectu cauſare actū itelligēdi cū maiorē cōnexionē habeat cū intellectu q̄ cū ſenſu: ſed hoc dicere reſpectu itell's eſt incōueniens: qꝛ tunc intell's nō haberet actū ſibi propriū. Sed ad hoc eſt dicendū q actꝰ volūtatis qui dicit velle nō eſt actio de genere actionis: qꝛ actio de genere actionis nō beatificat volūtatem: ſed aliqd abſolutū. volūtas aūt in volēdo ꝛ diligēdo deū
ph's. 10. ethicoꝝ. beatificabit. Similr ph's ponens q felicitas cōſiſtat in actu intell's ꝛ rōnis nō ponit q felicitas ſit actio de genere actionis: ꝛ ideo velle ꝛ itelligere ſunt quedā qualitates producte per actionē de gñe actionis vt per actionē dicēdi ex parte intellectus: ꝛ per actū ſperādi ex parte voluntatis: ꝛ qꝛ ad actionē de genere actōis nō terminat pductio: impoſſe eſt q actus itelligēdi ꝛ volēdi qui pducunt p actionē itell's ꝛ volūtatis ſint actiones de genere actionis: ſunt igit qdē qualitates: huiꝰ ꝯo qualitas in ipſa voluntate exiſtens per cōuerſionē voluntatis ad appetituʒ ſenſitiuū nata eſt actū cauſare in ſenſu appetitiuo q etiaʒ actus nō eſt actio de genere actionis: ſed eſt quedā q̄litas in appetitu ſenſitiuo: ex quo derelinquit habitus in ſenſu appetitiuo: ꝛ ſic ex imperio volūtatis pōt gñari virtus in appetitu ſenſitiuo: ꝛ hoc eſt volūtatē aliis potētiis imperare. Uel etiā nata eſt volūtas ex iperio ſuo cauſare actū nō ſolū in appetitu ſenſitiuo: ſed etiā in potētia motiua: ꝛ ideo lʒ actus volūtatis q eſt de gñe actionis non ſit actio trāſiens: ſed recepta in potētia: tamē qualitas illa que eſt actus volendi que eſt actiua pōt agere in aliā potentiam ꝛ cauſare ibi qualitatē realeʒ que ſit generatiua habitus. ¶ Ad ſcōm dōʒ q nō eſt ſimile: qꝛ appetitus ſenſitiuus eſt receptiuus alicuius qḋ nō poſſunt cauſare mouentia ipſum naturalr que ſunt obiectuʒ delectabile ꝛ ipſemet: ſed intellectus nō eſt receptiuus alicuius forme ad quaʒ nō mouent mouentia ipſum naturaliter.

Scōm pncipale: ſcʒ q hītus nō ſit cā mouēs in actu: pbat ſic. Actus pcedētes hītuʒ v̄tutis ſm rectā rationē eliciti nunq̄ genererēt virtuoſuʒ habituʒ: ſed magis vitioſum. igit cū moralitas in actu precedat habitū ſicut ꝛ ſubſtātia actus: habitus nō pōt eſſe cā effectiua moralitatis in actu: vnde nō eſt imaginādū q potētia in qua eſt habitus ſit cauſa ſube actus: ꝛ q habitꝰ ſit cauſa moralitatis ita q ſubſtātia actus correſpōdeat actiuitati potētie ꝛ moralitas in actu correſpōdeat habitui ſic qdā imaginant: ſʒ potētia itellectiua ꝛ volitiua habituata ſm actualitatē potētie eſt cauſa actus ſm circūſtātias actus ex qbus dicit virtuoſus. Nā ex hoc dicit virtuoſus actus qꝛ eſt ꝯformis ſue regule que eſt prudētia ſcʒ intellectus: quātūcūqʒ eni aliqs eliciat actus tēperantie aut fortitudinis qui ſm regulā recte rōnis nati eſſent gñare habitū v̄tutis ſi nō ſint ꝯformes ſue regule: ſed eliciant ex timore aut ex alia cauſa nō virtuoſa: nunq̄ generabūt tēperātiā aut fortitudinē: nec dicunt actus virtuoſi: q̄uis enim ex illis actibus naturalr derelinquat q̄dā qualitas abſoluta: nō tñ dicet virtus: qꝛ nō eſt cōformis ſue regule ſcʒ recte rationi. ſ. habitu prudentie: ꝛ v̄tus moralis formalr dicit reſpectū ad regulā ſuā. ſ. rectā rationē: vt pʒ ex diffinitione v̄tutis put eſt dictū prius in quadaʒ collatione: ꝛ ideo ſi actus precedētes habitus v̄tutis generatiui hītus ſunt cōformes recte rōni erunt actus virtuoſi ꝛ ſi nōduʒ
ph's x° ethicoꝝ. habeat habitꝰ v̄tutis. ¶ Unde q dicit ph's x° ethicoꝝ q nō habēs iuſtitiā: q̄uis poſſit opari iuſta: non tñ iuſte: hoc eſt itelligēdū quātū ad oēm ꝯditionē actus virtuoſi: qꝛ nō habēs habitū nō pōt prōpte nec delectabilr opari iuſte: ꝛ delectatio eſt ſignū gñati habitus: qḋ tñ nō habēs habitū iuſtitie poſſit iuſte ꝛ v̄tuoſe operari p ꝯformitatē ad rōnē rectā (q̄uis cū difficultate) nō credo phm velle negare. Sed cōtra h̄ arguit: qꝛ videmus q potētia habituata magis prōpta eſt etiā ad actū eliciēdi ꝛ delectabilius actū elicit q̄ carēs habitu: qꝛ habitus dat potētie facilitatē ꝛ promptitudinē ad agendū ꝛ aufert difficultateʒ: ſed q dat potētie facilitatē ꝛ promptitudinē ad agendū in eliciēdo facit q actus elicitus a tali potētia habituata ſit delectabilis ꝛ virtuoſus: ꝛ per ꝯñs habitus videt eſſe cauſa moralitatis ſaltē in actu. Dicit q habitus inclinat potentiā: ꝛ potentiā facilitat: ſed non ad patiendū nec ad agendū. Non ad patiendū ꝛ ad recipiendū actū: qꝛ tunc actus reciperet in toto cōpoſito ex potentia ꝛ habitu: qḋ eſt falſum: qꝛ actus pcedentes habitū ex quo ſunt eiuſdē ſpeciei cū actibus ſequentibus habitū habebūt idē receptiuū: actus ꝯo pcedētes habitū recipiunt in nuda potētia: igit ſimilr ꝛ actus ſequentes habitū. nec etiā habitus inclinat ad agendū vt preoſtenſum eſt: ſed dicit habitus inclinat potentiā ſm q prior forma dicit inclinare ſubm ſuū ad formā poſteriorē cū qua cōuenit naturalr forma prior ꝛ per quā quodāmodo perficit ꝛ ſaluat forma pior. Exemplū. ſi ponat gratia exempli q grauitas nō ſit pncipiū actiuū quo graue mouet ſe deorſuʒ: tūc grauitas nō inclinat graue ad mouēdū ſe effectiue deorſum. nec etiaʒ grauitas iclinat paſſiue graue ad recipiēdū vbi deorſuʒ: qꝛ ſola quātitas eſt principiū recipiēdi vbi ſicut ꝛ replēdi locuʒ: ideo grauitas dicit inclinare graue ad vbi deorſum ſicut forma prior ad formā poſteriorē p quā ſaluat. Nam graue naturalr quieſcit ꝛ ſaluatur in vbi deorſum. Aliud exemplū de ligno ſicco ad recipiendū calorem ab igne in quo ſiccitas nō iclinat ad agēdū: nec etiā ad ſubiectiue recipiendū ita q ſiccitas ſit ratio ſubiectiua in recipiendo caloreʒ. Sed dicit inclinare qꝛ naturalr ſiccitas ſaluat cum forma caloris: ꝛ ideo dicit ſiccitas inclinare ignē ad calorē ſicut ad formā cū qua cōuenit ꝛ per quaʒ perficit ꝛ ſaluat. Sic in propoſito hītus perficit ꝛ augēt per actū: ꝛ ideo dicit habitus inclinare potentiaʒ ad actū ſicut ad formā p quā ſaluat ꝛ perficit. ¶ Ad p̄maʒ rationē principalē dicendū q prudētia dicit actiua ꝛ ars factiua: nō qꝛ ſit pncipiū agēdi aut faciēdi ppꝛias actiones potētie in qua ſunt: tūc eni ſcia ꝛ alij habitus ſpeculatiui eſſent pncipiū actiuū reſpectu propꝛiarū opationū: ſed ideo dicunt iſti duo habitus pncipiū agendi ꝛ nō habitus ſpeculatiui: qꝛ dirigunt circa operationes exteriores quo mō nō faciūt habitꝰ ſpeculatiui. prudētia eni dirigit circa actus virtutū moraliū qui actus ſunt in voluntate aut in appetitu ſenſitiuo. ars aūt dirigit circa operationē trāſeuntē in exteriorē materiā. ¶ Ad ſcōm quādo arguit q omne habēs finem habet operationē ppꝛiam per quam attingit finē: dicenduʒ q non ſemp eſt verum: quia natura nō dedit pncipiū actiuū intrinſecuʒ cuilibet attingendi ſuū finē: ſicut homo non habet ex ſe ſufficiens principiū actiuū ad attigendū beatudinē. ſimilr potentia ſenſitiua ſi ponat paſſiua nō habʒ principiū actiuum ad eliciēdū actū ſuū qui eſt finis eius: ſed hec vera eſt. omne habens finē habet in ſe pncipiū actiuū attingendi finem ſuū vel in natura eſt aliqd cuius adiutorio pōt finē attingere: ꝛ ſic habitus prudentie finē ſuū pōt attingere p actualitatē ſue potētie itellectiue quā perficit. ¶ Ad tertiū qñ arguit q omnis forma abſoluta hʒ ppꝛiā opationē: dōm qḋ falſum eſt. nō eni oīs forma abſoluta eſt actiua: quātitas eni eſt forma abſoluta: nō tñ eſt pncipiū actiuū: vnde forme reruʒ naturaliū per quas agunt ſunt determinate

ꝑhs 4° metaphy.

ꝓprijs operationib⁹: de qͥbus loquit̃ ꝑhs 4° metaphy. cū dicit: ꝙ oīa ſūt determinata opatione. Etiā qn̄ arguit̃ in ꝯfirmatiōe: qꝛ nā ipſius materie eſt pati: ita nā ipſius forme eſt agere: dicendū ꝙ ſi loquit̃ ꝓprie de mā prima ⁊ forma ſibi ꝯueniēte que eſt pfectio eius verū eſt ꝓpoſitio ꝙ ſicut māe prime ꝓprie eſt pati: ita forme ſubſtātialis pficientis mām eſt agere: pono eñi formaꝫ ſubalē eſſe actiuā ⁊ eſſe ṗncipiū opationis ſpecifice. Si vͦo accipiat̃ materia iproprie pro quocūqꝫ habēte modū materie ſic falſa eſt hec ꝙ vbiqꝫ materie eſt pati. aliqua eniꝫ forma actiua reſpectu alterius hꝫ modū materie ⁊ potētialis: ⁊ tñ eſt actiua: ⁊ ſic etiā falſa eſt ꝙ vbiqꝫ cuiuſcūqꝫ forme eſt agere. ¶ Ad quartū qn̄ arguit̃ ꝙ actus magis aſſimilat̃ habitui ꝙ̄ itellectui: ergo habitus magis eſt ṗn̄ᵐ actiuuꝫ actus ꝙ̄ intell's: dicēdū ꝙ actus magis aſſimilat̃ obiecto ꝙ̄ habitui ⁊ obiectū eſt ṗncipium aſſimilādi actū: ⁊ ideo ſequit̃ ꝙ obm cū itellectu ſit ṗn̄ᵐ actiuū actus: qͦd ꝯcedo. ¶ Ad quintū qn̄ arguit̃ per ꝑhm ꝙ intell's per ſciam reducit̃ de potētia eſſentiali ad potētiā accidētalē: dōm ꝙ equiuoce accipit̃ ſcia a ꝑho. Naꝫ ibi accipit̃ ſcia pro ſpecie impreſſa ab obto que pōt dici habit⁹ ⁊ ſcia: qꝛ hꝫ rōnē quieſcētis ⁊ permanētis in intellu: vel etiā ṗncipiū actiuū cū intellu ad itelligendū ⁊ acquirēdū noticiā ſimplicē prout hꝫ vicē obiecti. Sed alio modo accipit̃ ſcia ⁊ habitus pro quadā qualitate derelicta ex multis actibus ſciēdi: ⁊ iſta ſcia nō eſt ṗncipiū actiuū reducēs itellm de potētia eſſentiali ad accidētalē: ⁊ ſic etiā dicēdū eſt de habitu prudētie: qꝛ ſpēs impreſſa in intellu a ṗmo obiecto practico eſt ṗncipiū reducēdi itellm de potētia eſſentiali ad actū prudētie: ⁊ pōt dici habitus prudētie illa ſpēs ꝓpter cām predictā. Sed habitus qui qualitas eſt derelicta ex actib⁹ prudētie nō eſt ṗncipiū actiuū eliciēdi actū prudētie. ¶ Ad ſextū qn̄ arguit̃ ꝙ opatio pfectior ⁊ intēſior requirit ṗncipiū actiuū intēſius vel maiorē conatuꝫ in ṗncipio actiuo dicendū ꝙ eſt verū: ſed tñ quilibet experit̃ ꝙ hñs habitū cū minori conatu potētie eq̄lē actuꝫ elicit ꝙ̄ carens habitu: ⁊ ꝙ habitus amouet difficultateꝫ agendi vnde videt̃ ꝙ habitus ſit principium agendi qn̄ eſt diuerſitas a parte ſuſceptiui. ſicut igit̃ ignis eq̄li actione intenſiorē calorem cauſat in ligno ſicco ꝙ̄ in ligno viridi ꝓpter diuerſitatē ſuppoſiti vel ſuſceptiui: ſic in ꝓpoſito: lꝫ eñi habitus nō ſit ratio ſuſceptiui ita ꝙ cōpoſituꝫ ex potētia ⁊ habitu ſit ꝓpriuꝫ ſuſceptiuū actus: tñ ꝓpter cōueniētiā habitus cū actu: actus receptus in potētia habituata eſt pfectior ꝙ̄ in potētia nuda receptus: vnde ſicut ſiccitas in ligno inclinat ad recipiēdū calorē intenſiorem ꝓpter ꝯueniētiā quā hꝫ: ſic ⁊ habitus inclinat potētiā reſpectu actus: ⁊ ſm hoc pꝫ quō habit⁹ dicit̃ amouere difficultatē. ¶ Ad ſeptimū cū arguit̃ per ꝑhm ꝙ ars reducit̃ ad cām agētē: dōm ſicut ſupra dictū eſt ꝙ ibi nō accipit artē pro qualitate derelicta ex actibus: ſed pro ſpecie rei artificialis ipreſſa ab obto quō loquit̃ ꝑhs 7° meta:

7° meta.

cū dicit ab arte fiunt quorūcūqꝫ ſpēs eſt in aīa. ſpēm aūt dico qͦd quid erat ⁊c. ⁊ iſta ſpēs pōt dici ars ⁊ habitus ꝓpter cāꝫ ſupradictā. ¶ Ad octauū cū dicit̃ ꝙ habitus ſit cauſa moralitatis in actu: qꝛ dat eſſe virtuoſum: ergo dat agere virtuoſe: dicendū ꝙ nō ſequit̃. quātitas eniꝫ dat eē primū: ⁊ tamē nō eſt ṗncipiū alicuius operationis ſcōe: ⁊ ideo nō eſt verū ꝙ dans eſſe ṗmū dat eſſe ſcōm: ſcꝫ operationē: niſi qn̄ ad eſſe primū ſequit̃ actus ſcōs qͦd nō cōtingit in ꝓpoſito. ¶ Ad nonū dicendū ꝙ non ſequitur opinio Pelagij: qꝛ Pelagius dicit ꝙ homo ex puris naturalib⁹ pōt mereri: qͦd nō ponit iſta opīo: lꝫ eñi ſine charitate poſſet hīe ſubam actus quā hꝫ cū charitate: non tñ pōt mereri ſine charitate. Charitas eñi requirit̃ ꝑ rōnē merendi: vt. ſ. hñs charitatē acceptet̃ a deo.

¶ Contra. aliquis dicit̃ mereri ꝓpter aliqd qͦd eſt in poteſtate ſua vt ꝑparatione quā hꝫ. ſi igit̃ charitas nō ſit ṗncipiuꝫ agendi: tūc ſequit̃ ꝙ nō ſit ṗncipiū merēdi. Dōm ꝙ maior falſa eſt. deus eñi acceptat te nō ꝑ actionē tuaꝫ: ſed qꝛ dat tibi charitatē: ꝓpter quā acceptat te: ⁊ non ꝓpt̃ opus tuū. ¶ Itē adhuc arguit̃ ad ṗncipale. Actus ꝓpriꝰ prudentie excedit actū itell's nō habētis prudētiā: ita ꝙ act⁹ intell's habituati ꝑ prudētiā excedit actū intell's ſine prudentia: qꝛ actus intell's ſolū eſt intelligere aliqua diuidēdo vel cōponēdo nō referēdo ad vlteriorē finē: ſed actus intellectus iformati per prudentiā eſt referre in finē prudentie: actus intell's habituati excedit actū intell's nō habituati. Illud plus in quo excedit a quo nō eſt: non eſt ab itellectu: qꝛ tūc nō excederet actū intell's ſine habitu exiſtentis. ergo relinquit̃ ꝙ ſit ab habitu: ⁊ ita habitus erit ṗncipiuꝫ actiuū reſpectu illius. Rñdeo ꝙ intell's ſine habitu pōt hīe illū actū referēdo in finē: aliter nō poſſet habere actū virtuoſuꝫ ṗcedentē habitū ex quo habitus generet̃ ſine habitu: ⁊ tñ nō pōt habere actū ita intenſum nō ꝓpter maiorē conatū: ſed ꝓpter diuerſitateꝫ a parte ſuſceptiui.

¶ Collatio. VII.

Vtrum intellectus poſſibilis ſit actiuus i cauſando actuꝫ itell's. Arguit̃ ꝙ nō. Intell's agēs nō pōt pati. ergo nec itellectus poſſibilis pōt agere. ꝯña ꝓbat̃ ex 3° de aīa. ſicut intell's agēs eſt oīa facere: ſic itellect⁹ poſſi's eſt oīa fieri. Di ꝙ ꝯña nō valet: qꝛ lꝫ agēs aliqd agēdo nō moueat̃: nō ꝓhibet tñ ꝙ idē qͦd mouet̃ moueat ⁊ ꝙ illud qͦd patit̃ agat: ſic eſt de itellu agēte ⁊ poſſi.

¶ Cōtra. ꝓbatio ꝙ ſi intell's agēs tm̄ agat ꝙ intell's poſſi's tm̄ patiat̃: qꝛ poſſibilis intell's ſi ſit actiuus reſpectu act⁹ itelligēdi: ſequit̃ ꝙ magis actiuus ꝙ̄ intell's agēs. ꝯñs eſt falſum. Probatio ꝯñtie. actus itelligēdi eſt qualitas qͦdā pfectior ⁊ actualior ꝙ̄ ſpēs abſtracta a phantaſmate per actionē intell's agētis: ſed effectus nobilior ⁊ pfectior eſt ſemꝑ ab agēte nobiliori ⁊ magis actiuo ꝓducēte ſm vltimū potētie ſue. Si igit̃ actus intelligēdi ꝓducat̃ ꝑ actionē intell's poſſibilis ⁊ ſpēs repreſentās ꝑ actioneꝫ intell's agētis: ſequit̃ ꝙ intell's poſſibilis ſit magis actiuus ꝙ̄ intellectus agens ⁊ nobilior intellu agente: cuꝫ tñ ſemꝑ patiens ſit ignobilius ſuo agēte: ⁊ itell's agēs tm̄ dicit̃ agēs reſpectu poſſibilis: ⁊ nō reſpectu phantaſmatis: qꝛ nihil imprimit in phātaſmate: ſed cū phātaſmate agit in intellectū poſſibilē. Dicit̃ ꝙ ad hec nō ſequit̃ ꝙ intell's poſſi's ſit magis actiuus: qꝛ etiaꝫ reſpectu intellectionis ⁊ actus intelligēdi itellectus agens eſt magis actiuus: ⁊ nō ſolum reſpectu ſpeciei impreſſe in intellectu poſſibili.

¶ Contra. impoſſe eſt ꝙ in vna nā ſimplici reſpectu vni⁹ effectus ſimplicis ꝓducēdi ſint cauſalitates duaꝝ cauſarū eſſentialr ordinataꝝ: ſed intell's agens ⁊ poſſibilis ſūt vna natura ſimplex: qꝛ natura aīe: ſupponēdo ꝙ potētie aīe nō ſint aliqua accidētia abſoluta ſuperaddita: ergo impoſſe eſt ꝙ intell's agens ⁊ poſſibilis ꝯcurrāt ad productioneꝫ actus intelligēdi ſub quodā ordine ita ꝙ itell's agēs ſit cā principalior ꝙ̄ poſſibilis. Maior ꝓbat̃ per hoc ꝙ cauſe eſſentialr ordinate hñt diuerſitatē in reali nobilitate: cū in cauſis eēntialr ordinatis vna ſit nobilior alia reali nobilitate: ſed ipoſſe eſt ꝙ in nā ſimplici ſit diuerſitas realis nobilitatis: tūc eñi eadē nā eſſet realr nobilior ſeipſa: qͦd eſt impoſſe. ergo ipoſſibile eſt vt in aliqua nā ſimplici ſit cauſalitas nobilitatis duplicis eſſentialr ordinate. Dicit̃ ꝙ maior falſa eſt: qꝛ voluntas eſt potētia nobilior ꝙ̄ intellectus vel econtra: ⁊ tñ ſunt vna eſſentia anime: ⁊ vna nihilominus hꝫ cauſalitatē nobiliorē alia tāꝙ̄ cāe eēntialr

ordinate cum voluntas poſſit intellectum mouere.
¶ Cōtra. illud nō enacuat ꝓbationē maioris: qꝛ cū impoſſe
ſit in nā ſimplici ꝙ ſit diuerſitas nobilitatis realis: opor/
tet q̄cūqꝫ duo ſunt vna nā ſimplex ꝙ vnū nō ſit nobili⁹
alio reali nobilitate. g̃ ſi intell̄s ꝛ volūtas ſint vna natura
ſimplex in tertio: vt iā ſupponit̄: ſequit̄ ꝙ impoſſe ſit vo/
luntatē eſſe nobiliorē itellu aut ecō reali nobilitate: ꝛ ideo
ſi intell̄s ꝛ volūtas ſint vna eēntia aie qđ que querit que
potētia ſit alia: nulla eſt niſi p cōparationē ad actus: quia
cū ſint vna nā vnū eoꝝ nō pōt eē nobilius alio reali no/
bilitate: ꝛ ideo nunq̄ꝫ duo ex pte aie pnt eſſe cāe eſſentia/
liter ordinate ad effectū aliquē producendū: ꝛ ſimul ſtat
ꝙ potētie aie ſe excedāt quātū ad actus: ſed nō quantuꝫ
ad nobilitatē realē in ſe abſolutā: qꝛ vna nā pōt eſſe cau
ſa enā agēs ſm vltimū potētie ſue reſpectu diuerſorū ef/
fectuū: quoꝝ vnus ſit pfectior altero: dūmodo tn̄ ſit cau/
ſa equoca ſic̄ ſol reſpectu diuerſoꝝ ab ipſo productoꝝ: ꝛ
ſic aīa pōt eſſe cā vnius actus vt volēdi ꝛ actus alterius
vt itelligēdi: quoꝝ vnus ſit nobilior alio: ꝛ vt eliciat vnū
ꝙ ſit vna potētia velut aliū alia potētia: lꝫ i ſe nō habeat
potētia diuerſitateꝫ in nobilitate reali. ¶ Itē qđ dicit̄ ꝙ
volūtas mouet intell̄m ꝛ agit in ipſuꝫ: hoc nō eſt itelligē/
dū imediate: ſꝫ volūtas cauſat actū volēdi qui eſt quedā
qualitas ꝛ per iſtā qualitatē pōt agere in itellu mouēdo
ipſuꝫ ꝛ alias potētias: ꝛ hoc eſt volūtatē mouere ſm ipe
riū ſuū vt ſupra dictū eſt. ¶ Itē intell̄s poſſibilis nō eſt
minus ſufficiēs ad cauſandū actū ſuū q̄ꝫ potētie ſenſitiue
inferiores: ſed potentia ſenſitiua p̄ſente ſuo obto vt viſus
cū obto viſibili ſibi p̄ſentato cauſat actū videndi: nec re/
quirit̄ viſus agēs: g̃ ſilr p̄ſentato obiecto itellectui poſſibi
li itell̄s poſſibilis cuꝫ obto erit ſufficiēs cauſa ad p̄ſentia/
litatē obiecti cauſandā: ꝛ ꝓpter hoc videt̄ ſolū ꝓbo po/
nere intell̄m agenteꝫ. Oꝫ etiā intell̄s ſit actiuus: ꝛ habeat
propriā operationeꝫ: ꝛ ꝙ forma hoīs a qua hō eſt homo
Alb. ſ phy. ſit actiua ꝛ nō ſolū forma accidētalis dicit Alber. ſuper ꝗ
trac.4.c.5. ethic. tractatu.4.c.5. ¶ ꝓ. Si intell̄s agens dicat̄ actiu⁹
reſpectu actus intelligēdi: hoc nō eſt niſi qꝛ mouet itell̄ꝫ
poſſibilē ad itelligendū: ſed hoc videt̄ falſum: qꝛ tūc per
iſtā motionē intell̄s agens aliqđ cauſaret in itellu poſſi/
bili: aut igit̄ actū itelligēdi: aut ſpēm. nō actū: qꝛ prius in/
tellectus poſſibilis mouet̄ ab agēte ſm dictā reſpōſionē
q̄ꝫ actus eligendi elicit̄. nō ſpēm: qꝛ poſt impreſſioneꝫ ꝛ
abſtractionē ſpeciei a phātaſmate intell̄s agēs ponit̄ ſm
iſtos mouere poſſeꝫ ad itelligendū: g̃ ꝛc̄. ¶ ꝓ. argr̄ ſic ad
ꝑncipale. Si intell̄s eēt actiu⁹ g̃ ꝗ poſſetnūc itell̄s poſſs
poſſet ſibi fabricare ſpēm. ꝯñs eſt falſuꝫ: qꝛ tūc intellectus
ſibiipſi ſufficeret ad itelligēdū ꝛ ſupflueret ponere itell̄ꝫ
agētē. ꝯñia ꝓbat̄: qꝛ id qđ eſt actiuū reſpectu forme nobilio
ris ꝛ pfectioris eſt actiuū reſpectu forme ignobilioris ꝑcī
ſe: cū forma ignobilior ſit diſpoſitio reſpectu forme nobi/
lioris: ſicut pꝫ in actiuis nālibus. ꝛ ꝓpoſitio videt̄ vera ꝑ
hoc ꝙ minor entitas requirit̄ ad ꝓductionē forme ignobi/
lioris q̄ꝫ ad ꝓductionē forme pfectioris: g̃ actiuū reſpe
ctu forme nobilioris ſufficit ad ꝓductionē forme ignobi/
lioris: ſed actus itelligendi eſt forma nobilior q̄ꝫ ſpēs ab/
ſtracta a phātaſmate que ſpēs eſt ſicut diſpoſitio neceſſaria
in intellectu poſſibili ad actū intelligēdi. g̃ ſi intell̄s poſſi/
bilis ſit actiuus ad ꝓducēdū actū itelligēdi poterit ꝓdu/
cere in ſeipſo ſpēm intelligibilē. Dicit̄ ꝙ maior nō eſt ve/
ra aliq̄n: enī agens eſt ꝓductiuū forme pfectioris qđ nō
eſt ꝓductiuū forme ignobilioris: qꝛ nō ꝯuenit ſibi talem
formā ꝓducere: etiā lꝫ ſit diſpoſitio ad formā pfectiorē:
forma enī ſūbalis pōt formā ſibi ſimileꝫ producere: ꝛ tn̄
nō formā alteratiuā que eſt vt diſpoſitio ad inductioneꝫ
forme ſubſtantialis: qꝛ forma ſubſtantialis ſibiipſi ſuffi/
ceret ad inducendum formam ſuam.
¶ Contra. ſi ꝓducere ſpēm repugnet intellectui poſſibili
productiuo actus intelligēdi: aut hoc eſt ꝓpter imperfectio
nē intellectus poſſibilis: aut ꝓpter eius pfectionē. Si ꝓꝑ
eius imperfectionē repugnet ſibi habere ꝓpoſitū ꝙ repu
gnabit ſibi ꝓducere actū intelligēdi: qꝛ impfectio cui re/
pugnat ꝓducere ignobilius repugnat ſibi ꝓducere nobi
lius: cū maior pfectio requirat̄ ad ꝓducendū nobilius q̄ꝫ
ignobilius ens. Si aūt hoc repugnet intellectui poſſibili
ꝓpter eius pfectionē: ergo cū intell̄s agens ſit pfectius ꝛ
magis actiuū q̄ꝫ itell̄s poſſibilis itellectui agēti repugna/
bit cauſare ſpēm in intellu poſſibili p abſtractionē a phā
taſmate. ¶ ꝓ. ad ꝑncipale arguit̄ ſic. Omne actiuū ſubꝫ
imperio volūtatis pōt ipediri a ſua actione per imperiū:
ſed itell̄s poſſibilis hn̄s obiectū ſibi ſufficiēter p̄ſentatū
nō pōt impediri a volūtate quin illud intelligat. volūtas
enī cū ante itellectionē intell̄s nō habeat illud obm ſibi
oſtenſuꝫ nō pōt itell̄m impedire nec aliquē actū hr̄e: cuꝫ
volūtas nō habeat actū niſi circa obiectū cognitū: g̃ itel/
lectus nō hꝫ actiuitatē ſubiectā volūtati: ſꝫ erit paſſiuus
ab obiecto: vt qꝛ volūtas nō pōt ipedire phātaſma quin
maneat intell̄m cauſando paſſionē que dicit̄ intelligere
ratio nō poſſit impedire intell̄m ab intellectione obiecti
ſibi oſtenſi. Dicit̄ ꝙ volūtas nō pōt impedire intellectū
a p̄ma intellectione obiecti: qꝛ nō eſt in ptāte nr̄a quin vi
ſis tangamur: pōt tn̄ impedire intell̄m a ſcđa intellectio/
ne ꝛ tertia: ꝛ vl̄r ab exercitio actus itelligēdi poſtq̄ꝫ obm
intell̄m eſt ſolū ab intellu ꝛ oſtenſum volūtati.
¶ Cōtra. intellectus hn̄s demōſtrationē alicuius ꝯñis ſci
bilis ita firmiter adheret ꝯñis veritati intelligēdo ipſam
ꝛ ꝯſiderādo ꝙ volūtas nō pōt facere intell̄m diſſentire
tali ꝯñi: g̃ intell̄s nō hꝫ actiuitatē ſubiectā: qꝛ ſi talē hr̄et
volūtas poſſꝫ hoc facere: ergo ꝙ hoc nō poſſit facere: eſt
qꝛ obm cauſat aſſenſuꝫ in intell̄m: ꝛ nō qꝛ itell̄s ex ſe eſſe
ctiue aſſentit ꝯclōni. ¶ ꝓ. ad ꝑncipalē arguit̄ ſic. Omne
habēs entitatē actiuā ab alio diſtinctā hꝫ opationē diſtin
ctā in quā pōt: ſed intell̄s poſſibilis hꝫ entitatē diſtinctaꝫ
a ſpecie intelligibili: ꝛ per te hꝫ actiuitatē diſtinctā a ſpe/
cie: ergo pōt in operationē intelligēdi ſine ſpecie: qđ fal/
ſum eſt. Dicit̄ ꝙ ſpēs lꝫ nō requirat̄ ꝓpter ſubam actus,
itelligēdi g̃ eſt ab itellu: eſt tn̄ ꝓꝑ actuū determinationē:
¶ Cōtra. ſi itell̄s hēat aliquā actiuitatē h̄ eſt reſpectu de/
terminati actus ꝛ ſingularis nō reſpectu act⁹ vl̄is. Actus
igit̄ ꝓductus ab intellu ex ſe ſingularis eſt: g̃ ab eodē hꝫ
ꝙ ſit hn̄s ſubam ſuā ꝛ ſingularitatē: qđ igit̄ eſt cauſa act⁹
ſm ſubam erit cauſa actus ſm ſuaꝫ ſingularitatē. ¶ ꝓ.
arguit̄ ꝙ nō ſit neceſſe ponere ſpēm intelligibilē in itelle
ctu poſſibili ſi ſit actiuus: qꝛ in ordine agentiū videmus
ꝙ quāto agens eſt ſuperius ꝛ pfectius: tāto minus patit̄ ꝛ
magis actiuū eſt: ꝛ pꝫ in ordine agētiū corporaliū. vnde
celū qđ eſt pfectius inter agētia corpalia minus patitur: i/
mo nō recipit ab exterioribus ꝛ inferioribus aliquā paſ/
ſionē: ideo ſimilr̄ in ordine vitaliū agentiū quāto agens
eſt ſuperius: tāto min⁹ patit̄ ꝛ magis agit. Si igit̄ ſenſus
ad actionē requirit ſpeciē impreſſam qua agat aſcēdēdo
erit tandē deuenire ad agentē nature itellectualis qui ſic
agat ꝙ nō patiat̄ recipiēdo ſpēm. ¶ ꝓ. Intell̄s ꝛ volun
tas cū ſint potētie eiuſdē imālitatꝭ: ea que ponunt̄ ꝓpter
actionē vnius ex parte vnius potētie pnt ſaluare actionē
alterius potētie: ſed nūc eſt ita ꝙ ad hoc ꝙ volūtas velit
agendo actū volēdi nō requirit̄ aliqđ impſſum in volū
tate: ſed ſufficit ſola oſtēſio obiecti in intellu: g̃ ad hoc ꝙ in/
tell̄s ſi ſit actiuus itelligat ſufficiet ꝙ obm ſit ſibi oſtenſum
in phantaſmate in vͥtute intellectus agentis: nec opꝫ ſpe
ciem aliquam imprimi in intellectu poſſibili. ¶ ꝓ. Oꝫ

dicit̄ q̄ itellectus lȝ ſit actiuus:nō tn̄ eſt tota cauſa actus ſed ſpecies inquantū tenet vicem obiecti:ita q̄ itellectus cum obiecto relucente in ſpecie eſt totalis cauſa actus.

Contra hoc arguit̄. ꝓmo ſpecialr̄ de actu intelligēdi reflexo.nā intellectus nō ſolū itelligit aliqđ obm̄ vt lapidē: ſed etiā intelligit ſuū intelligere qđ quidā eſt per ſe itelligibile:quia vera qualitas ꝛ abſoluta.quero igit̄ an itell's ſit tota cauſa actus intelligendi quo intelligit ſuū itelligere lapidis aut obiectū ſit cauſa cuȝ itellectu.Si itellectus ſit tn̄ habet̄ propoſitū q̄ intellectus ſit totalis cauſa efficiens actus intelligendi.Si dicat̄ q̄ intellectus cuȝ obto eſt cauſa actus intelligendi qui intelligit ſuū intelligere. Contra.qn̄ intelligit actu reflexo ſuū intelligere illud intelligere nō eſt:ga nō eſt q̄litas māſiua:ꝛ ꝑ ꝯñs nō durat in alio actu itelligēdi.aliter eni duo actus itelligēdi ſimul eſſent in intellu ꝛ infinitū:cū in īfinitū cōtingat reflectere ſuꝑ actus itelligēdi:ſed qđ nō ē̄ſt nō eſt ꝑn̄ᵐ actiuū actus. igit̄ nō ſemꝑ obm̄ eſt ꝑn̄ᵐ actiuū reſpectu act⁹ itelligēdi cū itellu. ℂ P̄.Si obm̄ hn̄s eſſe in ſpecie eē̄t cā ꝑticularis actus itelligēdi:tūc ſequeret̄ q̄ actus itelligēdi reſpectu ignobilioris obti eē̄t ꝑfectior q̄ȝ reſpectu obti ꝑfectioris:qđ falſuȝ eſt.ꝯña ꝓbat̄:ga ſi obm̄ relucēs in ſpē eē̄t cauſa actus intelligēdi:tūc illud obm̄ qđ ꝑfectius relucet in ſpecie ꝛ ꝑfectius eſſe hȝ in intellu ꝑ ſpēm:ꝑfectius eē̄t ꝑn̄ᵐ cauſandi actū itelligēdi:ga quāto aliqđ actiuū veri⁹ eſſe hȝ tāto eſt magis actiuū:ſed qđditas accidētis veri⁹ eſſe hȝ in itellu ꝑ ſpēm q̄ȝ qđditas ſube:ga forte ſuba nō itelligit̄ ꝑ ſpēm ꝓpriā:eo q̄ ſpēm ꝓpriā nō facit in itellu nec in ſenſu.ſilr̄ qđditas ſube mālis verius eſſe hȝ in ſpecie itelligibili q̄ȝ ſube imālis que nō hȝ ꝓpriū phātaſma. ḡ actus itelligēdi accidētis ꝑfectior eē̄t q̄ȝ actus itelligēdi ſube mālis:ꝛ actus itelligēdi ſube mālis ꝑfectior q̄ȝ act⁹ itelligendi ſube imālis:ꝛ ſic reſpectu nobilioris obti eſſet impꝑfectior actus itelligēdi. ℂ P̄.ſm̄ q̄ innuit̄ a Pho z° metaphy.ꝛ expoſiti⁹ ibideȝ habet̄ a Cōmēta ᶜ.Difficultas in cognoſcēdo res māles eſt ex ꝑte rerū nālīū:ſed huius oppoſitū ſequeret̄ ſi obm̄ māle ꝯcurreret cum itellu ad actū itelligēdi ſube mālis:ga oē actiuū natuȝ eſt facē de ſe actionē ſibi ꝓportionatā ſꝫ veritatē ſuā:vñ actiuū ꝑfectius vt calor itenſus natus eſt facere actionē calefaciēdi ꝓportionatā ſue v̄tuti:ꝛ calor paruus ꝛ remiſſus in obm̄ ſibi ꝓportionatū natus eſt facē actionē ꝓportionatā ſue v̄tuti:lȝ nō ita ꝑfectā ſicut calor itenſus.ḡ ſi obm̄ rei ſenſibilis ꝯcurrat cū itellu ad actū intelligēdi:ita in illud obȝ aget actionē ſibi ꝓportionatā ſicut obm̄ nobilius cū itellu. igit̄ difficultas ad cognoſcēdū res māles cogñe eis ꝓportionata nō erit ex ꝑte reruȝ:ſed ſi intell's eē̄t ſola cā actus tūc poſſet ſaluari q̄ difficultas eē̄t ex ꝑte rerū:ga intell's nō pōt cognoſcere rē ꝓpter mutabilitatē rei:nō ꝑꝑ imperfectionē ſuā. ℂ P̄.Obm̄ nō hȝ eſſe in ſpē niſi eſſe ſplendens ꝛ repn̄tatiuū ꝑ qđ hȝ eē̄ cognitū in itellu:hoc eē̄ aūt eſt eſſe abſtractū a ſingularib⁹.nihil autē ſm̄ tale eſſe eſt ꝑn̄ᵐ actiuū realis opationis:ga oē tale actiuū eſt ſingulare.igit̄ obm̄ ſm̄ eſſe qđ habȝ in ſpecie nō vꝫ q̄ poſſit eſſe ꝑn̄ᵐ realis opationis. ℂ P̄.Oē agēs reſpectu duoꝝ effectuū:quoꝝ vn⁹ eſt nobilior alio ſi ſit totale ꝑn̄ᵐ actiuū reſpectu effectus nobilioris:ꝛ multo fortius ꝛ reſpectu effectus iperfectioris:vt pȝ de ſole ꝓducēte diuerſa aīalia ex putrefactiōe:quoꝝ vnū eſt ꝑfectius alio.Et rō eſt:ga minor v̄tus reqrit̄ ad ꝓductionē effectus ignobilioris:ꝛ qđ pōt in maius pōt in minus:ſed aīa ſeꝑata eſt equoca cauſa reſpectu itellectionis ſui ꝛ alioꝝ ſenſibiliū:ꝛ intellectio ſui eſt actus nobilior itellectione rei mālis:ga obm̄ eſt nobilius.reſpectu aūt itellectiōis ſui eſt cā effectiua totalis: ga in hac itellectione itell's ꝛ obm̄ ſunt idē̄ḡ reſpectu itellectionis mālis intell's eſt totale ꝑn̄ᵐ. ℂ P̄.hic arguit̄ de viſione btā. Nā ſi ad actū vidēdi btificū cōcurrit intell's bti ꝛ obm̄ vt eē̄ntia diuina:ſequit̄ q̄ eē̄ntia diuina nec̄io habebit actionē ad extra. Probatio.Ois actio que cōpetit deo ſm̄ ſꝫ ordinē q̄ȝ ꝑ reſpectū voluntatis cōpetit ſibi ex nā rei ꝛ ex neceſſitate:ſȝ eē̄ntia dīna vt eē̄ntia eſt obm̄ beatificū:ſic aūt ſm̄ reſpectū ꝓcedit ſeipſaȝ vt volēs:eſt igit̄ ſi vt obm̄ eſt itellectionis beate ꝯcurrat ad cauſandū ipſaȝ:ſequit̄ q̄ nec̄io cauſabit ipſaȝ.Cōfirmat̄.ſi angelus videat angelū ſi obȝ ꝯcurrat ad actū itelligēdi cauſandū angelus viſus nō obſtāte q̄ ſit itelligēs ꝛ volēs:vt tn̄ eſt qđdā ens:ꝛ nā nec̄io ꝯcurreret ad illū actū.igit̄ cuȝ deus cōſilr̄ nō ſolū vt itelligēs ꝛ volēs:ſed vt nā ſic ꝯcurreret ad actū vidēdi nec̄io cauſabit illū actum in intellu beati. ℂ P̄.Si in cogñe intuitiua qua aīa ſeparata vel angelus videt aliqđ ſingulare p̄ſens ꝯcurrūt intell's poſſ:ꝛ obm̄ extra:ſequit̄ q̄ nō ſit nec̄io ponere itellm̄ agētē:ga actus itelligēdi ꝑfectior eſt q̄ȝ ſpēs.Si igit̄ ad actū intelligēdi cauſandū ſufficit itell's cū obto māli:multo fortius ſufficiet cū obto māli ad cauſandū ſpēȝ:ꝛ ſic nō reqrit̄ itell's agens.vñ ſi ꝓpter trāſlationē de ordine mālis ad imāle ſibi nō requirit̄ intell's agēs nec oportebit in abſtractione ſpērū itellectio ſit ita imālis ſicut ſpecies.

ℂ Collatio. VIII.

VTrum actus itelligēdi ſit ab obto effectiue: Videt̄ q̄ ſic. Actus diſtiguunt̄ per obta ſua ex z° de aīa. Hoc aūt nō pōt intelligi formalr̄:ga obm̄ nō eſt formalr̄ actus itelligēdi.ḡ formalr̄ ꝑ obiecta nō diſtiguunt̄:nec materialr̄.certū eſt q̄ mā actuum eſt ſubm̄ in quo eſt qđ eſt aīa.Similr̄ opationis manētis in agēte nō eſt aliqđ aliud qđ eſt finis eius p̄ter vſuȝ ex 9° metaphy. ergo diſtinguunt̄ per obiecta effectiue.ḡ obta efficiunt in intellu actus itelligēdi diuerſos ſm̄ ſpēȝ iprimēdo ſuas ſilitudines. Dicit̄ q̄ nullo iſtoꝝ modoꝝ act⁹ diſtiguunt̄ ꝑ obiecta nec in aliquo gn̄e cauſe:ſȝ tn̄ manifeſtatiue.nā cū actus itelligēdi aſſimulant̄ obiectis ꝛ nō potētie itellectiue:ideo diſtictio actuuȝ magis manifeſtat̄ ꝑ obta q̄ȝ ꝑ potētiam intellectiuā:q̄uis effectiue ſint actus itelligēdi a potentia intellectiua ſola.

[right margin:] z° de aīa · 9° meta.

[left margin:] Pho z° metaphyſice Cōmēta.

ℂ Cōtra.eadē cauſa limitata ꝛ eiuſdē rationis nō pōt eē̄ ſufficiens ꝑn̄ᵐ effectiuū reſpectu diuerſoꝝ ſpecifice diſtictoꝝ:ḡ cū diuerſoꝝ obiectoꝝ ſm̄ ſpēm ſint diuerſe intellectiones ſm̄ ſpēm nō pn̄t diuerſe itellectiones ſm̄ ſpēȝ eſſe a ſola potētia effectiue itellectiua niſi ꝯcurrāt effectiue obiecta diſtincta ſm̄ ſpēm. Dicit̄ ad hoc q̄ potētia itellectiua ex ſua dignitate ꝛ ꝑfectione actiua habȝ diuerſas v̄tutes ꝑ quas pōt in diuerſas opationes ſm̄ ſpēȝ ꝛ obȝ lȝ nō cauſet effectiue actū intell's in po° itellectiua:tn̄ determinat itellm̄ q̄ eſt po° īdeterminata oīno ad hūc actū vel ad illū:ideo itell's ꝑ hoc q̄ hȝ diuerſas v̄tutes:ꝛ ꝑ hoc q̄ obta diuerſa determināt pōt elicere itellectiones diſtinctas ſm̄ ſpēm:vt ſic ſolus intell's facit ad cauſalitateȝ actus quātū ad differentiā actus:ſed obiectū quātum ad determinationē actus vt actū determinat:tamē potentia indeterminata de ſe:determinata ab obiecto eliciat.

Cōtra hoc qđ dī q̄ obȝ determinat potētiā ad actū ex h̄ ſequit̄ ꝓpoᵐ:ga qcqđ eſt in itellu impreſſiue ab alio eſt vel ſpēs vel actus vel habit⁹. Si igit̄ obm̄ effectiue determinat itellectū illud impreſſum in intellu qui ipſum determinat ad actuȝ erit vel ſpēs vel habitus vel actus:ꝛ tūc ſequit̄ ꝓpoſitū duplr̄. Pimo q̄ tale non ſit ſpēs:ga ante talē determinationē intell's ſpēs īprimit̄ in qua obm̄ relucet q̄ ponit̄ potēnā itellectiuā determinare nec̄o habit⁹:ga huius determinatio pōt ꝓcedere actū

intelligēdi: ⁊ habit⁹ cauſat⁹ ex actu itelligēdi ſequit᷑ actū. ğ relinquit᷑ ꝙ illud impreſſum ſit actus itelligendi. Scd̄o ſequit᷑ ꝓpoſitū: q2 cum huiꝰ determinatio intell'ſ ſit ab obīto effectiua ⁊ intell'ſ nō pōt in actuꝫ intelligēdi niſi inquātū determinat᷑ ab obīo: igit᷑ intell'ſ nō ſufficit ad cauſandū actū itelligēdi ſine actione obīi in intell'm: ğ ꝯcurrit obīm ad cauſandū actū itelligēdi: q2 determinatio act⁹ ꝯcurrit ad eliciendū actū: cū intell'ſ (inquātū ſic determinat᷑) actū eliciat: ⁊ ſic hꝫ ꝓpoſitū: q2 actus intelligendi nō ſit a ſola potentia intellectiua effectiue.

Contra hoc qḋ ſcd̄o dicit᷑: ꝙ intell'ſ hꝫ diuerſas v̄tutes ad cauſandū diuerſas opationes ſm ſpēm. Nā ſiue potētia aīe ponat᷑ eſſentia aīe ſiue abſolutū additū per hoc ꝙ aīa hꝫ v̄tutes reſpectu diuerſarū operationū ſm ſpeciem hꝫ diuerſas ptātes. aliter eñi intellectus ⁊ volūtas nō eēnt diuerſe potētie. ergo ſi itellectus habeat v̄tutes diuerſas reſpectu diuerſaꝝ operationū ſm ſpeciē ſequit᷑ ꝙ intellectus ſit plures potentie.

Cōtra hoc qḋ tertio dicit᷑ ꝙ intell'ſ cauſat ſubam actus ⁊ obīm determinationē in actu: quī hic actus ⁊ hic actus quo attingit᷑ obīm determinatus eſt. ergo qḋ hꝫ ſufficiētē cauſalitatē reſpectu ſube iſtius actus: hꝫ etiā ſufficienteꝫ cauſalitatē reſpectu determinationis in iſto actu. Si igit᷑ ſolus intell'ſ ſit per ſe cauſa ſube illius actus: ſequit᷑ ꝙ ſolus itell'ſ ſit cā determinationis illius actus. Unde ab eodē eſt act⁹ ſm ſubam ⁊ ſm determinationē actus.

Ad primum iſtoꝝ dicit᷑ ꝙ illud impreſſum ab obiecto in intell'u quo intell'ſ determinat᷑ ad actū determinatū eliciendū nō eſt ſpēs nec habitus nec actus: ſed eſt ſola paſſio de gn̄e paſſionis qua intellectiua potētia inclinat᷑ ab obiecto ad actū determinatū: ſicut itelligere nō eſt aliqḋ abſolutū: ſed actio quedā vel paſſio ſimplex que eſt actus perfecti.

Phs quto phyſicorū. Cōtra. Phs 5° phyſicoꝝ ꝓbat per plures rōnes ex intentione ꝙ ad actionē nō eſt motus neqꝫ ad paſſionem. ergo īpoſſibile eſt vt motus quo intell'ſ mutat᷑ ab .a. eſſe indeterminato ad eſſe determinatuꝫ per actionē obiecti determinātis effectiue termineť ad ſolam paſſionem.

P̄. Quicqḋ patit᷑ realr̄ patit᷑ ſm aliquā formā: ꝙ eniꝫ aliqḋ patit᷑: ⁊ tñ ꝙ nihil abſolutuꝫ in paſſo relinquat᷑ eſt oppoſitū in adiecto. vñ ſicut nihil mouet᷑ ſm motuꝫ: ſed ſm aliquā formā ſm quā mouet᷑: ita nihil patit᷑ ſm paſſionē: ſed ſm aliā formā ſm quā patit᷑. ğ ſi intell'ſ patiat᷑ ab obiecto per hoc ꝙ ab ipſo determinat᷑ opꝫ vt aliā formam imprimat ſm quam patiatur.

P̄. Nihil pōt eſſe ꝑncipiū ⁊ ratio formalis operādi niſi aliqua forma abſoluta ⁊ nō ſola paſſio: nō eñi ꝑ ſolā paſſionē vt per ꝑncipiū ⁊ rationē formalē dicit᷑ aliqḋ agere: ſed ſm dictā reſpōſionē intellectus nō pōt agere niſi inquātū ab obiecto determinat᷑: ergo illud per qḋ itell'ſ ſic determinat᷑ nō pōt eē ſola paſſio: ſꝫ aliq̄ forma abſoluta.

P̄. Poſita cauſa ſufficiēti ⁊ nāli ⁊ mā circa quaꝫ agit ſi habeat operationē trāſeuntē pōt agere circūſcripto quocūqꝫ alio. Aliter eñi nō eſſet cauſa ſufficiēs. Si igit᷑ intellectus ſit ſufficiēs cauſa ⁊ totalis reſpectu itellectionis: cū ipſe ſit cauſa naturalr̄ agens ⁊ nō libere: circūſcripta determinatiōe ⁊ quocūqꝫ alio adhuc poterit agere: ğ itell'ſ ageret: lꝫ ab obiecto non determineť ad itelligendū.

Uel ſub alia forma ſic: itell'ſ aut hꝫ totā cauſalitatē reſpectu itellectionis: aut nō. ſi nō totā cālitatē habꝫ: habet᷑ propoſitū ꝙ actus itelligēdi nō ſit a ſola potētia intellectiua. Si v̄o intell'ſ hꝫ totā cauſalitatē reſpectu itellectionis: cuꝫ poſita tota cauſalitate effectus naturalr̄ cauſante ponit᷑ effectus: ſequit᷑ ꝙ intell'ſ ſine obīo ⁊ ſine determinatione facta ab obiecto itelligere poſſet. Aliter dicebat᷑ ad rōnē ſuperius factaꝫ ꝙ alio mō determinat᷑ potentia actiua ⁊ potētia paſſiua: nā potētia paſſiua eſt potētia cōtradictionis ⁊ nō determinat᷑ ad aliquē actuꝫ ſcd̄m niſi ꝑ aliquā formā que ſit pⁱᵐ⁹ actus ſcd̄i ſibi impreſſam: vt lignū nō determinat᷑ ad calefaciēdū niſi per calorē ſibi impreſſum: ſed potētia actiua ad hoc ꝙ determineť ad agēdū nō reqrit ꝙ aliqḋ ſibi īprimat᷑: ſed ſufficit ſola approximatio materie circa quā agit. hoc pꝫ 9° meta. vbi ꝓbat phs ꝙ ad hoc ꝙ potētia nālis exeat in actū nō requirit᷑ niſi ꝙ ſit approximatū paſſiuꝫ ita ꝙ hoc ſit natū agere ⁊ illud pati ⁊ nō ꝙ aliqḋ ſit potētie actiue īpreſſum: ⁊ ideo cū ſꝫ ꝑdictā opionē potētia itellectiua ſit potētia actiua ad hoc ꝙ determineť ad certū actū eliciēdū nō requirit᷑ ꝙ aliqḋ ſibi imprimat᷑: ſed ſufficit ſola exhibitio obiecti in qḋ per actū ſuū tēdit. Ratio igit᷑ ſuperius facta falſuꝫ ſupponit ꝙ obiectū effectiue determinat intell'm: ⁊ ideo nō imprimit obīm aliqḋ intellectui nec actū nec ſpēm nec habitū: ſed itell'ſ in ſeipſo cauſat actū itelligēdi. Sed nūc reſtat rńdere ad vnā rationē prius factā qū arguit᷑ ꝙ cauſa vnius rationis nō pōt eſſe ꝑncipiū ſufficiens reſpectu diuerſarū operationum diſtinctarum ſpecie. Phs 9° metaphyſice.

Ad qḋ dicit᷑ ꝙ hoc veruꝫ eſt de cauſa vniuoca: ſed non de cauſa equiuoca que per exhibitionē diuerſoꝝ obiectorū cauſat diuerſas opationes ſpecie diſtinctas vt ſol conſtringit lutū ⁊ diſſoluit glaciē: intell'ſ v̄o eſt cauſa equiuoca ⁊ aliquo mō limitata reſpectu itellectionū: ⁊ ideo per cōformitatem ad diuerſa obiecta: poteſt ſua cauſalitate diuerſas intellectiones cauſare.

Sed cōtra hoc arguit᷑: q2 poſſe ꝓducere duas itellectiōes duoꝝ obīoꝝ ſpē diſtinctoꝝ: eſt maioris ꝑfectionis ꝗ̄ poſſe ꝓducē vnā iſtaꝝ tm̄: ſic poſſe producere duas ſpēs ⁊ duos effectus ſpecie diſtinctos maioris ꝑfectionis eſt ꝗ̄ ꝓducere vnum iſtoꝝ. aliter tm̄ habēs virtutē ad ꝓducendū vnū iſtoꝝ tm̄ hīet virtuteꝫ ad ꝓducendū ambo: qḋ falſuꝫ eſt: ⁊ eadē rōne poſſe ꝓducere tres itellectiones maioris ꝑfectionis eſt ꝗ̄ ꝓducere duas. Cū igit᷑ itellectiones poſſint inuicē ſuccedere in īfinitū ſi intell'ſ hꝫ v̄tutē actiuā ſufficienteꝫ reſpectu vnius itellectiōis habebit v̄tutē cauſandi īfinitas itellectiones ſucceſſiue: ſed hoc eſt īfinite ꝑfectionis vt probatū eſt: q2 poſſe tres intellectiones ſucceſſiue ſit maioris ꝑfectionis ꝗ̄ poſſe in duas: ⁊ ita poſſe in īfinitas ſucceſſiue erit īfinite perfectionis. igit᷑ intellectus erit infinite perfectionis ⁊ infinite vigoris: quod eſt impoſſibile.

Ad hanc rationē dicebat᷑ ꝑmo oſtendendo ꝙ hec ratio nō magis cōcludit cōtra opionē ponentē ꝙ itellectus ſit totalis cauſa itellectionis ꝗ̄ cōtra aliā opionē ponēteꝫ ꝙ nō ſit tota cauſa itellectiōis ſed partialis que cū obiecto cōcurrit ad efficiendum actū intelligendi: qm̄ cauſalitas ⁊ actualitas partialis: qua itell'ſ cuꝫ duobus obiectis ſpecie diſtinctis pōt producere diuerſas itellectiones ſpecie diſtinctas eſt maioris ꝑfectionis ⁊ v̄tutis in itell'u ꝗ̄ cauſalitas ꝑtialis qua cū vno obīo pōt in vnā itellectionē ſꝫ ſpēꝫ. ⁊ ꝓbat᷑ hoc ſicut ipſi ꝓbāt: q2 alr̄ hñs cālitatē ꝑtialē reſpectu vnius itellectionis tm̄ hēret cālitatē ꝑtialem reſpectu duaꝝ itellectionū ſpecie diſtinctaꝝ: ⁊ h̄ etiā pꝫ eſſe verū cū intell'ſ maiorē viſuꝫ ⁊ maiorē v̄tutē hꝫ ad itelligēdū maius itelligibile vt ſubāꝫ determinatā ad itelligēdū minus itelligibile ⁊ maioris difficultatis eſt ad cognoſcēdū maius itelligibile ꝗ̄ minus. hec aūt difficultas nō eſt ex ꝑte itelligibiliū: q2 vnū obīm quātū eſt de ſe natū eſt īprimere ⁊ agere cū intell'u ſicut aliud: igit᷑ ſm deductionē rōnis perfecte poſſe ſucceſſiue in īfinitas itellectiones ſm ſpēm ſicut cauſa partialis concludit in intellectu infinitatem virtutis.

Ad rõnem in ſe dicebat̃ ꝙ rõ ſupponit ꝙ põt eẽ ꝑceſſus in īfinitũ in ſpẽbus τ obiectis diſtinctis ſm ſpẽz reſpectu quoꝝ p̃nt eẽ itellectiones īfinite diſtincte ſm ſpẽm. hoc aũt ſuppoſitũ dubiũ eſt valde: an deus ſup oẽm ſpẽm poſſet aliã in īfinitũ ꝑducẽ: ſꝫ nõ ſuppoſito vlteri⁹ dĩ ad rõnẽ ꝙ poſſe ꝑducẽ hanc itellectionẽ τ illã eſt maioris v̄tutis ꝙ̃ ꝑducẽ vnã tm̃: τ hoc ꝗa iſte itellectiones ſunt inequales τ vna eſt nobilioꝛ que eſt reſpectu nobilioris obiecti: cuius cognoſcibilitas nõ excedit v̄tutẽ itellc̃s: ſed ſic ꝓcedẽdo in īfinitũ in obiectis ſm ſpẽm τ itellectionẽ vltimo erit deuenire ad aliqḋ obm̃ adequatũ v̄tuti itellc̃s cui⁹ cognoſcibilitas adequat v̄tutẽ cognitiuã itellc̃s qḋ etiã natũ eſt ab itellc̃tu cognoſci quãtũ cognoſcibile eſt: τ circa illud obm̃ itellc̃s natus eſt hr̃e actũ intelligendi ꝑfectũ quẽ hr̃e põt: τ ſi tũc ꝑducat̃ aliqua ſpẽs nobilioꝛ que excedit v̄tutẽ cognitiuã itellc̃s circa illud obm̃: itellc̃s nõ hẽbit ꝑfectionẽ actũ cognoſcẽdi: τ tãdẽ aſcẽdendo hẽbit actũ imꝑfectiorẽ cognoſcẽdi τ min⁹ itẽſuꝫ circa obm̃ nobilius ꝙ̃ circa obꝫ adequatũ ſibi: τ tũc poſſe ꝑducere aliã itellectionẽ imꝑfectiorẽ τ ꝑfectiorez circa obm̃ ſibi adequatũ nõ eſt maioris v̄tutis ꝑducẽ illã itellectionẽ ꝑfectiorẽ tm̃: ꝗa per eãdẽ v̄tutẽ in ſũmo ꝑ quaꝫ põt in actũ ꝑfectiorẽ: põt etiã in actũ imꝑfectiorẽ circa nobilius obiectũ qḋ excedit virtutẽ intellectus cognitiuã.

Contra. fiat ratio predicta nõ de inequalitate obiectorum τ intellectionum: ſed de pluralitate itellectionum ſm ſpeciem: ꝗuis eſſent equales τ obiecta equalia ſic poſſe producere duas intellectiones equales ſm ſpẽm maioris v̄tutis eſt ꝙ̃ poſſe ꝑducere vnam tm̃. ḡ poſſe ꝑducẽ īfinitas itellectiones diuerſas ſm ſpẽz etiã eq̃les erit īfinite ꝑfectionis τ v̄tutis: ſꝫ hoc poſſe conuenit itellectui ſi ſit ſufficiẽs cã reſpectu itellectionis cuiuſlibet obiti: ḡ vt ꝑus ſequit̃ ꝙ itellc̃s ſit īfinit⁹ in vigore.

¶ P̄. Qḋ dĩ ꝙ dubiũ eſt de ꝑceſſu in īfinitũ in ꝑductione ſpẽrũ: hoc nihil facit ad ꝓpoſitum: ꝗa ſiue poſſe hoc ſit ſiue ipoſſe rõ equalr̃ ꝯcludit: ꝗa ſi ponat̃ ꝑ ipoſſe ꝙ ſuper quãcũqꝫ ſpẽm poſſet ꝑduci alia in īfinitũ: τ ꝙ ſolus itellectus cauſet itellectionẽ cũ oẽ ꝑducibile poſſit ab itellc̃tu cognoſci: τ poſſe cognoſcere plura obiecta ſm ſpẽm ſit maioris v̄tutis in itellc̃tu etiã ſucceſſiue ꝙ̃ poſſe cognoſcẽ pauciora: ſequit̃ ſm rõnẽ ꝑorẽ ꝙ itellc̃s ſit īfinit⁹ in vigore: ſꝫ hoc ipoſſe nõ ſequit̃ ꝓpter ꝓpoſitũ ſꝫ quo ponit̃ ꝑceſſus in īfinitũ in ſpẽbus rerũ: ꝗa etſi hoc verũ eẽt ꝙ eſſent ſpecies īfinite: adhuc cũ hoc eẽt vna ſpẽs limitata: ſicẽ modo eſt itellc̃s ei⁹ eẽt finitus in ꝑfectione. ḡ illud impoſſe ſequit̃ ex hoc ꝙ ponit̃ itellc̃s actiuus ſufficiẽs ad cauſandũ itellectionẽ. Unde τ Phs aliqñ in arguẽdo ſupponit ipoſſe: dũmõ ex illo ipoſſi nõ ſequat̃ ipoſſe: vt ꝓbãdo ꝙ tp̃s nõ ſit mot⁹ celi. arguit ꝙ tũc ſi pl'es eẽnt mot⁹ celi plura eẽnt tẽpora: cũ tñ añs ſit ipoſſe apud eũ. Silr̃ Aug. ꝓbãdo ꝙ inaſcibilitas τ paternitas non ſint eadẽ notio arguit: ꝙ etſi pater eẽt ab alio in diuinis: adhuc eſſet pater τ nõ inaſcibilis.

Phs
Auguſtin⁹

¶ Ad primũ hoꝝ dicit̃ ꝙ ſi eẽnt equales ſpecies in perfectione: tunc poſſe ꝑducere duo nõ eſſet maioris perfectionis ſiue v̄tutis ꝙ̃ poſſe ꝑducere vnũ: ſicut nec poſſe ſucceſſiue producere duo indiuidua arguit maiorez perfectionem intenſiuam ꝙ̃ poſſe producere vnum indiuiduum: imo tunc per eandem virtutẽ per quam ratio vel cauſa poteſt producere vnam τ aliam.

¶ Cõtra. ſi eſſet aliqua cauſa que haberet formalr̃ cauſalitates infinitarũ cauſarũ vniuocaꝝ equaliũ in perfectione illa eſſet infinita: ḡ cũ habere cauſalitatẽ alicuius v̄tualiter: ſicut hꝫ cauſa equiuoca ſit ꝑfectius hr̃e cauſalitatem ꝙ̃ hr̃e formalr̃: ſequit̃ ꝙ cauſa equiuoca v̄tualr̃ hñs cauſalitatem reſpectu infinitorũ effectuũ ſpecie differentiũ: ſꝫ eſſentialiũ ſit infinite ꝑfectionis itenſiue: igit̃ ſi itellectus habeat cauſalitatez reſpectu itellectionũ īfinitarũ ſpecie equalium in perfectione erit infinita in perfectione.

¶ P̄. Si poſſe producere duas ſpẽs in ꝑfectione non ſit maioris virtutis ꝙ̃ producere vnã: tũc hñs v̄tutẽ ad ꝑducendũ vnã hr̃et v̄tutẽ ad ꝑducẽdũ duas: τ ſic cũ vna ſpecies hẽat v̄tutẽ ad ꝑducendũ idiuiduũ ſpẽi ſue: ſequit̃ ꝙ vnaqueqꝫ ſpẽs poſſit ꝑducẽ aliã idifferẽter: qḋ falſuꝫ eſt.

¶ Ad primũ ꝙ ſi oẽs ſpẽs eẽnt equales in ꝑfectione ſicut idiuidua vnius ſpẽi: tunc illa cauſa que includet formalr̃ cauſalitates oĩum nõ eẽt īfinita intenſiue: ſed ſolũ extenſiue. Si eñi eſſet īfinita itẽſiue nec̃io perfectio vni⁹ ſpeciei eſſet maioꝛ ꝙ̃ perfectio alterius.

Ad primũ ꝑncipale arguit̃ ꝑ Phm 7° metaphy. ubi vult ꝙ ꝑn^m oĩuꝫ in ſyllogiſmis practicis eſt qḋ qd eſt ex quo fiũt ſylli. Unde ait ibi ꝙ ſicut eoꝝ que fiunt a natura eſt potẽtia in ſpermate ꝑ quaꝫ fit aliqd ſimile: ſic eoꝝ que fiunt ab arte eſt ꝑn^m rei facte vt ꝯnes practice reducant̃ in ꝑncipia: τ ꝑncipiũ qḋ qd eſt: ſꝫ qḋ qd eſt obm̃ eſt itellectus. ḡ obm̃ itellc̃s eſt ꝑncipium actiuũ eoꝝ que fiunt ab arte quorũcunqꝫ ſpẽs eſt in aĩa. ſpẽm aũt dico qḋ qd erat eſſe cuiuſcunqꝫ: τ illud qḋ quid erat eſſe rei artificialis in aĩa dicit eſſe ꝑncipiũ actiuũ cognitionis factiue ſiue artificialis: ꝓpter qḋ etiã ꝑncipium dicit in artificialibus ſimile fit a ſimili. Unde ꝯcludit ꝙ ſi ſanitas fit ab arte: tũc ſpẽs que eſt ab aĩa eſt faciẽs: vnde inchoat̃ motus ſanãdi: τ ſic dicit ꝙ accidit ſanitatẽ ex ſanitate fieri: quia ex ſanitate in aĩa fit ſanitas in re extra. ſi aũt ſolus itellc̃s eẽt ꝑn^m actiuũ cognitionis artificialis: tũc in artificialib⁹ nullo mõ fieret ſĩle ex ſĩli: nec ex domo in aĩa fieret domus extra: ſed ex ſolo intellectu qui non magis aſſimilatur domui ꝙ̃ ſanitati.

Phs 7° metaphyſice

¶ Collatio. IX.

Utrum intellc̃s circũſcripto omni actu volũtatis poſſit aſſentire omni per ſe ſcibili: Dicit̃ ꝙ omni ꝑ ſe ſcibili a nobis in via põt intellectus aſſentire circũſcripto iperio volũtatis: nõ tñ omni ſcibili in ſe. Primũ probat̃ per hoc ꝙ oĩs potẽtia hꝫ in ſe ſuã operationẽ que eſt ſalus τ ꝑfectio eius circũſcripto quocunqꝫ alio qḋ nõ facit ad ſuã oꝑationẽ: ſed oſtenſo aliquo ſcibili a nobis ipſi itellectui: aſſentire veritati illius τ itelligẽ veritatẽ illius ſcibilis eſt oꝑatio itellc̃s que eſt ſalus τ ꝑfectio ei⁹ ad eſſe cuiuſmodi oꝑationis nihil facit actus voluntatis. Tum ꝗa nõ eſt in volũtate nr̃a: quin viſis tãgamur. Tum quia actus intelligendi ꝑor eſt actu volũtatis τ primũ nõ depẽdet a poſteriori: ergo circũſcripto omni actu volũtatis itellc̃s poteſt de ſe aſſentire omni ſcibili ab alio: nõ tñ oĩ ſcibili in ſe: ꝗa credinũ aut deuꝫ eſſe trinũ τ vnũ eſt ſcibile in ſe: τ tñ ei nõ aſſentit intellc̃s niſi ꝯcurrat actus volũtatis: ꝗa ſm Aug^o cetera poteſt quis nolens: credere vero non niſi volens. huiꝰ Aug⁹

¶ Contra arguit̃ probãdo ꝙ cuilibet ſcibili etiaꝫ credito põt intellc̃s aſſentire ſine iperio volũtatis: ita ꝙ ſi eſt ſcibile in ſe ꝙ ſit ſcibile a nobis. Et arguit̃ ſic. Oĩs cõpoſitio cuius termini p̃nt appꝛehẽdi ab itellc̃tu ſi eſt ſcibilis in ſe eſt ſcibilis illi itellectui: ſed huiꝰ cõplexionis deũ eſſe trinũ termini p̃nt appꝛehẽdi ab intellc̃tu nr̃o. ergo talis cõplexio ſcibilis eſt ab intellc̃tu nr̃o. ¶ Dicit̃ ꝙ maioꝛ vera eſt ſi termini cõplexionis poſſint appꝛehendi ab intellectu ſm ſuas rõnes quidditatiuas: tũc eñi cõplexio poteſt ſciri ab eodẽ itellectu: ſed qñ termini ſolũ appꝛehẽdunt̃ in gñali nõ opꝫ ſic vero ſolum appꝛehendit̃ deus in via a nobis non ſm ſuã eſſentiaꝫ vt eſt hec eſſentia in ſe ſed ſolum ſm generales rationes attributorum.

¶ Contra. maior ꝓbaẗ gn̄aliter ſic arguēdo. oīs ꝓpoſitio conſtituta ex terminis in generali cognitis ſcibilis eſt ab intellu apprehendente illos terminos in gn̄ali vt ſūt extrema illi⁹ ꝓpōnis: ſ3 hec: de⁹ eſt trin⁹: ē h⁹ ꝓpoſitio ꝯſtituta ex terminis in gn̄ali cognitis. ğ eſt ſcibilis a nobis in gn̄ali ab intellu nr̄o in gn̄ali apprehēdēte illos terminos vt ſūt extrema illi⁹ cōplonis. Maior ſic ꝓbaẗ. Nā talis ꝓpoſitio aut eſt imediata aut mediata. Si eſt imediata. ğ ſcibilis eſt ab itellu apprehēdēte terminos illos ci⁹ ꝯfuſe ⁊ in gn̄ali vt ſūt termini illius ꝓpōnis. Si eſt mediata. ğ mediū h3 inter extrema: ſ3 ſi extrema apprehēdi pn̄t ab aliq̄ itellu: ⁊ mediū iter illa pōt apprehēdi de quo medio q̄rēdū eſt ſic ꝑus: aut eſt imediata ꝓpoſitio aut mediata. Si imediata ğ ſcibilis eſt itellu apprehēdēte terminos. Si mediata: ğ h3 mediū: ⁊ ſic vſq3 ad aliqđ imediatū pn̄ᵐ deueniaẗ. ğ oīs cōplo cui⁹ termini in gn̄ali apprehēdunẗ ab intellu aliq̄ ſcibilis eſt ab eodē intellu. Alr̄ ꝟo pōt ſic foꝛari rō: oīs cōplo ſcibilis ex terminis ꝯfuſe cognitis ſcibilis eſt ab itellu ꝯfuſe apphendēte terminos: ſ3 hec. de⁹ eſt trinus: ſcibilis eſt ex terminis confuſe cognitis. ergo ſcibilis eſt a nobis apprehendentibus confuſe terminos. Si ꝟo iſtius ſimili concedatur maior ⁊ negetur minor. Contra. omnis complexio nec̄ia ex terminis confuſe cognitis ſcibilis eſt ab intellectu cōfuſe apprehendente terminos: ſ3 hec: de⁹ eſt trin⁹: nec̄ia eſt ex terminis ꝯfuſe cognitis q̄a eſt aliq̄: vel eſt vt ſic ⁊ nō ꝯtingēs. ğ nec̄ia: ğ hec de⁹ eſt trin⁹: ſcibilis eſt ex terminis ꝯfuſe cognitis. maior ꝓbaẗ: vt ꝑus: q2 oīs cōplo nec̄ia ex terminis ꝯfuſe cognitis eſt imediata aut mediata ſicut ꝑus argumētatū eſt.

¶ Collatio. X.

Utrum ad hoc ꝙ intell's aſſentiat alicui vero reqraẗ aliqđ lumē iſuſu3. qđ nō vt̄ꝑ rōnē nālē cognoſcim⁹ ꝙ de⁹ eſt intellectiu⁹ ⁊ nā itellectualis: ⁊ ꝑ ꝯn̄s ꝙ ſit nā volitiua: ex qb⁹ ēt cognoſcim⁹ ꝙ ſit ꝯuerſiua ſupra ſe. Ex h aūt ꝙ de⁹ eſt itelligēs ⁊ ꝯuerſiuus ſupra ſe ſeqẗ ꝙ ſit dicēs. oē eni intellectiuū ꝯuertēs ſe ſupra ſe eſt expſſiuū: ⁊ ꝑ ꝯn̄s dictatiuū: dicere eni iportat notitiā expſſiuā luminis declaratiuā. ğ ꝑ rōnē nālē poſſum⁹ cognoſcere ꝙ de⁹ ſit dicēs: ſ3 vbi eſt dicēs ibi eſt qđ dr̄. ğ nālr̄ poſſum⁹ cognoſcere ꝙ in deo eſt dicēs ⁊ qđ dr̄: ſ3 illud qđ dr̄ iportat relationē oppoſitā ad dicētē: relatiōes ꝟo oppoſite nō pn̄t eē in eodē ſuppoſito. ğ ꝑ rōnē nālē poſſumus cognoſcere in deo pluralitatē ſuppoſitoꝝ: ſic ēt argui pt ex pte voluntatis ꝙ ſi de⁹ ſit nā volitiua ⁊ ꝯuerſiua ſupra ſe ꝙ ſit ſpiratiua: ğ ſine iſuſo lumine nālr̄ cognoſcere poſſumus in deo trinitatē ꝑſonaꝝ: ⁊ ſi h vex poſſum⁹ cognoſcere ſine lumine iſuſo multo forti⁹ qđcūq3 aliud. Dicitur ad h ꝙ ꝑ rōnē nālē ſolū pōt ꝓbari ꝙ i deo ſit dicēs ⁊ qđ dr̄ differētia ſola rōne: ſed nō qđ differūt realr̄ quēadmodū ꝑſone differūt ſic nec itell's ⁊ intellm̄ dr̄nt i deo realr̄.

Cōtra. qñ aliqđ eſt ſufficiens pn̄ᵐ ꝓductiuū alicui⁹ ꝑ rōnē nālē cognoſci pōt ꝙ in quocūq3 eſt illud pn̄ᵐ ſine impfectione ſui ⁊ indiſpōne ꝙ in illo ēt eſt pn̄ᵐ ꝓductiuū: ⁊ h reſpectu ꝓducti adequati ſi agat nālr̄ ⁊ vniuoce: ſed memoria vn̄ memoria eſt pn̄ᵐ ſufficiens ꝓductiuū verbi: ⁊ itelligo ꝑ memoriā quēadmodū Aug. intelligit totū qđ ꝯcurrit ad ꝓductionē verbi vt memoriā actuatā ꝑ obm̄. ſic eni3 accipiēdo memoriā ipam vn̄ memoria eſt ſufficiēs pn̄ᵐ ꝓductiuū verbi nō inquātum eſt ex nihilo: nec inquātū eſt ens hn̄s impfectionē: q2 tunc q̄lib3 aliud impfectū poſſet ꝓducere: ſ3 ſic calor nō inquātū eſt ex nihilo: nec inquātū h3 impfectionē: ſed inquātū3 calor eſt pn̄ᵐ caleſaciēdi: ſic memoria inquātū memoria eſt pn̄ᵐ ꝓducēdi verbū. ğ in quocūq3 eſt memoria ſufficiens hn̄s obm̄ ſibi pn̄s in illo erit ſufficiēs pn̄ᵐ ꝓducēdi ꝓductū adequatū cū agat nālr̄. ğ cū in deo ſit intell's hn̄s obm̄ ſibi pn̄s: ⁊ ita memoria ſine iperfectiōe ꝑ nālē rōnē cognoſci pōt ꝙ in deo ſit pn̄ᵐ ſufficiēs ꝓductiuū ꝓducti adequati: ſ3 nihil eſt adeq̄tū memorie dei niſi in infinitū: ğ ꝑ rōnē nālē cōcludi pōt ꝙ de⁹ ꝓducit deū: ⁊ ſic ꝑ ꝯn̄s ꝙ in deo ſint plura ſuppoſita: ⁊ hec rō ēt valet ad ꝑincipale. ¶ P̄. arguiẗ ꝑ rōnē ꝓcedētis collationis. Oē nec̄iū cuius termini pn̄t nālr̄ apprehendi ab itellu pōt ab eodem itellu apprehēdi vl' vt pn̄ᵐ vl' vt ꝯ̄: q̄ātūcūq3 termini cōfuſe apprehēdunẗ: nec ſūt extrema illi⁹ ꝓpōnis nec̄ia ſed cauſis neceſſarij ⁊ crediti vt h⁹: deū eē trinū ⁊ vnū: termini pn̄t nālr̄ ab itellu nr̄o apprehēdi: ſ3 ꝯfuſe vt ſūt extrema ꝓpōnis: alr̄ cōplo nō poſſet credi: ğ q̄lib3 nec̄iu3 pōt in lumine nāli apprehēdi ab itellu ſine in lumine infuſo. aſſumpta ꝑus ꝓbata eſt. ¶ P̄. Oīs foꝛa q̄ ꝓꝑ ſui nobilitatē ⁊ dignitatē ꝓducibilis eſt a deo ſolo: pfectioꝛ eſt q̄3 ꝓducibilis ab ente creato: q2 ſi igitur agens creatum pōt in formā pfectiorē: ğ repugnat virtuti creare illā forma3 ꝓducere q̄ a ſolo deo ꝓducibilis eſt. pʒ igiẗ maior: ſ3 ſi. op3 ponere lumē infuſu3 vt lumē fidei illa ſolū ꝓducibilis eſt a deo: ğ eſt foꝛa nobilioꝛ q̄3 foꝛa q̄cūq3 ꝓducibilis ab agēte creato: ⁊ ſic fides eēt nobilioꝛ q̄3 ſciētia: qđ eſt ꝯ̄ Hug. ꝺ ſacr̄is: vbi dr̄ ꝙ fides ē media iter ſcia3 ⁊ opionē. Hugo de ſacramentis

¶ Preterea. nō maioꝛ certitudo in actu credendi per habitum infuſu3 poteſt haberi de aliquo obiecto credibili q̄3 per actum credēdi fidei acquiſite. ideo non reqritur lumē fidei iſuſu3 vt in iſto lumine intell's firmiter adhereat in cognoſcēdo aliqđ obm̄. ꝓbatio aſſūptionis. nō maioꝛ certitudo eſt in actu aliquo depēdēte ab alio q̄3 ſit in illo a q̄ depēdet: ſed actus credēdi fidei infuſe depēdet ab actu fidei acquiſite ⁊ fide acq̄ſita. Nā puer baptiʒatus l3 hēat fidē infuſa3: nō tn̄ ꝓꝑ hoc pōt actū credēdi elicere: ſ3 ſolū qñ acq̄ſierit ſibi fidē acq̄ſitā credēdo ꝑdicāti ⁊ dicēti articulos. Un̄ Aug⁹ ꝯ̄ eplā3 fundamēti: nō credo euāgelio niſi q2 credo eccl'ie catholice a q̄ acq̄riẗ fides de credēdis. ğ nō maioꝛ certitudo eſt in actu fidei infuſe q̄3 acq̄ſite. ğ fruſtra poniẗ lumē fidei iſuſe ad itelligēdū aliqđ verū cum ſufficiat fides acq̄ſita. Aug. cōtra epiſtolā fundamenti. ¶ Hec rō fuit ꝯ̄ dictū rn̄dētis dicētis ꝙ nō ſufficit fides acq̄ſita: q2 illa innitiẗ ei q pōt fallere ⁊ falli: ſed fides iſuſa illi qui nō poteſt fallere nec falli.

¶ Preterea. quilibet theologus fatetur ꝙ pōt oſtendere naturaliter fidem ſuam non eſſe impoſſibile3: nec illa eſſe ipoſſia q̄ credim⁹ dū pōt ſoluere rōnes ꝯ̄ꝯ̄riū fidē ipugnātes: ſ3 qđ nō eſt impoſle eſt poſle. ğ theologus pōt oñdere ꝑ rōnē nālē: ⁊ ꝓbare oīa credibilia eē poſſia: vt deū eē trinū: ſed cū in diuinis nō ſit potentia ad vtrūlibet: ergo per rationem naturalē poteſt concludere ꝙ deū eſſe trinum ⁊ vnum eſt poſſibile neceſſarium: ⁊ ſic de alijs. ergo ⁊c̄.

¶ Preterea. cum ſint tria genera relationum ex. 5. meta. ⁊ in diuinis nō ſit relatio ꝑ modū numeri: q2 ibi nō eſt ordinū vn̄ cauſeẗ numerus. Nec ēt relatio ꝑ modū mēſure ⁊ mēſurati: q2 ſcia non menſuratur ab aliquo: q2 non cauſatur nec ab aliquo extra nec ab aliquo intra. ergo relinquitur ꝙ ibi ſit relatio per modum actiui ⁊ paſſiui producentis ⁊ producti: vt ſic eēntia diuina vt eſt ſub vna relatione actiuitatis conſtituat vnum ſuppoſitum: ⁊ eadem eſſentia ſub eadem ratione oppoſita aliud ſuppoſitum. 5. meta.

¶ Preterea. in per ſe ordinatis ſicut ſimplr̄ ad ſimpliciter ⁊ maius ad maius ſic maximum ad maximum: ſi verum pōt cognoſci ab intellectu noſtro. ergo magis veru3 magis cognoſceẗ ab intellectu nr̄o ⁊ maxime verū maxime pōt cognoſci ab eodē intellectu ſine aliquo lumine infuſo. ğ ⁊c̄. Nec valet dicere ꝙ ꝯſideratio tenet in his q̄ ſūt in eodē gn̄e: q2 ēt t3 in analogis: vt ſi calor paruus pōt ꝓducere calidum

ducere calidū ſi virtus caloris maior eēt in alio ꝙ̄ prior magis calidū pōt producere: ſic ēt cū ſapiētia ſit ſcientia perfectior: perfectius verum illa poteſt cognoſcere.

¶ Preterea. Fides eſt q̄dā forma que obſcure repreſentat deū: ⁊ ita eſt forma imꝑfectior: ergo nō repugnat ꝙ cauſet creatura rōnalis que includat ꝑfectionē illius. ḡ talis creatura ex puris naturalibus poteſt omne credibile cognoſcere ⁊ firmiter aſſentire. ergo ⁊c̄.

¶ Collatio. XI.

VTrum ad hoc ꝙ intellectus noſter videat deū in p̄ria reqrat̄ lumē īfuſuꝫ. Et nō arguit̄: qm̄ itell's noſter in via in lumine ſuo nāli ꝑ actum intelligēdi attingit deū in rōne obiecti. ḡ cū intell's ⁊ lumē nāle non ſint minoris virtutis poſt ſeparationē a corpore videt̄ ꝙ intellectus in lumine ſuo nāli ꝑ actū itelligēdi pōt attingere deū ſub rōne obiecti in p̄ſentia: ſed nō attingit deū vt obiectum abſens: q2 hoc eſt impoſſibile in p̄ria. ḡ vt p̄ſens: ſed attingere obiectū vt p̄ſens eſt ipſū attingere cognitione intuitiua ob nō obſcura: ſed clara. ḡ intell's in patria lumine proprio pōt deū videre. ḡ ⁊c̄. Dicit̄ ꝙ nō idē de lumine nāli ⁊ intellectu reſpectu dei in via ⁊ in patria: q2 in via intell's noſter cognoſcit deū ꝑ creaturas diſcurrēdo a creaturis ad deū: g modus cognitionis nō eſt in p̄ria: ⁊ ideo lꝫ hic intellectus noſter ꝑ actū diſcurſiuū deū attingant: nō tn̄ in p̄ria in lumine nāli: ſꝫ requirit̄ ſupnāle in quo deū intuitiue videat.

Cōtra. q̄uis intellectus hic in via diſcurrat a creatura ad deū: tn̄ in fine diſcurſus opꝫ ꝙ directe intelligat deū ſibi inſiſtēdo. Aliter enī in fine diſcurſus nō directe intueret̄ deū in rōne obiecti: ſꝫ qd aliud ab illo vlterius eēt diſcurrere ad cognoſcēdū deū: ⁊ eſſet ꝓceſſus eſt in infinitū. opꝫ igit̄ ꝙ intell's tādē ſiue memoria hic cognoſcat deū directe a corpore ſequit̄: q2 tūc pōt itell's per actū ſuū directe intelligere deū: ſꝫ nō vt abſentē: ergo vt p̄ſentē. Dicit̄ ad hoc ꝙ intell's in fine diſcurſus nō intelligit deū in ſe ēt abſolute: ſed in reſpectu ad creaturā: puta inquātū eſt ꝑncipiū vel cā creature: ⁊ ēt referēdo ad deū ea que cōueniūt creature: vt cū intelligitur vt ens incorporeum ſimplex ⁊ imutabile g modus intelligendi non eſt in prima.

¶ Cōtra adhuc ratio ſtat: q2 lꝫ ponat̄ tanꝙ̄ dubiū ꝙ intellectus noſter in fine diſcurſus nō intelligit verū ſub reſpectu ad creaturā: cū iſto tn̄ reſpectu ad creaturā opꝫ cointelligere aliquid abſolutū cui nūc iſte reſpectus: q2 nō intelligit ſolū illū reſpectū ad creaturā. ḡ hic in via intellectus noſter ꝑ actū ſuū attingit eſſentiā ſuā ſub reſpectu ad creaturā. ergo cū intellectus cū lumine ſuo ſeparatus ⁊ in patria ex̄tis non ſit minoris ꝑfectionis: ibi poterit deū intelligere ꝑ eſſentiaꝫ diuinā: lꝫ ſub reſpectu ad creaturā: ſꝫ nō intelligit in patria eſſentiā ei⁹ vt abſentē: ergo vt p̄ntē vt prius argutū eſt.

¶ Preterea ſecūdo ad ꝑncipale arguit̄. Poſitis ꝑncipijs cōcurrētibus ſufficiunt̄ ad actū intelligendi: neceſſario ponit̄ actus intelligēdi: q2 poſitis cāis a quibus effectus eſſentialiter depēdet ponit̄ effectus: ſed intell's ⁊ obm̄ cōcurrūt ad actū intelligēdi tanꝙ̄ ꝑncipia: a quibus eſſentialr̄ depēdet. ergo iſtis poſitis ſufficiēter ⁊ approximatis neceſſario ponetur effectus vt actus intelligēdi: ſed in p̄ria eſt obm̄ ⁊ intell's ſibi p̄ſens. ergo ex iſtis pōt ſequi actio ſine lumine quocūqꝫ infuſe ⁊ ſupnaturali. maior eſt euidēs. minor ꝓbat̄ quacūqꝫ poſita opinione de intellectu: ſiue ꝙ ſit actiua tota ſimplr̄ ſiue paſſiua ſimplr̄: ſiue partim actiua cū obiecto ſemꝑ verū eſt ꝙ actus intelligēdi: tamē depēdet ab obiecto ⁊ intellectu: ſi eniꝫ ſit pure paſſiua: tūc ſolū dependet ab obiecto imprimēdo ⁊ ab intellectu recipiendo: q2 intell's de ſe recipit quēcūqꝫ actū intelligēdi. Si ēt ſit potētia ſimplr̄ actiua ſola cauſans actū intelligēdi: ⁊ ab obto determināte ſiue excitāte potētiā quocūqꝫ modo dicat̄. Si ēt actus intelligendi eliciat̄ a potētia ꝯcurrēte cū obto: manifeſtū eſt adhuc ꝙ ſolū depēdet ab illis. igit̄ quacūqꝫ via data actus intelligēdi ſolū depēdet eſſentialr̄ ab intellectu ⁊ obiecto: ergo iſtis poſitis ⁊ approximatis: ſeqt̄ neceſſario act⁹ intelligēdi. ¶ Dicit̄ ad maiorē qn̄ aliqua duo cōcurrūt ad aliquā actionem: vnū in rōne agētis ⁊ aliud in rōne patiētis: nō ꝓpter hoc ſequit̄ actus niſi hoc natū ſit agere: ⁊ illud natū pati: ita ꝙ ſit in tali diſpoſitione ꝙ vnū poſſit pati ⁊ aliud agere: ſicut mā ꝑma nō eſt imediate diſpoſita ad oēs formas in potētia: ſꝫ mediāte vna tanꝙ̄ diſpoſitiōe ad aliā eſt in potētia ad illā: eodē modo de agente q̄ntūcūqꝫ approximetur niſi ſit in debita proportione ad agendum non ſequitur.

¶ Nunc aūt ſm̄ hanc viā intellectus nō eſt diſpoſitus ad recipiēdū actū intelligēdi eſſentie diuine in patria niſi diſponat̄ ꝑ lumē glorie: nec etiā ſufficiēter ad agēdū illū actū eſt diſpoſitus ſine illo lumine ſine tali lumine in patria nō pōt intelligere eſſentiā diuinā: q2 lumē glorie eſt mediū tāꝗ̄ diſpoſitio media ꝑparās intellectū ad recipiēdū: lꝫ actus intelligendi immediate recipiatur in intellectu.

¶ Cōtra ꝙ nō requirat̄ illud lumē ad diſponēdū intellectū ad recipiēdū. ꝓbatio: q2 qn̄ alique ꝑfectionis ſunt ordinate illud qđ ſm̄ ſe ⁊ imediate eſt receptiuū infinite ꝑfectionis: eſt ēt receptiuū ꝑfectionis ſupreme illius ordinis imediate: ſed in ordine actuū intelligēdi actus intelligēdi in patria ſupremus ⁊ ꝑfectiſſimus: cū igitur intellectus ſine medio diſponēte ſit receptiuus actus infimi: erit ⁊ ſimiliter receptiu⁹ actus intelligēdi in patria ſine medio diſponente. Nec etiā videtur ꝙ illud lumen requiratur ad diſponendum intellectū in agēdo: q2 illud lumē erit totale ꝑn^m agendi aut partiale: nō totale: q2 facit vnū ꝑ accidens cū intellectu: ⁊ ſic intellectus diceret̄ actiuus ꝑ illud qđ facit vnū ꝑ accidēs cum eo: ⁊ erit formale ꝑn^m intellectui ad agendū qđ eſt ſibi accidētale: ⁊ ſic nō plus dicet̄ ꝙ intell's intelligat in p̄ria ꝙ̄ ꝙ lignū calefaciat: qđ vez eſt ꝑ accńs: q2 ꝑ calorē q ſibi accidit. Nec eſt ēt ꝑncipiū partiale reſpectu actus intelligēdi in patria: q2 tūc reqreret̄ ꝓꝑ imꝑfectionē actiuitatis intell's. igit̄ ſi fieret intell's ꝑfectior a deo ⁊ maioris actiuitatis ille ſine tali lumine imediate poſſet videre eēntiā dei. Dicit̄ ad maiorē ꝙ qn̄ alique ꝑfectiōes ſūt ordinate vel ſic ꝙ ſūt vnius gn̄is vel vni⁹ modi reſpectu vni⁹ rōnis ſūt: ſiue vnius modi: tūc qđ eſt imediatū receptiuū vni⁹ ⁊ alteri⁹: ſed actus intelligēdi in via ⁊ in patria nō ſunt vni⁹ rōnis ſiue vni⁹ modi: q2 vnus eſt nāliter: ⁊ alius eſt ſupnālis. vn̄ qn̄ actus intelligēdi ſūt ſic ordinati ꝙ oēs ſūt nāles vel oēs ſupnaturales: tunc verum eſt ꝙ accipitur: ſꝫ quādo vn⁹ eſt naturalis ⁊ alter ſupernālis: nō opꝫ ꝙ illud qđ eſt imediate receptiuum vnius ꝙ ſit immediatum receptiuū alterius.

¶ Cōtra. charitas eſt ꝑfectio ⁊ forma ſupnālis: ⁊ tn̄ volūtas imediate ſine aliquo diſpoſitiuo recipit eā: ſic de fide reſpectu intell's: ſic ēt de lumine illo glīe qđ ponit̄ ſupnāliter infuſuꝫ. ḡ lꝫ actus intelligēdi in patria nō ſit nālis: ſed ſupnālis ipſe poterit recipi in itellu ſine medio diſpoſito. Aliter dico ꝙ ꝯſequētia illa non valet: ſicut q̄ntūcūqꝫ augmentat̄: virt⁹ etiam volūtatis create nunꝙ̄ ſupplebit actiuitatem gratie ⁊ charitatis: tūc enim eſſet per naturā impeccabilis.

¶ Cōtra. viſio beata ſi ſit ab intellectu beati ⁊ a lumine ⁊ nō eſt tota ab vtroqꝫ: q2 tunc vtrūqꝫ eſſet tota cā eius. ergo ſm̄ aliquē gradū eſt ab vno ⁊ ſm̄ aliquē gradū eſt ab alio: ſed ois gradus itellectiu⁹ itellectiua eēntia pōt eē a nā intellectiua. ḡ ille gradus quē lꝫ a lumine pōt eē ab aliq̄ intellu ꝑfecto. ¶ Cōfirmat̄. ille ḡdus opōnis hēt g ponit̄ eē a lumine eq̄ ꝑficit itell'ꝫ beati ſicut ali⁹. ḡ eq̄liter p̄t eſſe a ꝑn̄ intellectiuo. Dicit̄ ꝙ nō ſequit̄: q2 vnus eſt nāliter ali⁹ ſupnālis.

¶ Contra. ex perfectione nāli ⁊ nō nāli nō fit vna forma: tūc

eſſet partiꝫ nãlis ꝛ partim ſupnaturalis. Itẽ iſta ſupnaturalitas aut dꝫ gradũ infra ſubſtãtiã operationis beatifice aut modũ: ſi tm̃ modũ: ergo tota ſubã act⁹ beatifici eſt ab intellectu nudo qđ eſt ꝓpoſitũ. ſi pmo mõ. g̃ actus btificus non eſſet ſimplex ſicut alia opatio itellectiua. Item iſti gradus aut ſunt eiuſdẽ rõnis ꝛ ordinis aut nõ. ſi pᵐ: ergo vterqꝫ põt eſſe a pncipio intellectiuo: qꝛ qñcũqꝫ aliqua duo ſunt eiuſdẽ rõnis a quocũqꝫ pncipio põt eſſe vnũ ꝛ alterũ. Si alterius rõnis. g̃ vnus eſt pfectior alio: nõ ille gradus q eſt a lumine. qꝛ tũc lumẽ eſſet pfecti⁹ ſuo ſubiecto qđ eſt intell's. Nõ 2ᵐ: qꝛ tũc g̃dus nãlis eẽt pfectior g̃du ſupnãli. ¶ P. tertio ad ꝓpoſitũ arguit̃ ſic. Qñcũqꝫ aliq̃ duo extrema hñt adiuicẽ ꝯnexionẽ aliquã nãlẽ p aliqđ mediũ ꝯnectẽs: opꝫ illud mediũ ꝯnectẽs extrema eẽ nãle: aliter eni aliq̃ eẽnt nãlr ꝯnexa adiuicẽ p mediũ nõ nãle: ſꝫ vbi mediũ ꝯnectẽs nõ eſt nãle: nec cõnexio erit nãlis. g̃ extrema eſſent nãliter cõnexa ſine cõnexione nãli: qđ eſt oppoſitũ in adiecto. Vñ pꝫ ꝙ qñ aliquid nãliter ad aliud ordinat̃ p aliqđ mediũ opꝫ illud eſſe mediũ nãle: ſed intellectus noſter ordinat̃ ad eſſentiã diuinã: ita ꝙ intell's noſter ꝛ eſſentia diuina ſunt extrema nãlr cõnexa: igit̃ mediũ quo cõnexionẽ hñt erit nãle: ſed hoc mediũ eſt actus intelligẽdi. g̃ intell's vnit̃ eſſentie: ꝛ ẽt lumẽ tale ponit̃ mediũ diſponẽs ad illã vnionẽ. ergo actus intelligẽdi in pria erit nãlis ſimplr: ꝛ p ꝯñs ſufficit lumẽ nãle reſpectu illius actus nec requireret̃ lumẽ ſupnaturale medium. Maior eſt euidens ꝛ ꝓbata. minor ꝓbat̃ ſic. Qñcũqꝫ aliq̃ potẽtia per ſe ꝛ pmo reſpicit aliqđ obm ſibi adequatũ eadẽ potentia reſpicit per ſe qđlibet obm per ſe cõtẽtũ ſub pmo obto ſuo ſibi adequato: vt pꝫ de viſu reſpectu coloris ꝛ reſpectu albi ꝛ nigri ꝛ aliorũ obiectorũ per ſe cõtẽtorũ ſub colore: ſed intellectus pmo ꝛ p ſe reſpicit ens inquãtũ ens: ad qđ ordinat̃ ſicut ad obiectũ ſuũ pmũ ſibi adequatũ. igit̃ cũ deus ꝯtineat̃ ſub ente: ſequit̃ ꝙ intell's nãliter ꝛ per ſe reſpiceret eſſentiã diuinã tãq̃ per ſe obiectũ qđ hꝫ cõnexionem nãlẽ. Dicit̃ ꝙ intell's noſter reſpicit ens tãq̃ obm pmũ ſuũ: ſed nõ quolibet vel quocũqꝫ modo: ſed vt eſt collectũ a ſenſibilibus: ꝛ ſic etiã intell's nr̃ reſpicit nãlr deũ nõ in ſe qũo videbit̃ in patria: ſꝫ in creaturis: ꝛ ſic nãlr itelligit̃ a nobis.

¶ Cõtra. impoſſe eſt qđ aliqua potẽtia per ſe tẽdat in aliqđ obiectũ qđ nõ ꝯtinet̃ ſub obiecto ſuo ſibi adequato ſicut impoſſibile eſt ꝙ viſus videat aliqd qđ nõ ſit coloratũ vel lucidũ. ſi igit̃ obiectũ adequatũ intellectui noſtro ſit ens non inquãtũ ens: ſed inquãtũ collectũ a creaturis: cũ deus ſic nõ contineatur ſub ente: impoſſibile eſt ꝙ intellectus noſter p quãcũqꝫ ṽtutẽ videat eẽntiã diuinã in ſe niſi ſolũ i creatura.

¶ Preterea. Et ſi loquamur de intellectu vt eſt cognitiuus nãliter ꝛ ſupnaturaliter: ſic obm eius eſt ens: vt cõe enti nãli ꝛ ſupernãli. Si loquamur de intellectu ſolũ vt eſt cognitiu⁹ nãliter ꝛ mõ nãli vt ſic dictũ eſt obm eius eſt ens collectiuũ a creaturis ſenſibilibus: vñ dicit̃ ꝙ intell's nõ põt tendere modo naturali in obiectũ qđ nõ continetur ſub obiecto ſuo naturali: ſed tamen ſupernaturaliter poteſt.

¶ Cõtra illud nõ ſoluit: qꝛ potẽtia intellectiua eſt quedã potentia nãlis ipſi anime: ſicut viſus aut quecũqꝫ alia ſiue cognoſcat modo nãli ſiue mõ ſupnaturali: ſed potentia nãlis hꝫ obiectũ ſibi adequatũ ꝛ ꝓportionatũ naturaliter. g̃ intellectus vt eſt potẽtia anime nãlis habebit obiectũ ſibi adequatũ. Illud nõ eſt ens ſolũ abſtractũ a ſenſibilibus vt pꝰ ꝓbatũ eſt: qꝛ tũc nõ poſſet itelligere niſi ꝯtẽtũ ſub ente creato: qꝛ p nullã virtutẽ põt potẽtia eleuari ad attingẽdũ obm aliqđ qđ non continet̃ ſub obiecto adequato ſibi vt eſt potẽtia nãlis: tũc fieret nõ potẽtia anime naturalis. ſ. ipſe intellectus. ergo opꝫ ꝙ obiectũ adequatũ intellectui vt eſt potentia naturalis ſit ens cõmune ad ens creatũ ꝛ ens increatũ: ꝛ tunc arguit̃ ſicut pꝰ: qđ eſſentialiter ꝛ per ſe reſpicit qđlibet contẽtũ ſub ente ſic accepto. ¶ P. arguit̃ quarto ad pn̄ˡᵉ ſic. Omnis actio q̃ cõpetit eẽntie diuine vt eẽntia eſt neceſſario ſibi cõpetit ꝛ non libere: ſed mouere intellectum beati ad vidẽdũ ipſum in patria cõpetit eſſentie diuine vt eẽntia eſt. g̃ cõpetit ſibi neceſſario mouere intellectũ beati in patria ad ipm vidẽdũ: ſed actio nõ depẽdet neceſſario a cõtingenti nec a volũtario: cõtingens ꝛ volũtariũ eſt ꝙ de⁹ infunderet lumẽ in intellectu beati. g̃ ad hoc ꝙ intell's beati moueat̃ nõ requirit̃ lumẽ infuſum. Maior probat̃ p hoc qđ pma ratio libertatis in deo eſt volũtas ꝛ eẽntia ſm rõnẽ precedit volũtatẽ: qđ igit̃ cõpetit eſſentie vt eſſentia eſt: cõpetit ſibi nãliter ꝛ non libere. Vñ ꝛ filius in diuinis producit̃ naturaliter ꝛ neceſſitate naturali: qꝛ eſt productio cui⁹ pnᵐ nõ eſt volũtas: ſꝫ intell's p modũ nãe ꝛ natura ſiue eẽntia. minor ꝓbat̃: qꝛ ſub eadẽ rõne deus eſt obm intellectus ſui: ꝛ intellectus beati in patria: aliter ipm nõ beatificaret: ſꝫ eſſentia diuina eſt obm intellectus diuini vt eſſentia eſt ꝛ nõ volens: qꝛ hic ſequit̃. ergo eſſentia diuina vt eſſentia eſt non vt volẽs eſt obiectũ beati in patria: ſꝫ vt eſt obiectũ intell's beati in patria ſic mouet intellectũ beati in patria. ergo vt eſſentia eſt ꝛ nõ volẽs mouet intellectum beati in patria ad actũ intelligendi. ergo ꝛc. Dicit̃ ꝙ lꝫ eſſentia diuina vt eẽntia eſt mouet intellectũ beati in patria: nõ tñ neceſſario: qꝛ libere ꝛ p volũtatẽ oñdit̃ intellectui beato p modũ eſſentie.

¶ Cõtra. omnis actio nãlis nõ impedibilis eſt neceſſario nõ depẽdens a ꝯtingẽti: ſed eſſentia diuina nãliter mouet intellectũ beati ꝛ nõ libere: qꝛ p modũ eẽntie ꝛ nõ volũtatis cũ ſic moueat intellectũ ſuũ ꝓpriũ. ergo neceſſario mouet intellectũ eius cũ nõ ſit impedibilis per voluntatem. Si dicas alteri ꝙ predicta ratio procedit ac ſi eſſet intellect⁹ ſimplr paſſiuus tñ mobilis ab eſſentia: cũ tamen ſit actiuus.

¶ Cõtra hoc nõ euadit: qꝛ quãtuis actus intelligẽdi eliciatur ab intellectu: deus tamẽ poteſt creare intellectionẽ in intellectu imediate ſicut viſionẽ in viſu. Tunc ſic. cuiuſcũqꝫ eẽntia diuina eſt productiua vt eſſentia eſt ꝛ nõ volens ꝛ libera illud neẽio ꝓducit: ſed eẽntia diuina eſt ꝓductiua itellectionis in intellẽ: ſicut ꝓbatũ eſt: qꝛ ſic nãlr eſt motiua ei⁹. g̃ ꝛc.

¶ Cõtra hoc ad pncipale arguit̃ ſic: ſm cõmunẽ opinionẽ. Anima chri ponit̃ vniri verbo ſine gr̃a media ꝛ ſine aliquo medio de potẽtia dei abſoluta: ꝛ ſꝫ etiã illos ex vi illi⁹ vnionis põt frui volũtas verbo ꝛ videre verbuꝫ. ergo intellect⁹ põt videre verbũ ꝛ eſſentiã diuinã ſine lumine medio: ꝛ ſi deus põt per talẽ vnionem facere ſine lumine medio ꝙ intellectus poteſt videre deũ: poteſt etiã ſine tali vnione de potentia ſua abſoluta. ¶ Preterea. Si lumẽ infuſum requiratur ad vidẽdũ deũ in patria: aut igit̃ requirit̃ ad repreſentãdũ obiectum: aut vt rõ formalis elicitiua actus videndi: aut cõfortans intellectum. nõ pmo mõ: qꝛ eſſentia diuina ex ſua actualitate eſt ſufficiẽter ſuiipſius repreſentatiua quantum eſt de ſe. Nec ſecũdo mõ ſic: qꝛ tũc actus viſionis magis eẽt attribuẽdus lumini q̃ intellectui beato: qđ nõ eſt verũ: quia tũc magis eſſet beatificabile. Nec tertio modo ad confortãdũ intellectũ: qꝛ non plus dependet actus viſionis beati ab ipſo lumine infuſo q̃ actus nature humane a ſuppoſito humano: nũc aũt actus nãe humane põt eſſe eius ſine hoc qđ exiſtit in proprio ſuppoſito: vt pꝫ in chrõ: ſufficit enim ad hꝫ ꝙ natura humana habeat ꝓprium actũ ꝙ ſubſiſtat in ſuppoſito verbi: ita ꝙ verbũ per talem illapſum ꝛ vnionẽ ſufficit ad omnẽ actũ eliciendũ: ergo ſiliter eſſentia diuina pſens intellectui beato: ꝛ ei illapſa ſufficere põt ad confortandum intellectũ ad actũ viſionis eliciendũ ſine aliquo ſpãli lumine. ¶ Preterea. potẽtia que nõ debilitat̃ in agẽdo perfectius tendit aut tẽdere põt in perfectius obiectum: qꝛ ſi pfectius tẽderet in obiectũ imperfectius q̃ in obiectũ pfectius: hoc non eſſet niſi quia eſſet: philoſophus 3° de anima minus

debilis in eliciendo actionem reſpectu illius obiecti:ſed intellectus ſm pħm 3° de anima eſt potentia que non debilitatur in intelligēdo:qꝛ intelligēdo perfectius ītelligibile nō minꝰ intelligit:imo magis ꝛ pfectiꝰ imperfectiꝰ itelligibile:oppoſito aūt modo eſt de potētia ſenſitiua in ſentiendo vt de viſu.ġ quāto obꝫ eſt in ſe pfectius tāto intelľs natus eſt pfectius illud intelligere.ergo ad vidēdū deū p eſſentiam non requiritur aliquod lumen in intellectu beato:ſed ad hoc videtur ſufficere intellectus ex propria natura.

Collatio.XII.

Utrum intellectus poſſit qetari in aliqua relatiōe ſimplr: Uideť qꝫ ſic.qꝛ relatio aut dicit pfectionem:aut nō:ſi ſic habeo ppoſitū:qꝛ in diuinis nō dicit niſi infinitā:qꝛ nihil eſt ibi niſi infinitum.ergo intellectus poteſt quietari in illa:ſi ſcđo dicit imperfectionem. ℂ Contra pmo
p ethi. ethico.in omni genere eſt ens ꝛ bonum.ergo propria perfe-
Diero. ctio. ℂ Item Dieronymus ſuper illud Mathei primo ge-
Mat.1. nerationem eiꝰ qs enarrabit:dicit qꝫ nō putemꝰ pphetam euāgeliſte eē ɔtriū vel eē:vt qꝫ iſte ipoſe dicit affatu hic enarrare incipiat:qꝛ hic de icarnatione,ibi de deitate eſt dictū. ergo ſm eū ibi gnātio ſm deitatē eſt inenarrabilis:ſed gnātio eſt relō ꝛ nihil eſt inenarrabile niſi infinitū.ġ relō eſt infinita:ꝛ p ɔñs in tali pōt intelľs quietari.ġ ꝛc̄. ℂ Reſpōdetur qꝫ nō:qꝛ nihil pōt qetari intellectū ex ſe pfecte niſi hēat rōnē obiecti ſimplr ꝛ pmo pmi:ſed relatio nō hꝫ rōnē pmo pmi obti.ġ intellectū nō pōt pfecte qetari. Probatio maioris:intelľs inclinať in obm ſuū per modū nāe.ergo ſicut nā tn̄ determinať ad vnū:ita ꝛ intelľs ad vnum obm pciſe iclinať.ergo ſicut nā nō qetať niſi in illo ad qđ determinať: ita nec intelľs quouſqꝫ habeat illud ad qđ ſume ꝛ maxime inclinať:tale nihil eſt niſi infinitū.ġ ꝛc̄. Probatio minoris:
Auicē.6. qꝛ relō capit realitatē a fundamēto. ℂ Itē Auic.6.meta.di-
meta. cit qꝫ relatio pōt fundari in omni ente pp vilitatē ꝛ minimā entitatē.ġ in nullo tali pōt intelľs quietari. ℂ Itē Augu.
Augu.7. 7.de tri.ca.8.nihil hꝫ rōnē entis ſimplr niſi qđ eſt verum:ꝛ
de trini. ante ca.3.eiuſdē libri qꝫ nō eſt eo deus quo pꝛ:tūc arguo verū vel ens eſt obm intellectus:ꝛ eo quo deꝰ eſt verū bonū vel ens:ꝛ nō eo quo pꝛ eſt:igiť diſtinguēdo pꝛnitatē a deita-
Anſel. te in ipſa nō qetať. Itē perfectio ſimplr ſm Anſelmū:eſt q̄ in oībus meliꝰ ipſū q̄ȝ nō ipſū:ſꝫ talis non eſt aliq̄ relō:qꝛ
Atha.in tūc vna pſona eſſet pfectior alia. ℂ Itē ſm Athanaſium in
ſymbo. ſymbolo in diuinis ſunt tres perſone ꝛ tres relationes:ſed non tres imenſi:ſed nihil poteſt quietare intellectū perfecte niſi imenſum.ergo relatio non eſt quietatiua.

Ad primum dicť qꝫ relatio hꝫ aliquā pfectionē:ꝛ cū arguiť vlterius:ġ relatio in diuinis hꝫ infinitā pfectionē.nego.Cū pbas nihil eſt in deo niſi ſit infinitū:verū eſt nihil ibi qn ſit infiᵐ idēticē:ſꝫ nō foꝛalr.
ℂ Ad ſecūdū dico qꝫ generatio filij eterna nō eſt enarrabilis nec ineffabilis rōne formali gnōnis filij:ſed rōne fundamēti vt eſſentie que de ſe eſt infinita ſimpliciter.
ℂ Cōtra.pedē qꝫ minor aſſumpta in pede.ſ.qꝫ relatio nō hꝫ
Boe.li. rōnē primi obti ſimplr eſt falſa. Boe.in lib.topico.dicit qꝫ
topico. cuiꝰ viſus eſt infinitus ipſū eſt infinitū:qꝛ actꝰ ifinitus non pōt eſſe ſine cā infinita vel foꝛā infinita. Relatio refert pſonas infinitas.ġ foꝛalr infinita:qꝛ nihil denoīat infinitum niſi ipm ſit infinitū. Itē ſi illud qđ hꝫ rōnem pmi qdditatiue ſit ſubiectū ſuba ꝛ relatio eque diuidāt ens:ꝛ ſicut illa in qua p deſcendit ens:ꝛ cū in quolibet gñe ſit ppria pfectio qua rōne pōt qetari in ſuba ꝛ in relatione. Itē ɔtra illud qđ dicitur nō eſt eo deꝰ quo pꝛ:qꝛ deitate eſt deꝰ:ꝛ infinitꝰ nō ſit pꝛnitate. Probatio qꝫ pater eo quo pater.ſ.pꝛnitate ſit formalr infinitus:qꝛ quelibet pſona eſt adorāda adoratione latrie:ꝛ de pluribꝰ pſonis ſunt diſtincti articuli fidei nihil eſt adorādū adoratione latrie vt obm fidei niſi foꝛalr infinitū.ġ. Itē ɔtra rōnē ad ſcđꝫ argumētū arguo ſic. Eſſentia ſm Dieronymū nō generať:ſed filius generať foꝛalr:ꝛ ſi filius eſt formaliter infinitus:ꝛ eſt filius formalr p relōnē gnōnis.ergo generatio formaliter eſt ifinita.Certū enī eſt qꝫ loquiť Dieronymus ibi nō de gnōne eſſentie:ſed de generatione perſone quā dicit eſſe ineffabilem ꝛ inenarrabilem.
ℂ Ad primū iſtorū dicť qꝫ viſus relationis nō eſt formalr infinitus nec pſone vt relatiue ſubſiſtūt foꝛaliter p relōnes ſūt ifinite:ſꝫ tātū hñt idētitatē ifinitā īquātū.ſ.ſūt idē cū eēntia qđ eſt eoꝝ fundamētū qđ ex ſe foꝛalr ꝛ ſimplr eſt infiᵐ.
ℂ Cōtra ſecūdū:dicta relatio eſt aliqua pfectio ꝛ hꝫ realitatē a fundamēto ſm data.ġ a fundamēto infinito infinitam entitatē.ġ pfectio eſt foꝛaliter infinita. Dicť qꝫ pfectionem aliam non habet q̄ȝ perfectionē ſui fundamēti. Unde idētice ꝛ fundamentaliter eſt perfectio:ſed non formaliter.
ℂ Cōtra.pħs.7.metaphy.iter oppoſita oīa cuiuſlibet gene- pħs.7.
ris alterū eſt pfectiꝰ ꝛ nobilius ꝛ alterū viliꝰ:igiť in genere meta.
relōnis oppoſita diuidētia relationē vnū erit vilius ꝛ alterū nobilius.ġ relatio hꝫ aliquā nobilitatē ꝛ ita aliquā pfectionē.ɔña probať:qꝛ quātū aliquid hꝫ de nobilitate:tātum de entitate ꝛ de perfectione:qꝛ quāto aliquid eſt poſterius:tāto magis nobile. Ad hoc dicť qꝫ nō valet q̄tū aliqd hꝫ de entitate tātū de bonitate ꝛ nobilitate niſi ſit perfectio aliqua.
ℂ Cōtra.pfectū ꝛ impfectū diuidūt omne ens ſimplr.ergo oē ens quātū hꝫ de entitate tātū de pfectione. ℂ Rñdeo qꝫ pfectū ꝛ impfectū diuidūt ens qdditatiuū qđ eſt ens pfectū ꝛ nō diuidūt ens ſimplr:qꝛ nihil eſt qdditatiuū ī diuinis niſi nā diuina:iđ ipa foꝛalr ē pfectio ꝛ nihil aliđ niſi rōne ipiꝰ.
ℂ Contra.pme ſubſtātie ſicut pſone aliqd addūt in diuinis ſup qdditatē:ꝛ gñaliter ſm te oīs ſuba pma aliqd addit ſup qdditatē nāe ſpecifice ꝛ ſm illud additū dī maxime ſuba perfecta. ℂ Rñdeo eſt maxime ſuba ꝛ maxime ſubeſt alteri:ꝛ ſic maxime ens.ġ maxime pfecta:fallacia ſm qd ad ſimplr maxime ſuba.ġ maxime pfecta:nō valet.añs eſt op-
poſitū. Itē.7.meta.ſuba diuidiť in māᵐ ꝛ formā ꝛ cōpoſi- pħs.7.
tū:ꝛ dicit qꝫ ratio ſube que eſt cōpoſitū eſt nobiliſſima:talis meta.
eſt pma ſuba.ġ ꝛc̄. Itē vnūqđqꝫ ſicut eſt ens ita eſt bonū:ſꝫ pma ſuba eſt ens.ġ eſt bona:ſed quātū vnūqđqꝫ hꝫ de bonitate tātū hꝫ de perfectione. ℂ Ad primum ſicut prius.
ℂ Ad argumentū dico qꝫ peccat ſm equiuocationē ꝛ conſequens:qꝛ duplex eſt bonū.vnū qđ cōuertiť cū ente:ꝛ de illo bono tantū hꝫ vnūqđqꝫ quātum habet de entitate.aliud eſt bonū qđ eſt idem qđ perfectū qđ non incurrit aliquem defectum:ꝛ tale nō eſt in quocūqꝫ gñe niſi diminute loquēdo de qdditatibꝰ ſpērū ɔtētaꝝ ſub gñe:ꝛ tale nō eſt pma ſuba.
ℂ Contra. Augu.de quātitate anime dicit qꝫ equalitatē inequalitati in re preponimus nec eſtimo quēq̄ȝ humano ſenſu preditū cui illud non videatur.ergo inequalitati equalitas preponitur:tāq̄ȝ aliqua perfectio:ſed nō eſt perfectio vt preponitur ratione fundamēti:qꝛ inequalitas pōt fundari in illis que ſūt maioris nobilitatis vt in deo ꝛ creatura:ꝛ equalitas in illis que ſunt minoris nobilitatis:ſicut inter indiuidua.ġ equalitas formaliter dicit aliquā perfectionem reſpectu inequalitatis. ℂ Ad iſtud dicitur qꝫ argumentū Augu.tenet gratia materie in quo ait:quia equalitas ſit nobilior in figuris q̄ȝ inequalitas:ſed non ſimpliciter.
ℂ Cōtra. Auguſtinus probat ibi in figuris qꝫ vna figura tri- Augu.de
angularis ſit nobilior alia figura triangulari:ꝛ alia circularis quātita-
nobilior altera:per hoc mediū qꝫ equalitas inequalitati ſit te anime
iure preponenda:ſi igitur hoc non ſit verum niſi in figuris: ergo petit concluſionem in premiſſa:ꝛ probat idem p idem nō per aliqd magis notū. ℂ Ad iſtud dico qꝫ equalitas dicit pfectionē aliquā:qꝛ in omni nā cōparādo ad aliqd eadē nāe melior eſt eq̄litas ſuo oppoſito.ſ.ineq̄litate:qꝛ oppᵐ

eius de neceſſitate dicit imperfectionē nō eſt inequalitas in eadē nā: niſi aliqd mediū impſecte habeat illā nām.

¶ Tunc ad argumētū verū eſt ꝙ eſt ꝓponēdū: nō qa dicit aliq̄ꝫ pfectionē ſimplr: ſꝫ qꝛ cōparādo in eadē nā aliq̄ idiuidua ſꝫ eq̄litatē ⁊ ineq̄litatē vnū de nc̄citate dič ipfectionē.

¶ Cōtra potē riſſionē: cns dī de p̄ma ſuba ⁊ de ſcd̄a: de qua igiť p̄us dī in entitate vnitate ⁊ pfectione. ¶ Rn̄ꝰ ꝙ eque vera eſt vna p̄dicatio ſicut alia: ſed vna p̄dicatio ſit nobilior alia: qꝛ de vna p̄dicat q̄dditatē: de alia nō: nec eſt ordo quin eq̄ vere p̄diceť de vna ſicut de alia: qꝛ eſt aial imediatius ſic ſubſtantia q̄ꝫ homo: quia vtrunqꝫ includit includit etiaꝫ rationem formalem illius quod predicatur de eis.

¶ Ad argumētū ɔtra p̄mā rōnē dī ꝙ nō valet: ſed ſupponit vnū falſuꝫ: ꝙ ſuba ſit p̄ p̄ᵐ obm qd̄ non eſt verū: qꝛ nihil eſt p̄mo p̄ᵐ qd̄ eſt determinati gn̄is ſicē eſt ſuba ⁊ qd̄cūqꝫ aliud tale. Ad aliud qd̄ dī: aliud de quo eſt fides ⁊ articulus fidei eſt infinitū verū eſt formalr q̄tū ad aliquos articulos qui ptinent imediate ad deitatē: ſꝫ pſone relatiue de qbus ſunt ſpāles articuli credibiles ſunt infinite idētice: ſꝫ nō foīalr: qꝛ rō foīalis credibilis nō eſt infinita: nec aliq̄ relatio eſt adorāda latria: ſꝫ tn̄ tres pſone inquātuꝫ ſunt vnꝰ deꝰ. Ad illud de gn̄ōne dico ꝙ nō ſit intētionis ſue ꝙ gn̄atio ſit īfinita rōne notionis: ſꝫ rōne totiꝰ ſuppoſiti qd̄ eſt foīalr infinitū per eēntiā q̄ eſt ſimplr infinita. Diciť aliter ꝙ eſt ineffabilis ex pte nr̄a: qꝛ nullus eā explicare pōt pfecte nec eſt ineffabilitas in relōne ipſa ſi circūſcribať infinitas nāe ⁊ fundamēti.

¶ Cōtra. deꝰ nō diciť ineffabilis: ⁊ tn̄ gn̄atio dī ineffabilis. ergo eſt ineffabilitas in ipa rōne relonis ⁊ nō rōne eſſentie.

¶ Rn̄deo in gn̄ōne eſt emanatio ⁊ ꝓductio ſimilis in nā: eadē p̄mū non eſt ineffabile: ſed ſcd̄m: ⁊ hoc rōne eſſentie.

¶ Cōtra illud qd̄ determinat ⁊ ɔtinet infinitū manēs in infinitū eſt infinitū: talis eſt relatio: g̃ ꝓbatio minoris: qꝛ relatio eēntiā in pſona ſubſiſtēte cōtinet. g̃ eſt foīaliter infinita. Itē pater ꝓducit filiū intuēdo aliqd̄ obm aut eēntiā: ⁊ tunc erit filiꝰ eēntie aut ſe patrē: ⁊ tūc erit pr̄i cōicabilis: qꝛ cōicabit filio paternitatē: qd̄ falſuꝫ eſt: qꝛ nihil eſt in pr̄e circumſcripta eēntia niſi p̄nitas. igiť cū filius ſit foīalr infinitus cū nō ſit filius eēntie vī an hēat ꝓpriā infinitatē aliā ab illa quā hꝫ ab eēntia. Itē illa q̄dditas eſt infinita q̄ pōt eadē numero ⁊ indiuiſa ſubſiſtere in plibus ſuppoſitis diſtinctis: ſꝫ talis eſt relo aliqua foīaliter vt ſpiratio actiua in pr̄e ⁊ filio oino eadē: qꝛ aliter pr̄ ⁊ filiꝰ nō ſpirarēt ſpūmſcm̄ inquātum oino vnū p̄nᵐ: pꝫ ēt ꝙ ſit vna: qꝛ relatio ſpirationis paſſionis ſibi correſpōdēs eſt oīno vna. Probatio maioris: hec eſt cā quare eēntia eſt infinita. ſ. qꝛ ipa indiuiſa eſt ī diſtinctis. g̃ ſiſt in ꝓpoſito aliq̄ relatio erit īfinita: qꝛ ſubſiſtēs in plibꝰ diſtinctis. Itē actio adequata p̄ncipio infinito eſt infinita: qꝛ ſi eēt finita iā nō eſſet adequata infinito: ſꝫ gn̄atio ꝓductio eſt actio adeq̄ta p̄nᵒ ꝓductiuo īfinito. Probatio qa als poſſet eē p̄ncipiū ꝓductiuū alteriꝰ filii: qd̄ eſt ipoſſe. g̃ formaliter eſt infinita. Itē ſubſiſtere ꝓprie acceptū eſt pfectiſſima rō eēndi aliqd: ſꝫ relo eſt rō formalis ſubſiſtēdi in diuinis. g̃ relatio hꝫ pfectiſſimā rōnē eēndi: pfectiſſima rō eēndi eſt infinita: ergo ⁊c̄. probatio minoris: qꝛ ſi nō relatio: ergo eſſentia erit ratio pfectiſſime ſubſiſtēdi: hoc falſuꝫ eſt: qꝛ nihil pōt eē ratio alterius ſubſiſtēdi niſi ipſum ſit de ſe ſubſiſtens: talis nō eſt eſſentia. ergo ⁊c̄. Itē illud eſt infinitū formaliter qd̄ eſt ratio formalis ɔcipiēdi infinita: qꝛ ſi pluralitas cōcipiendi dicat maiorē pfectionē ⁊ pluralitas perfectionū in eſſendo dicat perfectionē aliquā: ⁊ infinitas addet infinitā pfectionē tā in eſſendo q̄ꝫ in concipiēdo: ſed ꝓprietas perſonalis verbi inquātū huiꝰ eſt ratio ɔcipiēdi oēs proprietates perſonales etiā infinitas: ergo eſt formaliter infinita. Probatio minoris: qꝛ ꝓprietas perſonalis verbi eſt ratio terminandi ⁊ ɔcipiēdi aſſumptā nām humanā: ⁊ ita erit ſupplēs ⁊ ɔtinēs rōnē ſuppoſiti creati: ⁊ qua rōne iſtam poſſet īfinitas alias.

Ad primum iſtoꝝ diciť ꝙ relatio nō cōtrahit nec determinat rōnē diuinā: qꝛ ſic cōtractū incurreret aliquā imperfectionē ⁊ paſſionalitatē ⁊ reciperet a ɔtrahente aliquā actualitatē vltimā: qd̄ nō eſt verū.

¶ Ad ſecūdū dr̄ ꝙ eēntia eſt p̄ncipale obm intellꝰ p̄nis: g̃ filiꝰ eſt verbū eēntie: ɔcedo: nō abſolute: ſꝫ eēntie vt in pr̄e.

Cōtra. Tūc incidiť in aliud mēbꝝ: qꝛ ly vt in patre: aut reduplicat patrē tāq̄ꝫ rōnē formalē patris ⁊ tūc ſequiť ꝙ paternitas eſt rō foīalis verbi: aut notificat illud qd̄ ſequiť. ſ. p̄rēꝫ accipi ſm̄ rōnē ſuā formalē: ⁊ tūc ſicē prius eēntia eſt p̄ncipalr rō p̄mi obiecti gignitionis verbi: ergo filiꝰ eſt filius eēntie. Itē potētia vna tn̄ hꝫ vnū obiectū adequatū ⁊ p̄ᵐ qd̄ virtualr icludit vl̄ eminēter oīa alia obiecta: ſed p̄nitas nō eſt hꝰ: qꝛ nō includit ſibi oppoſitā relōnē. ſ. filiationē. g̃ ⁊c̄. ¶ Ad illud dī ꝙ duplex eſt obꝫ adequatū vel adequatū ⁊ p̄ᵐ ſm̄ p̄dicationē ſicut color eſt p̄ᵐ obm viſus adequatū: qꝛ q̄cq̄d vī eſt coloratū. Aliud eſt obm p̄mū ⁊ adequatū ſm̄ eminētiā ⁊ virtualr: ⁊ tale nō eſt foīalr paternitas: qꝛ nō includit filiationē: ſꝫ tale p̄ᵐ obm eſt deitas.

Ad argumentū dico pater intuēdo aliqd̄ obm gignit verbū: ita ꝙ intuitio obiecti nō ſit formalis ratio p̄dicati. ſ. gignitionis verbi: ſꝫ pr̄ dum intueť eſſentiā gignit verbū: qꝛ gignitio eſt expſſio foīalis verbi ab eſſentia: ita ꝙ obm vt intellectū nō hꝫ ita pfectam rōnē ſicut vt ſubſiſtens: qꝛ obm intellectū eſt ens rōnis: ⁊ ideō nō gigniť verbū niſi dū intueť obm qd̄ pōt dici gignere verbū ſicut ratio formalis gignitionis. ¶ Tūc ad formā argumēti: cū dicis eēntia eſt p̄ncipalis rō parētia. g̃ filiꝰ eſt filius eſſentie. ¶ Rn̄deo dico ꝙ nō valet: eſſentia eſt p̄ncipalis rō gignēdi. g̃ eſt gignēs: ſed eſt fallacia figure dictionis cōmutādo q̄le in hoc aliquid: qꝛ rō p̄ncipalis formalis gignēdi dicit q̄le qd: gignēs dicit h̄ aliqd: qꝛ actiones ſunt ſingulariū ⁊ ſuppoſitoꝝ exprimēs ſiue gignēs ſemꝑ diciť ab expſſo ſiue genito: qꝛ nihil eſt qd̄ ſeipſuꝫ gignat p̄ de trini. ca. p̄. g̃ ſi eſſentia exprimēs notitiā genitā vel verbū: tūc eēntia diſtincta eſſet a verbo: qd̄ nō eſt verū: ⁊ cōcedo ꝙ verbū exprimiť ab eēntia ſiue a cā formali: ⁊ a pr̄e tanq̄ꝫ ab exprimēte diſtincto. ¶ Ad aliā ꝓbōnē dico ꝙ verbū pōt dicere expreſſionē diſtinctā ab exprimēte ⁊ hoc eſt relo realis verbi. Alio mō pōt dicere determinationē eiꝰ de quo eſt: ⁊ ſic concedo ꝙ verbū eſt notitia declaratiua eſſentie: ſicut verbū in nobis eſt declaratiuū illius qd̄ diffinitur. ¶ Ad argumentū dicitur ꝙ maior eſt falſa: loquendo de alia relatione.

¶ Collatio. XIII.

Vtrum ꝑ nālē inueſtigationē de deo poſſumus cognoſcere q̄d eſt: Arguiť ꝙ nō. ſic ſe hꝫ ad phātaſmata intellꝰ ſicē ſenſus ad ſenſibilia. g̃ nō intelligimꝰ niſi phātaſmalia. Itē Dama. libro p̄ ca. 2ᵒ. Itē ca. 4ᵒ. Itē Dionyſius de diui. no. capitulo ſecundo. Dama. lib. p̄mo

Ad qōnem qa q̄riť quid eſt deus. Rn̄deť hn̄ ꝙ eſt ſuba incorporea ⁊c̄. ſꝫ h̄ inueſtigamus ꝑ nālem rationem. ergo ⁊ quid eſt deus. Item Augu. ſuꝑ Io. ſermone p̄mo. Cū audis deus magna q̄dam ſubſtātia facta eſt in corde tuo. ¶ Ad queſtionem p̄mo vidēda eſt opinio Philoſophi. Dico ſm̄ eū ꝙ notitia p̄ma ⁊ cōfuſiſſima q̄ habeť de re eſt notitia qua ſciť q̄d ſignificat ꝑ nomē: ⁊ iſta eſt magis ſuppoſitio q̄ꝫ ſciētia vel notitia: ⁊ nō determinat ſibi eſſe: qꝛ ɔtingit ſignare q̄ nō ſunt p̄ poſterioꝝ. Scd̄a notitia eſt ſcire ſi eſt qd̄ ſignificať per nomen. ſi. ſ. aliquid eſt in nā: qꝛ qd̄ nō eſt non queritur de eo niſi quid nominis. Iſtud ſi eſt ſm̄ eum poteſt haberi per ſe ⁊ per accidēs ⁊ ſm̄ Lincon. tūc habemꝰ ſi eſt per ſe quādo habemꝰ ꝑ ſpēm rei. Et ꝑ accidēs qn̄ ꝑ ſpēm alterius. Exᵐ ſi qs eſſet ſuꝑ lunā ꝑ ſe ſciret eclipſim.

Diony. de di. no. cap. 2.
Aug. ſup Joã.
p̄ poſte.
Lincoñ.

eclipſim. In terra aūt ſciret p accñs eclipſi; ſi eſt. ſicut eni;
q̄ aliqd intereſt: ſ; an hoc ſit interpoſitio talis neſcit. loquen
do de ſe eſt p̄mo mō. ſm eū: q; q̄ vere ſunt hñt ſi eſt facilr p̄t
hr̄e de qd eſt. ſcđo mō ſi eſt nullo mō ſe h; ad qd eſt. ¶ Ex
iſta ſnīa Ariſto. nullus pōt hr̄e cognitionē qd eſt de deo: nec
de ſuba. p; q̄ nō de deo: q; q̄ nec de ſuba pōt ſilr: q; non co
gnoſcimus ſubſtantiā per ꝓpriā ſpecie;. Aliter cognoſcere-
mus ſubſtantiam panis in hoſtia conſecrata.
¶ Cōtra. accñtia ꝯferūt magnā partē ad cognoſcēdu; qđ qd
eſt ꝛc. Itē de deo p;. nō eni; inuocaret̄ ſi non ſciret̄. iō dico
q̄ pħs ſic intellr ꝯtingit de accñte nō hr̄e ꝯceptū niſi accñs
in cōi: qđ hi ꝛ ꝯtingit hr̄e ꝯceptū illius cui ineſt: ſ; qd illud
eſt. nō h; aliqs ex hoc. Iō ex ſpē ſola accñtis hi ſolū ꝯcept⁹
ſube. iō nec ex ſi eſt hi ſic cognitio qd eſt: ſ; ꝯtingit ſcire q̄ i-
herētia ſtat ad p ſe ſtās. ꝛ ꝯtingit hr̄e ꝯceptū p ſe ſtātis: ꝛ hic
eſt ꝯceptus ſube: iō hñdo ſi eſt p ſpēm alienā accñtis hr̄ qd
ſube: ſm gen⁹ vliſſimū: ꝛ q̄tū ad deū ſi eſt ſic p accñs: tātū hr̄o
de eius qd eſt. vñ p ſpēm creature cogſcimus: q; eſt: ꝛ ēt q;
eſt act⁹ purus ꝛc. iō cogſcimus de deo qd eſt p ſpēm alienā:
tñ iſta cognitio qd eſt p ſpē; alienā nō eſt facialis vt res vi-
deat̄ ſicut eſt in ſe: ſed ſicut relucet in effectu: ſic p; ſnīa pħi.
Mō in ſpāli videndū quō cognoſcimus de deo vel ſuba qd
eſt. iō videdū eſt quo ſuba lucet in accñte vel deus in creatu-
ra. Quidā dicūt q̄ ſuba nō relucet i accñte ſ; rōnē ꝓpriā q̄
nō vniuocat̄ accñti: ſ; ſ; rōnē cōe; q̄ viuificat̄ accñti. iō vt
lucet ꝛ ꝯtinet̄ i accñte ꝯtinet̄ ſ; rōnē vniuocā ſibi ꝛ accñti:
ſic eſt de deo ꝛ creatura. vñ deus cognoſcit̄ ſm ꝯceptū vni-
uocū deo ꝛ creature. iō nō cognoſcimus qd ꝓpriū. Itē nullū
abſolutū facit ꝯceptū in intellu de aliquo niſi ꝯtineat ipſum
formalr: ſicut inferius ꝯtinet ſupius: vel virtualr ſicut ſub;
ꝯtinet ꝓprias paſſiones. accñs nō ꝯtinet ſubam: nec phāta-
ſma ꝯtinet deū neutro mō. g̊ ꝛc. Itē ens ordinis ſupioris nō
relucet in ordine entis inferioris: niſi inferiori mō creatura
vt accidēs eſt ens inferioris ordinis q̄ȝ de⁹ ꝛ ſuba. g̊ ſm ꝓ-
priā rōnē q̄ de⁹ excellit creaturā nō relucet i creatura. g̊ ꝛc.
Itē cognitio eſt p aſſilatione: ſ; ſm ꝓprias rōnes nō aſſimi-
lant̄. g̊ ꝛc. Itē qñ facim⁹ attributiōes ad deū remouemus a
pfectiōib⁹ impfectiōes in creaturis: ꝛ illud qđ remanet at-
tribuim⁹ deo: q̄ro ſi illud remanēs ſit vniuocū deo ꝛ creatu-
re. ſi ſic habeo ꝓpoſitū. Si nō: nō magis attribuit̄ ſapiētia
deo q̄ȝ lapis. Itē in ꝯceptib⁹ vlis hñtis ſingularia imagina-
bilia ꝓpria poſſum⁹ ſtare fixi: nō aūt in nō hñtib⁹ veritas
Augu. nō h; ꝓpriū ſingulare imaginabile ſm Augu. Cū audis ve-
ritas nati q̄re qd veritas ſtati; obyciūt phātaſmata ꝛc. Itē
ois intell̄s cert⁹ de vno ꝯceptu ꝛ dubi⁹ de duob⁹ h; vnū cōe;
neutrū: aut intell̄s ſil eēt cert⁹ ꝛ dubi⁹ de eodē pħi certi fue-
rūt de p̄mo p̄n⁹ qđ eſt ens: dubij aūt an ħ ens ꝛc. ꝛ iō ſtabāt
in ꝯceptu vno certo p̄ter vtrūq; dubiū. Itē ois ꝯcept⁹ cōis
indeterminat⁹ a quo ſi deſcēderet̄ in determinatos p̄dicat̄
de eis p ſe ꝛ in qd p̄dicat̄ vniuoce de eis. Huiꝰ eſt ꝯcept⁹ en-
tis re⁹ dei ꝛ creature. Ad aliō de vnitate dico q̄ l; nō h; ſin-
gulare ꝓpriū in intellu: h; tñ aliud ſingulare cōe;. Ad illud
de ꝯceptu certo ꝛ dubio: dico q̄ ꝯ eſt ħa ens h; ꝯceptū vnū
ſ; qd vnitate. ſ. aggregatiōis ꝛ ꝯfuſionis: nō tñ vnitate vni-
uocationis. Ad aliud conceptus nō remanet in eis vnus ſim-
pliciter ſed vnitate confuſionis.
¶ Ad qōnē dico q̄ nō poſſum⁹ intelligere deū qd eſt facialr
p ſpēm creature: ſm tñ ſm ꝯceptū ꝓprium g eſt vniuocus
creature: ſ; vt excellit creaturā: ꝛ ex creatura aūt poſſum⁹ in-
telligere q̄ creator eſt: ſ; nō qd eſt: hic cognoſcendo qđ ꝓdu-
cit de nihilo ꝛ eſt act⁹ purus intelligibilis: ꝛ q̄tū ſic cogno-
ſco cognito de eo ſi eſt: tñ cognoſco cognito de eo qd eſt: ꝛ
ſic habebo diffōnē de eo: ſ; ſm hoc intell̄s nr̄ vertēdo: ſ; ad
p̄tē diffinitionis habem⁹ qd virtualiter creature: tñ q; ani-
mus nō ſtat in iſta p̄te abſtrahit a deo iſtos ꝯceptus: ꝛ ſtat p

ignorātiā ꝛ negationē: ꝛ hec eſt vera cognitio quā habemus
de deo hic. Dictū eſt q̄ cognoſcim⁹ de deo qd eſt. Cōtra. ſu-
pereminētiſſimi ſūt ſup bonū ꝛc. ſm Diony. c. 3° illi ꝯcept⁹ Dionyſi.
remouent̄ a deo: g̊ nō ſunt qdditatiui ꝛ ꝓpꝯ cōceptus dei.
Dico q̄ cōcept⁹ ꝯcluſi p modū cōplonis cōueniūt deo: nec
cōueniūt creature huiꝰ ſunt conceptus cōpoſiti: nō aūt ſim-
plices conceptus: cuiuſmodi ſunt conceptus entis boni ꝛc.
Nā tales conceptus dicuntur vniuoce de deo ꝛ creatura.
¶ Ad argumētū dico q̄ duplex eſt remotio: vna a deo: alia
ab aīo. Exēplū. ſi occurrat cōceptus ebꝯ vel ſupbi remoue-
tur a deo. ſi aūt occurrat ſup bon⁹ hō d; remoueri ab aīo: q;
p hoc intell̄s intelligit aliqđ cōpoſitū: ſ; intēdit aliqd aliud
amare: qđ eſt ſimplr ſimplex. S; q̄a p̄mus modus ſup bo-
nū ꝛc. eſt modus cōpoſitus nō placet aīo: iō ſtat in ignoran-
tia: iō l; in altiſſimo cōceptu nihil ꝯcipimus niſi mō cōpoſi-
to: tñ intēdimus ꝯceptus ſimplr ſimplicē: q; illū hēmus in
cōi tñ ꝛ cōfuſiſſimū ꝛ cōem deo ꝛ creature. ¶ Qđ ens non
ſit cōe virtualr. ꝓbo. nulla intētio vniuoca ſtati; eſt in ſua in-
feriora: ſ; deſcēdit in ea p addita vt aīal nō eſt ſtatim hō ꝛ
aſin⁹: ſ; deſcēdit in ea p differētias: ꝛ ita p addita. g̊ ēt ſi eſt
vniuocū ſube ꝛ accñti: nō eſt ſtati; ſuba ꝛ accñs: ſ; deſcēdit
in ea p differētias: q̄ro igit̄ vtrū p̄dicet̄ de illis differētijs in
qd vel nō. Si ſic. g̊ nō ſunt diūe: ſilr tūc ille cū includāt ens
qdditatiue erūt differētes alijs differētijs ꝛ nō p̄mo diuer-
ſe: ꝛ de illis differētijs ſilr eſt q̄rēdū. Si dices non. g̊ cū ens
h; differētias ꝛ nō p̄dicat̄ de eis in qd p ſe eſt genus. Itē oē
diuiſibile diuidit̄ in diuiſione p̄maria diuiſione bimēbri ſ;
Boe. libro diuiſionum. Silr hoc p; p rōnē: q; ois diuiſio Boeti⁹.
eſt monade ſm eēntialē ꝑtitionē: ſ; p⁹ diuiſio entis ē in decē
gña. g̊ nō eſt vnū. Dices diuidit̄ i ens i alio: ꝛ i ens nō i alio.
¶ Cōtra. ideo intētio entis eſt vniuoca ſube ꝛ accidēti ſ; te:
q; ſuba nō cōcipit̄ niſi p ſpēm accidētis: iō ſm modū vni-
uocū ꝯtinet: g̊ p oppoſitū cū nouē accidētia concipiant̄ per
ſpēs ꝓprias cōcipiant̄. Itē itētio vniuoca nō deſcēdit in al-
terꝫ vniuocatoꝝ cāl̄r mediāte alio altero vniuoco. Vbi gña.
aīal eque deſcēdit i hoīe; ꝛ in aſinū: ita q̄ neutrū eſt cā aīa-
lis deſcēdēdi in alterū. Hoc p; rōne: q; aliter diūe nō eſſent
coeue in gñe. Silr nec eſſent in potētia in gñe ſed in actu: q;
ſūmo ſignū nāe in quo intelligo aīal in alio ſigno imediate
itelligere poſſi; aſinū: ſ; nō ſic: ſi hō p̄us itelligeret̄: q; eſt cā
intelligēdi aſinū ſi det̄ oppoſitū in p̄ ſigno intelligere hoīe;
ꝛ in cōceptu aīalis intelligeret̄ hō. g̊ ꝛc. ſ; ens eſt talis inten-
tio q; nō cōtingit deſcēdere ab eo in ens creatū analogū ni-
ſi mediāte intellu entis qđ eſt deus. g̊ nō eſt vniuocum eis.
Probatio minoris. in intellectu eni hui⁹ inquātū hec. ſ. crea-
tura includit̄ reſpectus ad ipm deū cui⁹ participatio e eſt:
nō eni eſt intelligibilis: niſi vt includit reſpectū ad deū: ſed
deus intelligit̄ ſine reſpectu: ſed vnūqđq; includens aliud
ꝛ nō ecōuerſo poſteri⁹ eſt eo: iō ordine tali deſcēdēdo ab en-
te ad hoc ens op; deſcēdere mediāte ipſo intellecto. Itē per
nām indeterminata ſunt p̄us intellecta: hꝰ eſt deus: q; ens
analogū ad decē eſt indeterminatū: ſ; determinabile p mo-
dos: de⁹ aūt nō eſt determinabilis. g̊ magis eſt idetermina-
tus. Itē ponat̄ q̄ aliqs habeat cōceptū iuſti in cōi ꝛ nōdu;
inueſtigatū ꝛ occurrat ſibi: an hec actio ſit iuſta p applicatio-
nē ad ipm iuſtū. g̊ ipm iuſtū includit̄ in cōceptu iuſti in cōi.
minor p; p Augu. 6. de trini. q̄rit an actus ſit pfectior: ꝛ ap- Augu. 6. de trini.
plicat ad ipm pulchrū. ſ. deū q eſt pulcher: ꝛ p̄us nō habuit
cōceptū pulchri niſi in cōi. g̊ ꝯceptus ipſi⁹ iuſti. ſ. dei includi-
tur in conceptu iuſti in communi. Dices non poteſt applica-
ri ad iuſtum in cōmuni niſi prius ſciat ipſum iuſtum.
¶ Cōtra. loqueris cū pulchrū ꝛ nō noſti eū p̄us cū inueīs eū
iuſtū neſcis: an inueniſti: niſi intelligeret̄ in iuſto in cōmuni:
ergo in iuſtu; in cōmuni icludit̄ ipſu; iuſtū. Ad rōnes alias
que ſūt in oppoſitū. ſ. q̄ ens ſit vniuocū: q; in omni gñe eſt

primū ſimpliciſſimum:ſed primū oīum eſt ens. ergo ſimpliciſſimū ꝛ ſic vniuocū. Solutio, pͥᵐ obm̄ intellꝰ pōt dici pͥᵐ ꝑoritate adeq̄tionis vel cōitatis. Alio mō ꝑoritate gn̄ationis vel aduerſiōis quo ꝑ aduerto; vel ꝑoritate v̄tutis in ains.ſ.v̄tute itelligo oīa:ſic eēntia diuina eſt pͥᵐ obꝫ ſui itellꝰ. ꝑ mō eſt ens cōiſſimum obm̄,2° eſt nunc vnū nūc aliud:qð ſcꝫ vehemētius imutat itellm̄.ꝑ pͥᵐ obm̄ virtute nō hꝫ viator ſicut dicūt quidā. Sed hoc eſt falſuꝫ:q2 hꝫ ipſuꝫ eſſe qð eſt pelagus pͥᵐ cāliſate,ſ.deꝰ q ꝑus intelligiꝰ ꝙ infinite virtutis.qð pꝫ ꝑus:q2 illð eſt aliud qðcūqꝫ ꝑus inquā nālīter ꝛ cauſaliter. Tūc dico prioritas virtutis eſt prioritas ſimpliciter.alie due prioritates ſunt prioritates ſm̄ quid:ideo ens nō eſt ſimpliciſſimum ſed ens.

¶ Cōtra.hoc ꝓbatio:q2 creatura dr̄ relatiue ad deū.ergo nō intellr̄ niſi deꝰ ꝑus itelligaꝰ:ſilr̄ ꝑ creaturā itelligimus deū: nec cū itelligimꝰ niſi ꝑ creaturā:ergo nō ꝑus intellr̄ deꝰ ꝙ creatura. Dico nō video colorē niſi vidēdo lucē.ꝛ lux facit videre colorē.ꝛ lux ē pͥmū cāliſate:tn̄ talis oculus poſſet eē q videret lucē in ſe.ſilr̄ talis oculus mētalis poſſꝫ eē q videret i ſe.ſicut eni color ē cā ſcða.q̄re video lucē:tn̄ lux eſt cā pͥma ſic intellꝰ ꝛc. Itē arguo ſic.vnius potētie vnū eſt obiectū pͥmū ſimplr̄. Itē oīs ꝯceptꝰ ideterminatus q̄ deſcēdit in inferiora ꝛ eſt vnus in eis eſt vniuocus:vt pꝫ de aīali. talis eſt ꝯceptus entis:q2 p̄dicatur de eis in quid.

¶ Collatio.XIIII.

Aug.12. de tri.ca pi.8. Utrum voluntas nālr̄ determineꝰ ad aliqd volēdū. Ꝙ ſic:Aug.12.de trini.c.8.ad volēdū btītudinē nā cōpellit. Itē potentia hꝫ nālē habitudinē ad actū ꝛ obm̄:q2 cadit in ſua diffōne.ꝛ diffō indicat qd eſt eē rei.ſꝫ hꝫ e naturalē btītudinē.ꝛ nālr̄ determinari.g ꝛc. Itē q̄ ꝯueniūt oībꝰ ꝛ vniformiter:ꝯueniūt ex ſuis ꝑncipꝫs nāe:ſꝫ velle btītudinē ꝯuenit oībꝰ ꝛ appetūt oēs btītudinē.1.ethi. Itē mobilē ꝛ ꝯtingēs reduciꝰ ad imobile ꝛ neċiū:ſicut notitia ꝯclōnis cōtingētis ad notitiā ꝑncipꝫ neċio ꝛ imobilr̄ noti.g ſilr̄ i volūtate. Itē aīa ē nālr̄ capax btītudinis:ſꝫ nulla creatura capax

Phs.1. ethico[rum]. alicuius boni caret nāli motu ad illud:alr̄ nā deficeret in neceſſarꝫs. Itē oē generās determinat gn̄atū ad motū quo conaꝰ aliq̄n ꝯiūgi cū generāte.g deus creās determinat ſic volūtatē vt coneꝰ ꝛc. Itē ſpālr̄ ð deo arguiꝰ ſic. glioſius bꝰ qð bꝫ neċitate nāe ꝙ q bꝫ alr̄.ſꝫ deus vult ſe glioſiſſime.g ꝛc. Itē dei volūtas eſt eius intellꝰ re ꝛ intētione.ſi igiꝰ intellꝰ intelligit modo nature voluntas vult modo nature.

Cōtra. pͥᵐ vt nā dr̄ ꝯtra pͥᵐ vt itellꝰ 2° phy.ſꝫ intellꝰ eſt nā vt pͥᵐ.g ꝛc. Itē volūtas nō ferꝰ in ea que ſūt ad finē vt nālr̄ determinata:g nec i finē. Probatio ꝯñie. volūtas ſicut eſt cā lationis volūtatis in ea que ſūt ad finē:ſꝫ ita ꝛ ad finē:q2 ſicut itellꝰ ſe hꝫ ad ꝑncipiū in ſpeculabilibꝰ: ſic volūtas ad finē in moralibꝰ. Itē ꝑs nō mouet niſi in v̄tute totius. Itē de trini.13.ca.5.ꝑꝑ btītudinē appetūt oēs certa q̄ appetūt. Itē ad ꝑncipale qð inest nālr̄ leſt ſiue volumꝰ ſiue nolumꝰ:ſꝫ appetimꝰ btītudinē ēt ſi nō vellemꝰ ſm̄ btm̄ Aug. Itē poꝰ q̄ in ferēdo magis agiꝰ ꝙ agat nō ferꝰ libere: ſꝫ potētialr̄ determinata ad obiectū eſt huiꝰ.g ꝛc. Itē itellꝰ diuinus eēt eq̄ liber ſicꝰ volūtas ſua. Dr̄ q velle aliq̄n ſumiꝰ ꝑ q̄cūqꝫ determinatione in volūtate ſiue inata ſiue ipreſſa nouiter ab obiecto. Alio mō ꝑ actu elicito a volūtate. Sꝫ ꝑꝑ argumēta ſciendū q vno mō dr̄ nāle.qð diſtinguiꝰ ꝯtra violētū.2° mō ꝯtra deliberationē.3° mō ꝯtra aduētitiū. 4° mō ꝯtra ſpōtaneū ſiue vltroneū.pͥ° mō 2° ꝛ 3° velle finē eſt nāe.ſꝫ 4° mō nō.ſꝫ liberꝫ. Sꝫ de iſto velle ſpōtaneo adhuc eſt diſtinguēdū.ſ.q pōt ſumi ꝑlatione paſſiua ipſꝰ volūtatis:vel actiua.ſi pͥ° mō:hoc triplr̄.pͥ° q̄tū ad determinationē volūtatis ad ipm̄:ꝛ ſic pure eſt nāle vel q̄tū ad exercitiū.ꝛ hoc q̄tū ad ꝯtinuationē:ꝛ ſic eſt oīno liberꝫ.ꝛ in p̄ſte voluntatis eſt ꝯtinuare actū ſuū circa obiectū. vel q̄tū ad inchoationē cū nō ſit in p̄ſte nr̄a qbꝰ viſis tāgamur ſtāte itellu in actu ſuo:ꝛ ſic eſt nālis:ꝑt tn̄ auertiſſe ꝯſiderationē ꝛ ꝑ alio libere. Et itellꝰ qð voco h̄ lationē paſſiuā actū ſm̄ ꝯñtē impreſſionē factā in volūtate:ſicꝰ motꝰ grauis in graue ſeqꝰ formā grauis: velle tn̄ vbi eſt actio eſt oīno liberꝫ:ꝛ ꝑ h̄ pꝫ ad argumēta. Sꝫ vt expꝛeſſius videaꝰ circa deā de btītuali inclinatione ꝛ actuali q̄ dr̄ latio paſſiua:velle qð eſt inclinatio pͥ° mō eſt oīno naturale. 2° mō q̄tum ad inclinationē indirecte eſt liberꝫ. Sed tūc queritur vtꝫ libere fertur in finem ꝛ cum hoc naturaliter: dico q ſic.

¶ Cōtra.tūc duo actꝰ eēnt i volūtate q hn̄t oppoſitas ꝯditiones.dico q verꝫ eſt q ſūt duo velle:vnū/vt paſſio:ꝛ alið/vt actio,Exᵐ. ſicꝰ ſilr̄ ſunt actꝰ volūtatis ꝛ delectatio ſequēs q̄ eſt quoddā velle. Qð libere ferꝰ in finē. Probatio.q2 delectabilius fertur qð ſpontanee ferꝰ ꝙ qð neceſſario:ſed volūtas delectabiliſſime fertur in finem.igitur ꝛc.

¶ Collatio.XV.

Utrum voluntas iformata charitate poſſit nō velle deū viſuꝫ ꝑ eēntiā i p̄ria: Arguiꝰ q ſic.q2 idē pͥᵐ actiuū eodē mō ſe hn̄s nō elicit actū:nō neċio circa idē obꝫ.ſꝫ volūtas cū charitate eſt agēs hꝰ.g ꝛc. Iuxta h̄ q̄riꝰ vtꝫ btūs vidēs deū ꝛ amās eū poſſet nō velle eū:ꝛ ſic peccare. q ſic:q2 in eo eſt poꝰ q̄ peccari ſolet.ſ.volūtas q̄ eſt ad oppoſita ꝛ eſt de nihilo potēs deuiare.g. Itē poſſe peccare eſt laudabile:ideo nō auferetur per ſtatuum nobiliſſimum.

Cōtra. 12.de ciuita.c.11. Itē cur deus hō.a.c.10. Itē h̄ qs vidēs deū ꝑ eēntiā nō pōt nō velle:vt dictū eſt.magis vidēs ꝛ valēs nō pōt. Dicēdū q nō ſm̄ ſcōs. Cā aſſignaꝰ a q̄buſdā ex ꝑte dei tn̄.q2 deus vult q angelus ſeraꝰ ꝯtinue;ſicut mō ferꝰ. vn̄.2.ꝯfeſſ. ꝛ.12.de ciui.c.vltimo.

¶ Cōtra.ponaꝰ q deus dimittat angelū ſibiꝑſi ſub gn̄ali influētia.ꝛ q angelus hēt btīū glie ꝛ videret deū ꝑ eēntiā. angelus nō poſſet peccare.nec eū velle.nec aliqd ſibi ꝓponere.nec eū minꝰ velle.pꝫ pͥᵐ.g. Alꝫ dicunt ſecura ſcīa de nō cadēdo qð ē de rōne illiꝰ ſtatꝰ. ¶ Cōtra.etſi nō eēt certitudo de eiꝰ rōne adhuc ꝑꝑ eādē rōnē q̄ ꝑus nō poſſꝫ peccare. Alꝫ dicūt charitas q̄ eſt donū g̃tuitū eſt rō ipeccabilis. Illð nō vꝫ:q2 tūc volūtas nō eēt libera. Charitas eniꝫ vie ꝛ p̄rie ſunt eiuſdē rōnis.ꝛ eadē q̄ eſt in via eſt in p̄ria:q2 nūꝙ excedit ſꝫ Apl'm pͥᶜ ad Cor.12.g ſeqꝰ q charitas imobilitabit Apls ad corin.12. volūtatē in via:ſicut in p̄ria.ꝛ ſic nō pōt volūtas ad oppᵐ in via nec peccare. Itē illud donū inclinat ꝑ modū nāe nec libere q̄tū eſt de ſe.g volūtas neceſſitaꝰ ꝑ illū formā inclinātē ꝑ moᵐ nāe. Alꝫ dicūt cāꝫ ex ꝑte volūtatis effrenate ferētis ſe in deū:ꝛ cō de demonibꝰ. ¶ Cōtra.in ꝑori ꝑ nāꝫ quo btūs videt deū añ velle effrenatū hꝫ velle. iō ꝑor eſt ipoſſitas peccādi ꝙ effrenatio ferēdi. Jō dico q q̄tuor ꝯcurrunt ad volēdū deū in illo priori ꝑ eſſentiā viſum videlꝫ ꝯtinua exhibitio p̄ñtie ꝛ eminētia obī viſi ꝑ eēntiā.ꝛ cā ꝯtinue ꝯtēplationis. quocūqꝫ enim vertiꝰ eſſentia ad videndū res in ꝓprio gn̄e videt deū ꝑ eſſentiā. ¶ Cōtinua ꝯtēplatio obiecti ꝛ ꝯtinua fruitio in volūtate. Iſta ꝯtinua impreſſio eſt q̄ſi pōdus inclinās voluntatē exercere aliquē. actū in obiectuꝫ.

¶ Cōtra.iſtud pōdus inclinat ꝑ modū nature.ergo neceſſitat eam.ꝛ ſic nō manet libera. Dico q iſta neceſſitas nō eſt violentie:ſed immutabilitatis.

¶ Cōtra.eſt ab agēte extrinſeco. Dico q illud extrinſecū magis hꝫ rōnem finis ꝙ efficiētis.etſi ſe habeat in rōne efficiētis:nō tn̄ infert violentiā:q2 violēter eſt:cuius cā eſt extrinſeca ꝛ paſſum nō cōfert vim: ſed hec voluntas ꝯfert:q2 hꝫ in obiecto cur ipſuꝫ ſuꝑ oīa velit,ꝛ nō hꝫ cur ab eo reſiliat. vel cur ad aliud ꝯuertaꝰ:ꝛ ſic ipſuꝫ neceſſario vult ꝛ eſt ipeccabilis.primo: q2 mobili reducto ad actuꝫ ꝑfectum;vbi nulla eſt priuatio

eſt ꝑuatio neceſſario geſcit:ſ; volūtas ſic vidēs ⁊ amās deū reducit ad actū ꝑfectū vbi nulla eſt ꝑuatio.ğ ꝓbatio mino ris:qꝛ mot⁹ eſt act⁹ entis in po° ad terminū quo ꝑuaẽ mobi le:reducto igiẽ mobili ad terminū vbi nulla eſt ꝑuatio iam nō pōt eē mot⁹. Itē vltimate q̄etatū vlterius nō mouet:ſed volūtas in vltimo fine bito vltimate q̄etaẽ.ğ. Itē oē bonū reficit aliq̄ mō volūtatē.ğ infinitū bonū bitū īfinite reficit. ergo. Itē Anſel.de caſu diaboli.beati adepti ſunt q̄cq̄ ⁊c̄. Itē Boeti⁹ de ꝯſo.in pn°. Ad p̄ᵐ potētia eſt in diſpōne ſ.i. extra ꝑuationē ſic ꝙ nō pōt in oppo^m actū. Ad aliud lauda bile eſt ſ; ꝙ poſſe peccare:ſ; nō ſimpl'r:iō auferẽ. ⸿ Utꝝ igiẽ q ſic neceſſario vult ēt libere vult ꝙ non. Aug⁹ in enchi ri.bonū ⁊ malū ſm rōnes ſpāles nō cōpatiūẽ ſe:nec vitiū cū v̄tute:ſ; libertas ⁊ neceſſitas opponunẽ ſicut bonū ⁊ ma lū.ğ nō in eodē. Itē de libero arbi. Iō volūtas nr̄a eſt libe ra:q̄a eſt in ptāte nr̄a:ſic nō eſt in ptāte noſtra qđ neceſſario vult. Itē volūtas eſt po° realis.ğ valet ad oppoſita:ſ; reſpe ctu illoꝝ q̄ neceſſario vult:nō valet in oppo^m. Ad oppoſita pʒ ex dictis:tū q̄a cū neceſſitas:vt ſic nō tollat libertatē vel diminuat.dico ꝙ nō malū eſt in deo:qꝛ nec̄io vult ſe:nec pōt
Aug.22. de ci.c.11. nō velle ſe:tū libere vult ſe ſm Aug.22.de ciui.ca.11.cōtra ſtoicos. Sʒ vna neceſſitas icludit ſubiectionē alteri ſiue ex trinſeco ſiue intrinſeco ꝑuenienti vel inſerenti vim neceſſitas talis repugnat libertati ⁊ dicit ſeruitutē:iō q̄ ſic mouenẽ ab extrinſeco nō mouēẽ libere vt ꝓiecta:nec q̄ mouenẽ ab ex trinſeco ſm ipedimētū nāe:vt grauia ⁊ leuia nō mouenẽ li bere:qꝛ nā ꝑueniēs ab extrinſeco cū ipetu mouet ea:hec ne ceſſitas includit ſubiectionē. Alia eſt neceſſitas ſpōtanea in actu non preueniens:⁊ illa ſtat cum libertate.

⸿ Collatio. XVI.

VTrum appreheſo in vli fine vltimo vo lūtas poſſit nō velle illuʒ:dico ꝙ velle ſumiẽ large ꝓ q̄cūq; inclinatione impſſa ſiue a deo ſiue a quocūq; in ea. vn̄ pōt aliq̄d eē impreſſuʒ ī volūtate nō quo elicit velle:ſ; quo iclinat velle.
Aug. ſup pſal.118. Cōtra. Illud impſſuʒ eſt velle aliquo mō:vn̄ Aug. ſup illud. Inclina cor meū. Cor inclinari eſt velle:ſ; delectatio eſt inclinatio.ğ velle ꝯſequēter ſumiẽ ꝓ inclina tione ſiue delectatiōe aliq̄ñ ꝓ actu elicito:⁊ nō eſt tn̄ actus elicit⁹:ğ velle ſumiẽ large ꝓ oī inclinatione paſſiua impſſa a deo:⁊ ſic inclinatio nō eſt in ptāte volūtatis:qm̄ tāgat ſm Aug.nō eſt in volūtate nr̄a gn̄ viſis tāgamur:vn̄ aliq̄ paſſio
Anſel.de concor. fit in volūtate q̄ nō eſt in ptāte volūtatis. Sil'r Anſelm⁹ de ꝯcor.⁊ ꝑdeſti.de⁹ impreſſit affectiōes in volūtate ꝑ q̄s im preſſio q̄uo iclinat ad illud.ſic nō eſt act⁹ elicitus:ſ; paſſiua inclinatio. Sil'r ſumiẽ velle ꝓ actu elicito: ſic igiẽ ſumpto pōt dici ꝙ volūtas appreheſo fine in vli pōt nō velle illuʒ vno mō:qꝛ lʒ idē ſit bonū in cōi ⁊ in ꝑticulari etſi ſit appre heſuʒ in cōi:nō tn̄ in ꝑticulari:⁊ ſic ab illo pōt volūtas auer ti. Alio mō pōt intelligi ꝙ volūtas pōt velle oppoſitū boni in cōi appreheſi ⁊ nolle illud.ſ.bonū in cōi. Sʒ h̄ eſt ipoſe
Aug.14. de tri.c.8. ſm Augu.14.de tri ca.8.⁊ in enchi.c.9. Aliter pōt intelligi ꝙ volūtas eſt ibi libera ad actū.ſ.elicere vel nō elicere: ita ꝙ bono in cōmuni appreheſo volūtas eſt in potentia actuʒ oēm ſuſpendere:⁊ ita nec nollo nec volo.

⸿ Cōtra.illud ſuſpēdere vel eſt agere vel nō.ſi eſt agere.ğ di cis oppoſitū:qꝛ ſic ſuſpēderet ēt oēʒ actū ſuſpēdēdi.ſi nō eſt agere. Contra.ipreſſio facta ab obiecto in volūtate eſt pōdus ⁊ inclinatio:ſ; oē pōdus iclinās neceſſitat iclinatū ſuū niſi in clinatū renitaẽ:ſ; nō renitiẽ niſi ꝑ actū ⁊c̄. Itē ſi volūtas nō eēt libera tale pōdus in ea neceſſitaret eā:ſ; ſi volūtas nul lā libertatē exerceat agēdo ſic ſe hʒ pōdus ad eā vt nō libe rā:ğ neceſſitaret eā. Itē ſi pōt nullū actū exercere:h̄ eſt in q̄ntū libera:⁊ tūc icludiẽ in rōne libertatis poſſe nō velle. h̄ eſt ſ;:volūtas enī dei ſp eſt ī actu:⁊ tn̄ ē libera. ⸿ Ad p̄ᵐ in opp^m nihil tātū ſubē volūtati ſicẽ volūtas:ſ; ſic act⁹ itell's eſt in ptāte volūtatis:ita volūtas q̄re pōt diuertere actū vo lēdi ſicut intelligēdi:nō tn̄ oēm actū ſuſpendere. Ad aliud agēs:ita ꝙ ꝑ nullā ptātē poteſt nō agere nec̄io agit:volūtas aūt pōt diuertere itell'm ⁊ ſe:⁊ ꝑ ꝯñs ad aliud:iō lʒ neceſſite tur ſtāte ꝯſideratiōe:nō tn̄ ſimpl'r ſicut viſus a calore vl' lu ce:⁊ ſic nullū actū eliciet:qꝛ nullū actū elicit niſi ꝑ aliq̄d im preſſuʒ ab obiecto:⁊ iō eq̄ vt vi neceſſitaẽ reſpectu oiuʒ:ſ; im preſſum in volūtate eſt tm̄ inclinās:iō volūtas nūq̄ neceſ ſitaẽ ab obiecto:tn̄ magis iclinaẽ reſpectu finis q̄ reſpectu al terius obiecti:ita ꝙ nō pōt ferri in oppoſituʒ:ſ; ſic poſſit di uertere ab eo:non tamen repudiendo.

Ad argumētū 15.de tri.c.41.⁊ Anſ.cur de⁹ hō: libro p̄ ca.7. Beati angeli nō pñt peccare cui⁹ oppoſitū vī tenere. Si enim pñt nō velle pñt peccare peccato omiſſionis. Et iſti dicerēt forte lʒ delibera te volūtatis poſſint nō velle deū:tn̄ qꝛ de⁹ tʒ eos ī btītudine vt efficiēs nō pñt peccare. ⸿ Aliq̄ aſſignāt cām q̄re nō pñt peccare beati a parte volūtatis. Aliqui dicūt ꝙ cā eſt volū tas dei ꝯfirmās ⁊ efficiēs:ita ꝙ nō pñt velle oppoſitū illius qđ deus vult:h̄ habeẽ ſm Aug.12.ꝯfeſ.⁊.22.de ci.ca.vlti̇o. Augu.de ꝯfeſ.12.⁊ 22.de ciui.c.vlti̇o.
Alij dicūt cām ex ꝑte obiecti btītudinis nō vt efficiēs: intell's enī btūs videt diuinā eēntiā ꝑ eēntiā:qꝛ deus ꝑ eēntiā pñs eſt intellectui beato.iō q̄uocūq; verterit ſe videt btūs deū ex quo pōt videre deū ꝑ eēntiā:⁊ de⁹ eſt vbiq;:iō quocūq; ꝯ uerit ſe videt deū.ğ ſi volūtas beati btītis deū pñtē in intel lectu īformata charitate pōt nō velle deū:h̄ erit vel nulluʒ actū eliciēdo erga deū.h̄ improbatū eſt ꝑus:an diuertendo intellectū nō cogitādo de deo:h̄ improbatū eſt mō:qꝛ quo cūq; vertiẽ ad vidēdū. Alia ēt in q̄ñe.ꝓbo videt deū:aut h̄ eſt:qꝛ pōt nolle deū ī ꝑponēdo aliud ſibi:hoc ipoſſ.ꝓba tio q̄a volūtas ꝑponit aliq̄d alij vel nō vult aliq̄d:hic eſt ꝑꝑ aliq̄d. Cur ſm Anſel.de veritate:ſ; deo viſo ꝑ eēntiā nulla Anſel.
pōt apparere rō nolēdi ipʒ vel ꝑponēdi aliq̄d ſibi.ꝓba tio:qꝛ hoc nō eſſet niſi qꝛ hoc cui aliquid ꝑponiẽ eſt maluʒ ſimpl'r:vel qꝛ nō eſt bonū in ſe:ſ; aliud eſt ſimpl'r bonū ⁊ eēntiale bonū:vel ita ꝙ vtrūq; eſt bonū:ſ; alterū meli⁹:vel ꝙ ſint eq̄lia bōa:⁊ volūtas pōt ꝑponere vnū alteri:ſ; nullū iſtoꝝ ꝯtigit ī ꝓpo^to:qꝛ oē bonū icludiẽ ī h̄ bono meli⁹ q̄ ī ſe.

⸿ Ad argumētū illoꝝ idē pn^m actiuū ⁊ eodē mō ſe hñs nō aliq̄ñ elicit actū ꝯtingētē aliq̄ñ neceſſariū:dico h̄ eſt ꝑ mu tationē in alio facta q̄ in pn° vel obiecto:pn^m ꝑus agēs ꝯtingē ter poſt neceſſario agit:vt moriēs in charitate eſt btūs:volū tas nō mutaẽ nec charitas:nec obʒ diligā:tūc deū ſicut mō tn̄ tūc nec̄io:mō ꝯtingēter ꝑꝑ realē mutationē factā in intel lectu:fides mō erit tūc viſio:tamen obiectum non mutaẽ: ſed alio modo ſe habet ad voluntatem.

⸿ Ad ſecundū ſi volūtas ferẽ neceſſario in patria in deū qđ facit neceſſitatē:dico non pōt nō velle deū ibi:neq; nulluʒ actū exercendo circa hunc:ſed circa alium exercendo neq; adimēdo. Cā primi eſt:qꝛ nō poſſet niſi per libertatē hoc:⁊ tunc per exercitiū:⁊ ita ꝑ actum. Cā ſecūdi eſt:qꝛ intellectus ſemꝑ eſt pñs volūtati mouēs ⁊ imprimēs:qꝛ nō pōt per li bertatē nō imprimere ⁊ inclinare ad velle deum:pʒ prius ideo reſpectu illius nō eſt liber. Sil'r cā tertij eſt idem.

⸿ Collatio. XVII.

VTrum voluntas neceſſario velit vltimū finē ſibi oſtēſuʒ a rōne. Diciẽ ꝙ ſic:qꝛ illud in ſe hʒ oēm rōnē appetibilis ⁊ nul laʒ rōneʒ fugibilis nec̄io appetiẽ a voluntate. nā ideo volūtas nō neceſſario:ſed variabiliter vult aliud:qꝛ rōnem aliquam fugibilis habet ⁊ non habet rationem appetibilis:ſed vltimus finis eſt hui⁹:hic eniʒ vo camus vltimum finē qđ continet in ſe oēm rōnem appeti bilis vel appetitiuitatis ⁊ nihil fugibilis:iō volūtas neceſſa

rio vult vltimū finē in vlī acceptū in bonū ſub rōne boni.

Cōtra. Omne agēs neceſſario eadē neceſſitate ꝙ̄ agit remouet ꝓhibens ſi ſit in ꝑtāte ſua ipm amouere: vt pꝫ de graui ſuppoſito trabi: ſꝫ īpediēs volūtatē ad volēdū vltimū finē eſt nō ꝯſideratio itellc̄ꝰ ſi igiƚ volūtas nec̄io vult vltimū finē nec̄io amouebit īpedimētū nō ꝯſiderationis ꝯuertēdo nec̄io intellīm ad ꝯſiderādū vltimū finē. ḡ intellectus neceſſario ꝯſiderabit vltimū finē: qḋ eſt ipoſe. Diciƚ ꝙ maior ſi vera eſt veritatē hꝫ de agēte nec̄io qḋ eadē actione aget ꝓpriā actionē ⁊ remanet ꝓhibēs: vt pꝫ ī exēplo de graui qḋ eadē actiōe qua mouet ſe deorſuꝫ frāgit trabē ſi pōt. Nūc aūt volūtas alia actiōe vult vltimū finem ⁊ alia itellīm itelligere vltimū finē cui iperat ꝯſiderare vltimū finē: ⁊ iō nō opꝫ ꝙ nec̄io velit intellectū intelligere vltimū finē: lꝫ neceſſario velit vltimum finem ſibi oſtenſum.

¶ Cōtra. maior ꝓbaƚ ſiue tale agēs agat ꝓpriam actionē ⁊ amouet ꝓhibēs vna actiōe: ſiue duabꝰ: qm̄ agens qḋ nec̄io agit nec̄io amouet oē icōpoſſibile īpediēs ſuā actionē: ſine cuiꝰ amotione nō pōt agere ſi pōt illud amouere: qꝛ ſi pōt illud incōpoſe īpediēs amouere ⁊ nō nec̄io amouet: tn̄ non pōt agere ſtante illo incōpolī īpediēte: ſeqƚ ꝙ illud agēs nō nec̄io agit q̄ntū eſt ex pte ſui: ⁊ ħ pꝫ de ligno nec̄io calefaciēte: q ſi nō pōt calefacere niſi deſiccādo auferēdo hūidū īpediēs nec̄io deſiccat: lꝫ alia actiōe deſiccet ⁊ calefaciat: ſi igiƚ volūtas nec̄io velit q̄ntū eſt ex ſe vltimū finē: ⁊ nō pōt illū velle: niſi ꝯſiderādo ipꝫ: ſeqƚ ꝙ volūtas nec̄io mouebit intellectū ad ꝯſiderādū vltimū finē. ¶ P̄. Or diciƚ poſtea ꝙ alia volitiōe volūtas vult finē vltimū: ⁊ itellectū itelligere ipm ħ nō eſt verū: qꝛ ꝫ Aug. eodē actu quo volūtas cōplacet ſibi in obīo aliquo copulat potētiā cū ipſo obīo: ſic eodē actu quo volūtas delectaƚ in vidēdo aliqḋ obm: vult viſuꝫ videre illud obꝫ ⁊ copulat viſuꝫ cū tali obīo. ḡ eodē actu volūtas vult finē vltimū: ⁊ intellectū intelligere finē vltimuꝫ.

¶ Ad p̄m̄ dicitur ꝙ agēs qḋ nec̄io agit: nec̄io amouet: īpediēs actionē ſuā: ly alia actiōe dr̄: qḋ ħ eſt verū qn̄ agēs ꝫ eūdē modū ferƚ in vtrū ꝯ: cuiꝰ oppoſitū accidit in ꝓpoſito: qꝛ ꝫ aliū modū volūtas ferƚ in finem: ⁊ ꝫm aliūm in ea que ſunt ad finē: qꝛ libere in ea que ſunt ad finē: ſꝫ neceſſario in finē.

¶ Cōtra. maior illa ꝓbaƚ vlr ſic: ſi aliq̄ extrema ſūt ꝯnexa ꝑ aliqua media: ſi illa ꝯnexio extremoꝝ ſit nec̄ia: opꝫ ꝙ media ex qbꝰ depēdet ꝯnexio extremorum ſint nec̄ia: qꝛ ſi iſta media eēnt ꝯtingētia ⁊ ꝯnexio ex illis depēdēs nec̄ia neceſſariū depēderet a ꝯtingēti: qḋ eſt ipoſe. ſi igiƚ volūtas ⁊ obꝫ qḋ eſt vltimꝰ finis nec̄io ꝯnectunƚ: ꝯnexio hꝫ media ꝑcedētia ex qbus depēdet vt actū volūtatis ⁊ actū intellc̄s ſeqƚ ꝙ actꝰ intellc̄s reſpectu cuiuſdā obiecti: erit neceſſariꝰ. ¶ Di ꝙ neceſſitas duplex eſt: abſoluta: ⁊ ꝯditionalis ſiue ſuppoſitionis ⁊ ꝯñe: qn̄ aūt aliq̄ extrema ꝯnectunƚ nec̄io neceſſitate abſoluta ꝑ aliq̄ media: opꝫ ꝙ illa media ſint neceſſaria ſic ꝓbat rō: ſꝫ qn̄ extrema ꝯnectunƚ in neceſſitate nō abſoluta: ſꝫ ꝯditionata vt ſtāte medio ꝑdicto: tūc nō opꝫ media eē nec̄ia abſolute. Sic aūt eſt in ꝓpoſito ꝙ volūtas nō vult finē vltimū nec̄io neceſſitate abſoluta: tūc enī ſemꝑ vellet finē vltimū: ſꝫ tn̄ neceſſitate ꝯditionata: puta dū itellc̄s oſtēdit volūtati intellectū qḋ eſt finis vltimꝰ: vn̄ nō q̄riƚ an volūtas nec̄io velit finē vltimū: ſꝫ an nec̄io velit finē vltimuꝫ ſibi oñſum ab intellc̄u. Et ꝑ hoc pꝫ rn̄ſio ad rōnē ꝑncipaleꝫ. oē agēs nec̄io neceſſitate abſoluta eadem nec̄itate remouet prohibens: ſi autem neceſſitate conditionata: tunc non neceſſario remouet prohibens.

¶ Cōtra. omne agēs nec̄iū agit ꝑ ꝑnm̄ ſibi intrinſecū: ſꝫ actꝰ intelligēdi quo oſtendiƚ volūtati vltimus finis nō eſt ꝑnm̄ intrinſecū volūtati. ḡ volūtas nō neceſſario vult vltimū finē ꝑꝑ oñſionē entis in itellc̄u. ¶ P̄. Ratio ꝑoꝛ adhuc videƚ ſtare agēs qḋ neceſſario agit q̄ntū eſt ex nā ſua: lꝫ nō abſoluta neceſſitate agat eadē neceſſitate ſi pōt remouet ꝓhibēs: ſicut ignis q agit nō neceſſitate abſoluta: qꝛ ſic ſemꝑ ageret: nec ſua actio tūc poſſet impediri: ſed nec̄itate ꝯditionata vt ſi paſſuꝫ diſpoſitū ſit ſibi approximatū: qḋ q̄ntū eſt ex ſe neceſſario agit eadē nec̄itate amouet īpediēs ſuā actionē ſi pt. Et ꝓbaƚ ſicut p̄m̄: qꝛ ſi pōt impediēs ſuā actionē amouere: ⁊ nō neceſſario amouet. igiƚ ꝯtingēter ſe hꝫ circa amotionē illiꝰ: cū igiƚ actio ſua ꝓpria circa ꝓpriū obm dependeat ex actione illiꝰ: ſeqƚ ꝙ ꝯtingēter ſe hēat ad ſuā actionē ꝓpriā ex ſe: ⁊ nō nec̄io q̄ntū eſt ex ſua nā: ſꝫ volūtas q̄ntū eſt ex ſua nā ferƚ in vltimū finē ꝫm hāc opionē: ita ꝙ q̄ntū eſt ex pte ſua neceſſario vult finem vltimū. ergo quantū eſt ex parte ſua nec̄io amouet nō ꝯſideratione itellc̄s īpediētē actionem ſuā ꝯuertēdo nec̄io intellīm ad ꝯſiderādū de vltimo fine.

¶ Cōfirmaƚ hec ratio ſub alia foꝛa ſic. Agēs qḋ neceſſario agit q̄ntū eſt ex pte ſua: eadē neceſſitate facit obꝫ ſuū ſibi eē pñs ſi pōt ſine quo nō agit: vt pꝫ de igne q ſi pōt neceſſario faceret cōbuſtibile ſibi eſſe pñs: ⁊ hoc pꝫ ēt de adamāte qḋ eadē neceſſitate attrahit ſibi ferrū: qua agit in ferrum cōiungendo ipm ſibi: ſi ꝟo volūtas q̄ntū eſt ex pte ſua neceſſario vult vltimū finem: eadē neceſſitate faciet illud obm qḋ eſt vltimus finis ſibi ꝑſentari ꝑ intelīm cū hoc pōt. ḡ neceſſario tenebit intellectū in ꝯſideratione vltimi finis q̄ntū eſt ex ſe: ſicut adamas tenet ferrū. ¶ Ad p̄m̄ iſtoꝝ dī ꝙ agēs qḋ neceſſario agit: q̄ntū eſt ex pte ſua agit ꝑ ꝑnm̄ intrinſecū ſibi cōpletiue: tn̄ pōt agere ꝑ ꝑnm̄ extrinſecū diſpoſitiue: ⁊ ſic volūtas agit diſpoſitiue ꝑ intellectū ſibi oſtēdētē vltimū finem.

¶ Cōtra. agens qḋ in ſe hꝫ totā cām ſue actionis nō depēdet ab alio in agēdo: ſꝫ volūtas ſi neceſſario vult vltimū finem hꝫ in ſe totā cām ſue actionis: qꝛ ipſa ſola agit ſuā actionē: ⁊ eādē recipit: igiƚ in agēdo ſuā actionē nō depēdet ab intellectu. Diciƚ ꝙ agēs qḋ hꝫ in ſe totā cām ſue actionis cōpletiuā ⁊ diſpoſitiuā nō depēdet ab alio: ſed ſic nō eſt in ꝓpoſito: cū actio intellc̄s ſit diſpoſitiua reſpectu actiōis volūtatis.

¶ Cōtra. neceſſitas agendi ꝑncipalis agētis totaliter eſt in ꝑncipali agēte: qꝛ ſi nō totalr̄: ſꝫ ꝑtiꝫ in ꝑncipali agēte ⁊ partim in extra: ḡ agēs ꝑncipale ꝙ nec̄io ageret ꝑ illud qḋ eſt ex ipm: qḋ eſt ipoſe. ¶ Ad illud ꝑncipale pōt dici ſic. ꝙ aliqḋ agens eſt qḋ ex nā ſua ſic neceſſario agit ꝙ ꝓpriā actionē impedire nō pōt: nec directe ſuſpēdēdo ꝓpriā actioneꝫ. Nec indirecte agendo circa aliud qḋ īpedit actionem circa ꝓpriū obm: ⁊ de tali agēte vlr̄ videƚ eſſe verū ꝙ agens qḋ ex nā ſua neceſſario: agit neceſſario amouet īpedimētū ſuū ſi pōt: ſicut pꝫ in oībus nāliter agētibus. Aliqḋ ꝟo eſt agēs qḋ neceſſario q̄ntū eſt ex parte ſua aliqḋ obꝫ circa quodlꝫ directe nō poſſit impedire: propriā actionem eā ſuſpendendo: qꝛ hoc includit cōtradictionē ꝙ aliquod agens neceſſario: agat quantū eſt ex nā ſua: ⁊ tn̄ ꝙ ex nā ſua pōt ſuſpendere propriā actionē: indirecte tn̄ pōt propriam actionē impedire agendo circa aliud: ⁊ huiꝰ agēs eſt ſola volūtas q̄ quātū eſt ex parte ſui neceſſario tendit in vltimū finē in vniuerſali ſibi oſtēſum: que lꝫ nō poſſit propriā actionem impedire eā directe ſuſpēdendo: tn̄ pōt eā indirecte impedire agēdo circa intellectū ꝑcipiendo ſibi de vltimo fine nō conſiderare cōuertendo ipſuꝫ ad aliud intelligendū: ⁊ ſic qa non eſt tūc vltimus finis cognitus nō pōt volūtas illū velle. Et per hoc ad maiorē rōnis eſt dicēdū: ꝙ agēs quod ſic neceſſario agit ex ſe ꝙ in ꝑtāte ſua nō eſt impedire propriā actionem directe nec indirecte eadē neceſſitate amouet impedimētū ſue actionis: ſꝫ nō eſt verū de agēte qḋ ſic neceſſario agit ꝙ in poteſtate ſua eſt indirecte ſuam actionē impedire cuiuſmodi eſt voluntas. Sed cōtra hoc arguitur. Agēs quod ex nā ſua neceſſario per actiōē ſuam tēdit in obiectuꝫ determinatum q̄ntū eſt de ſe nō pōt auertere ſe ab actiōe reſpectu talis obīi. hec enī vī eē manifeſta: qꝛ ꝑdicatū icludiƚ ī ſubto:

ſi enim

ſi enim agēs ꝙ̄tū eſt de ſe poſſit auertere ſe ab actione circa vnū obiectū de ſe.ꝙ̄tū eſt de nā ſua nō determinaꝛ ad actionē reſpectu illi⁹ obti:ſꝫ volūtas volēs vltimū finē ſibi oñſuꝫ ex volūtate ſua pōt auertere ſe ab actu volēdi vltimū finē:qꝛ pōt īperare itellectui vt nō ꝯſideret vltimū finē:ſꝫ aliud obiectū vt ꝯceſſuꝫ eſt:ꝛ ita pōt ſe auertere a volitione vltimi finis.igiꝛ volūtas ex ſua nā ꝙ̄tū eſt de ſe nō determiaꝛ ad volendū vltimū finē neccio. ℂ ꝑ. Uolūtas volēs vltimū fineꝫ ſibi oñſuꝫ pōt ex ſe velle ꝛ nō velle vltimū finē ſibi oſtēſuꝫ. ꝯñtia ꝓbaꝛ ex oppoſito:qꝛ ſi volūtas de neccitate vult aliqd ꝙ̄tū eſt ex ſe vult ſe velle illud. Añs ꝓbaꝛ:qꝛ volūtas volēs vlti^m finē ſibi oñſuꝫ pōt auertere itellm a ꝯſideratione illius finis oſtēſi:ſꝫ nō auertit itellm a ꝯſideratiōe vltimi finis niſi qꝛ vult ſe nō velle vlti^m finē:ſed aliud obm:quādiu.n.ſe vult velle vlti^m finē intellm nō auertit a ꝯſideratiōe vltimi finis. ḡ volūtas vltimū finē oſtēſuꝫ ſibi pōt ex ſe velle ſe nō velle illud. ℂ ꝑ. Oīs attingēs ſuū obꝫ formale ꝑ actū.attingit ipꝫ ſm rōnē formalē ꝛ ꝓpriā ipſi⁹ potērie:ſꝫ po⁹ vltia ſm rōnē ſuā formalē libera eſt ꝛ ad vtrūlibet ſe hñs in eliciēdo actū. ꝑ hoc.n.diſtinguiꝛ a po⁹ itellectiua q̄ de ſe non eſt libera nec ad vtrūlibet ſe hñs niſi ꝗ̄tenus determinaꝛ ꝑ volūtatē.obm aūt formale volūtatis eſt bonū.ḡ volūtas ꝑ actū ſuuꝫ libere attingit bonū ſub rōne boni:libere ad vtrūlꝫ:ita ꝙ pōt illud velle ꝛ nō velle qñ eſt ſibi oñſuꝫ. ℂ ꝑ. Arguiꝛ ꝯ rōnē pōnis ꝙ nō ꝯcludat:qꝛ ſi volūtas iō nō pōt nō velle finē vlti^m ſibi oñſuꝫ:qꝛ in ipſo nō eſt aliq̄ rō fugibilis:ſꝫ oīs rō appetibilis: cū intellꝰ īformat⁹ hitu in lumie fidei oñdit volūtati finē vltimū in ꝑticulari:ꝛ h̄ ſub rōne ſūmi boni in q̄ eſt oīs rō appetibilis.ꝛ nulla rō fugibilis:ſeqꝛ ꝙ volūtas nō pōt nō velle vlti^m finē ī ꝑticulari ſibi enigmatice cognitū.ꝯña pꝫ:qꝛ itellꝰ in lumine fidei certitudialr oñdit volūtati deū vt eſt vltim⁹ finis.nec de h̄ plus dubitat ꝙ de⁹ trinus ꝛ vn⁹ hēat in ſe rōnē oīs appetibilis.ꝛ nullā rōnē fugibilis ꝗ̄ de fine vli.ꝛ etiā cognoſcēs finē vlti^m ſic in ꝑticulari ꝑfecti⁹ cognoſcit ꝗ̄ ſoluꝫ cognoſcēs in vli ipꝫ.ſi igiꝛ volūtas nō pōt nō velle vlti^m finē ſibi oñſuꝫ in vli multo forti⁹ nō pōt nō velle vltimū finē ſibi in ꝑticulari enigmatice cognitū:qḋ tñ negat doctor iſtā opionem tenens. Nō ſi cōcedas concluſionem.

ℂ Cōtra ꝑ eādē nām ꝑ quā moueꝛ qs in finē q̄ſcit in fine.ſi ḡ volūtas moueꝛ neccio ex ſe in finē vltimū in ꝑticulari vt in deū.ḡ neccio q̄ſcit in iſto:ita ꝙ nō pōt nō velle iſtū:ꝛ ita non pōt volūtas euelli a dilectione dei:ꝛ ſic ſit ꝯfirmat⁹ in bono. ℂ ꝑ. Oē qḋ moueꝛ ex ſe in aliqd moueꝛ in illud ſm modū nāe ſue.ſi igiꝛ volūtas moueaꝛ neccio in finē vlti^m ꝛ ꝯtingenter in ea q̄ ſūt ad finē:ſeqꝛ ꝙ nō erit eadē po⁹ ꝛ nā:qm̄ eadē nā nō pōt eē ṗn^m agētis neceſſario ꝛ cōtingēter ꝙ̄tum ex ſe.

Phs.6. ethicoꝝ. ℂ Cōfirmaꝛ ꝑ phm.6.ethic.vbi dicit:ꝙ ad ea q̄ ſūt altera gñe ſūt altere ꝑticule aīe:ꝛ iō ꝯtingit ꝙ ſcientificū alia ꝑticula eſt ꝗ̄ rōcinatiuū:qꝛ ſciētificū eſt circa neccīuꝫ ꝛ rōcinatiuū circa ꝯtingēs.ſi igiꝛ volūtas neccio ſe hēat circa finē vlti^m q eſt ens neccīuꝫ ꝛ ꝯtingēter circa ea q̄ ſūt ad finē q̄ ſunt ꝯtingētia:ſeqꝛ

Phs.8. phyſi. ꝙ volūtas nō erit vna po⁹. ℂ ꝑ. Phs ꝓbat.8.phyſi.ꝙ grauia ꝛ leuia nō moueꝛ a ſe:qꝛ tūc ex ſe ſtarēt ꝛ eſſent ṗn^m ſui ſtat⁹ ex ſe citra terminū ſic aīalis.igiꝛ a ſili:ꝛ ꝑ eādē rōnē cū volūtas moueat ſe libere ī finē vlti^m:volūtas poſſet hic ṗn^m ſui ſtat⁹ circa finē vlti^m:ita ꝙ poſſet nō velle illū. ℂ ꝑ. Phs

Phs.1. de aīa. arguit ꝯ Platonē.ṗ de aīa.ꝙ itellꝰ nō ſic circulus:qꝛ tūc intelligētia eſſet circulatio. Ex quo accipiꝛ ꝙ ſi nā eēt eadē cū nā actus eſt idē cū actu.ſi ḡ volūtas neccio volēs vlti^m ſit eadē cū volūtate ꝯtingēter ea q̄ ſunt ad finē:tūc act⁹ reſpectu finis erit eiuſdē rōnis cū actu reſpectu eoꝝ que ſunt ad finē:ꝛ ita ſi vnus eſt libere ꝯtingēs ꝛ alter erit. ℂ ꝑ. Si voluntas ꝙ̄tū eſt ex ſe neceſſitet.ad volēdū bonū ſub rōne boni:ſeqꝛ ꝙ nō pōt nō velle malū ſub rōne mali.ꝯñtia pꝫ.aliter.n.ſiſ poſſet velle aliqd ſub rōne boni ꝛ mali.ꝯñtis falſitas ꝓbaꝛ multiplr. Pro ſic. Malū peccati ſm rōnē ꝓpriā peccati ꝑ ſe reſpicit libertatē volūtatis:qꝛ ſm Aug.pctm̄ eſt a deo voluntariū ꝙ nō eſt pctm̄ ſi nō eſt volūtariū.ḡ pctm̄ ſub rōne peccati eſt volūtariū:ſed pctm̄ ſub rōne peccati malum eſt. ergo voluntas poteſt velle aliquid ſub ratione mali.

ℂ Cōfirmaꝛ actus malus peccati inꝙ̄tū pctm̄ eſt:aut eſt volūtariū:aut nō.ſi ſic:habeꝛ ꝓpoſitū.ꝙ volūtas velit malum ſub rōne mali ſi nō ſit volūtariū vt malus.ḡ act⁹ vt malus nō eſt pctm̄. ℂ ꝑ. Uolūtas reſpuit malū:aut ſub rōne mali aut ſub rōne boni. Si ſcḋo mō:ita ꝙ nolit malū ſub rōne boni.ḡ rō bonitatis eſt cā nolēdi aliqd:ꝛ ꝑ ꝯñs volūtas nō neceſſario vult bo^m ſub rōne boni.ſi nolit malū ſub rōne mali.

ℂ Contra cuilꝫ potētie ſm actus ſuos corrñdet vnū obm formale ſibi adequatū:ſꝫ actus nolēdi eſt actus poſitiuus ſicut act⁹ volēdi.ḡ volūtas habebit vnū obm poſitiuū ſibi ꝓportionatū ꝛ adequatū ſm vtrūqꝫ actū. Nō igiꝛ act⁹ volēdi erit reſpectu mali.ſ.ſub rōne mali ꝛ velle reſpcū boni. ℂ ꝑ. Si volūtas creata ꝛ humana nō poſſet velle niſi bonū verū.aut bonū apparēs ꝛ nō malū ꝑ ſe.nec ꝑ ſe deordinationē in actu peccādi:tūc nō poſſet plus peccare volūtas creata ꝗ̄ voluntas diuina ꝛ increata.ꝯñs eſt falſū.ḡ ꝛ añs.ꝓbatio ꝯñtie.oīa volibilia a nobis:ſunt ēt volibilia a deo.ḡ qcqd bonitatis ꝛ entitatis ſubſtracte eſt in quocūqꝫ actu volēdi vitioſe eſt volitū a deo ſicut a nobis.ſi igiꝛ volūtas nr̄a creata nō pōt velle ꝑ ſe illā deordinationē ꝛ deformitatē in actu volēdi vitioſo nō pōt plus volūtas nr̄a ferri in illā deordinationē ꝗ̄ volūtas diuina increata:ꝛ ꝑ ꝯñs nō pōt plus peccare in volendo illam deformitatem ꝗ̄ voluntas diuina.

ℂ Cōfirmaꝛ ꝑ h̄ ꝙ qcqd eſt ꝑ ſe volitū ab aliq̄ volūtate qḋ eſt cōiunctū ſibi eſt ꝑ accñs volitū ab eadē volūtate:ſicut ſi viſus ꝑ ſe videat aliqḋ viſibile vt coloratū videt ꝑ accñs:accidēs qḋ eſt ꝯiūctū ꝑ ſe viſibili ꝛ muſicū ꝛ diarificū.ꝛ ꝓbaꝛ: qꝛ niſi volēs aliqd ꝑ ſe accñs voluit illud qḋ ꝯiungiꝛ volito ꝑ ſe:tūc volūtas nr̄a volēs ꝑ ſe actū vitioſuꝫ ꝙ̄tū ad ſubam act⁹ nō oporteret ꝙ ꝑ accñs voluerit deordinationē in actu: ꝛ ita nō peccaret.igiꝛ volūtas dīna volēs ꝑ ſe actū quēcūqꝫ nolēdi ꝙ̄tū ad bonitatē in actu.ꝑ accñs vult ṗuationē ī actu. ſi igiꝛ volūtas nr̄a nō peccet:niſi qꝛ ꝑ accñs vult ṗuationem diſſormitatis in actu:ſeqꝛ ꝙ nō plus peccet voluntas nr̄a ꝗ̄ diuina:qꝛ nō alio mō vult actū vitioſuꝫ ꝗ̄ volūtas dīna. Itē ad ꝯfirmationē eiuſdē rōnis argꝛ:qꝛ nō vꝫ ꝙ volūtas ſit ꝑ ſe ꝛ ṗncipalr dānata ꝑꝑ illḋ qḋ ē ꝑ accñs volitū ꝑ volūtatē cū po⁹ corrñdeat actui culpabili.cū igiꝛ volūtas dāneꝛ ꝑꝑ volitionē malā.ſeqꝛ ꝙ ille actus nō ſit reſpcū obti mali ꝑ accñs ſꝫ ꝑ ſe. ℂ ꝑ. In angelis malis ꝛ dānatis deū odiētib⁹ odiuꝫ dei eſt apꝑhēſuꝫ ꝛ oñſuꝫ volūtati eoꝝ odiēti deū. Aut igitur volūt odiū dei ſub rōne mali:ꝛ hꝫ ꝓpoſitū ꝙ malū ſub rōne mali poſſit eē volitū:aut eſt volitū ſub rōne boni:qḋ ſi cōcedat:qꝛ nō apꝑhēdūt odiū dei ſub rōne boni:tūc.n.errarēt in itelligēdo:ꝛ ſic plus errarēt ꝗ̄ nos:qꝛ nō apꝑhēdim⁹ ſub rōne boni:nec ēt ſub rōne alicui⁹ boni pōt appꝛehēdi cū amor dei ſit ꝑ ſe bonū ꝛ odiū ſit ꝑ ſe malū. Itē apꝑhēſo vltio fine ꝑ itellꝫ volūtas neccio ḋlectaꝛ:qꝛ ḋlectatio eſt ꝯiūctio ꝯuenientis cū ꝯueniēti ꝛ dū ſūmū bo^m oñdiꝛ volūtati neccio eſt talis ꝯiūctio:tūꝫ qꝛ delectatio cauſaꝛ ab obto:ꝛ tūc obm eſt pñs:ſꝫ delectatio vel eſt dilectio vel ipſaꝫ ꝯcomitāſ qꝛ apꝑhēſo vltimo fine volūtas neccio diligit illḋ. Itē appꝛehēſo malo ſub rōne mali voluntas neccio reſtringiꝛ ꝛ triſtaꝛ ſi eſt iminēs.ḡ appꝛehēſo bono ſub rōne boni volūtas neceſſario diligit.

ℂ Collatio. XVIII.

VTrum volūtas ꝑ aliqd aliud a ſe vt ꝑ habitū grē vel glorie poſſit neceſſitari vt nō poſſit velle vel nō velle finem vlti^m ſibi clare oſtenſuꝫ. Di ꝙ ꝑ obm q eſt finis vltimus ſibi clare oſtēſus neceſſitaꝛ volūtas ad eliciēdū

actū volēdi circa illud obm: ita q̄ nō poſſit nō velle obm illud dū eſt ſibi oñſuz: q2 illud obm hz in ſe oēm rōnē boni ⁊ appetibilis: p̲ habitū ꝟo charitatis aut grē neceſſitat᷑ vt non poſſit velle illō volēdū ꝯuū vt malū: ita q̄ p̲ hitū charitatis neceſſitat᷑ in patria vt nō poſſit auerti ab vltio fine ſibi clare oſtēſo. ¶ Sed ꝯ hoc arguit᷑: q2 illud qđ imobilitat aliq̄d vī hīe rōne dominiū reſpectu illiꝰ. ſi igit᷑ aliqs habitꝰ poſſit immobilitare ⁊ neceſſitare volūtatē vt nec̄io velit vltimū finē ſibi oñſuz: clare ſeqt᷑ q̄ aliqđ creatū hēat dñiuz ſupra libertatē volūtatis: qđ falſuz eſt: q2 imediate ſubdit᷑ deo. Di q̄ habitꝰ ſolū imobilitat volūtatē ne poſſit tēdere in malū ⁊ auerti ab vltio fine. nūc aūt poſſe velle malū non eſt libertas nec p̲s libertatis: imo imobilitare volūtatē ad bonū ne poſſit tēdere in malum nō eſt dominari libertati eius.

¶ Cōtra. ſi volūtas imobilitet᷑ ⁊ neceſſitet᷑ p̲ hitū charitatis. aut ḡ ad nec̄io volēdū vltimū finē clare oñſuz. aut igit᷑ habitus reſpectu volūtatis eſt vt agēs inſtr̄ale. aut vt agēs p̲ncipale. Si vt agēs p̲ncipale. igit᷑ vt volūtas nō neceſſitat᷑ p̲ charitatē: q2 agēs p̲ncipale nō neceſſitat᷑ p̲ inſtr̄a. Nec ēt eſt vt agēs p̲ncipale volūtatis: q2 tunc volūtas p̲ncipalr̄ nō eliceret actū tendendi in finē vltimū: ſed charitas aut grē hitꝰ: ⁊ ita habitus p̲ncipalr̄ p̲miaret᷑ ⁊ nō volūtas. Di q̄ volūtas p̲ hitū charitatis aut grē nō imobilitat᷑ vt p̲ agēs p̲ncipl̄e: nec vt p̲ agēs inſtr̄ale: ſz tm̄ p̲ p̲nm̄ habilitādi ⁊ p̲ficiēdi libtatē volūtatis in bono.

¶ Contra. ſi volūtas ſit de ſe indifferēs reſpectu. a. ⁊. b. ⁊ adueniēte hitu charitatis vt in p̲ria determinata ſit ⁊ imobilitata ⁊ neceſſitata ad. b. ita q̄ nō poſſit in. a. neceſſe eſt vt habitus in hoc ſit agēs ⁊ p̲nm̄ agēdi p̲ncipale: q2 cū volūtas ⁊ habitus charitatis ſiue grē ꝯcurrāt ad nec̄io eliciēdū actū reſpectu. b. op3 q̄ volūtas ſit p̲ncipale agēs ⁊ charitas ſcđarium: aut ecōtra. Et ne fiat calumnia in ꝟbo agēdi dicat᷑. op3 q̄ volūtas ſit p̲ncipale p̲nm̄ quo eliciat᷑ actio ⁊ charitas 2m̄: aut ecōtra. ſi volūtas ſit p̲nm̄ p̲ncipale quo agēs agit iſtā actionē. ḡ ad actionē illā nō neceſſitat᷑ p̲ charitatē: q2 nūq̄ p̲nm̄ ſcđariū agēdi immobilitat aut neceſſitat p̲ncipale agēdi p̲nm̄. Si dicat᷑ q̄ charitas ſit vt agēs p̲ncipale ſiue vt p̲nm̄ agēdi p̲ncipale ⁊ volūtas vt p̲nm̄ agēdi ſcđariū. ſeqt᷑ hoc icōueniēs. q̄ volūtas oino p̲ modū nāe tēdet in vltimū finē. ⁊ nullo mō libere nec rōnale: q2 ſi qñ agēs p̲ncipale nec̄io agit agens ſcđariū nec̄io agit: q2 cū agēs ſcđariū depēdeat a p̲ncipali agente: nec agit nec mouet niſi inquātū mouet᷑ ab agēte p̲ncipali: ſed agēs p̲ncipale nec̄io agit ⁊ mouet: ⁊ agēs ſcđariū nec̄io mouet. cū igit᷑ agēs p̲ncipale mouet ſcđariū nō mouet᷑ niſi q2 mouet᷑ ab agēte p̲ncipali: ſeqt᷑ q̄ ſcđariū agēs nec̄io mouebit ſi p̲ncipale agens nec̄io mouet. ſi habitꝰ charitatis ⁊ grē nec̄io mouet ⁊ inclinat ⁊ nec̄io ⁊ p̲nm̄ mouēdi: q2 nō eſt forma libera: ſz nec̄io determinata ad vnū. ſi igit᷑ volūtas ſit p̲nm̄ ſcđariū agēdi reſpectu grē. ſeqt᷑ q̄ nec̄io mouebit ⁊ p̲ modū nāe ſicut habitꝰ p̲ modū nāe inclinat in finē. ¶ Fiat igit᷑ rō ſic. In forma agēs p̲ncipale manēs agēs p̲ncipale quocūq3 ſibi addito ſe hz mobilr̄ ſicut p̲us: ſed volūtas iformata hitu charitatis aut grē in patria eſt agēs p̲ncipale ⁊ manēs agēs p̲ncipale. igit᷑ imobilitādo ſe hz ſicut p̲us an̄ aduētū grē. Maior p̲bat᷑ p̲ p̲dicta: q2 agēs p̲ncipale eo ipſo q̄ eſt agēs p̲ncipale nō mouet᷑ ab alio. ergo eo ipſo q̄ eſt agēs p̲ncipale imobilr̄ ſe hz ad ſuā actionē ſicut p̲us. ipoſſe eſt enī3 q̄dcūq3 aliud a p̲ncipali agēte immobilitare p̲ncipale agēs. ¶ R̄. Arguit᷑ ad p̲ncipale ⁊ ꝯ poſitionē q̄ volūtas nō neceſſitat᷑ ad volēdū vltimū finē p̲ habitū charitatis ⁊ grē: q2 p̲us p̲ nām op3 obm beatificū oſtēdi volūtati q̄ȝ volūtas p̲ hitū inclinet᷑ in illud: ſed in illo priori inſtāti nā cū obm beatificū ſit oſtēſuz vt cōtinēs oēm rōnē boni ⁊ appetibilis neceſſitat volūtatē ad eliciēdū actū volēdi circa ipſuz ita q̄ nō poſſit nō velle ipm. ḡ in illo iſtāti nec volūtas nō pōt auerti ab eo. igit᷑ in ſcđo inſtanti nāe habitus nō neceſſitat volūtatē ne auertat᷑. ¶ R̄. Principiū p̲ncipale agens ex neceſſitate hz nec̄iaz habitudinē ad actionē illius agētis: q2 cū agēs nō agat niſi p̲ p̲nm̄ agēdi: op3 q̄ qualē hēat agens ad actionē ſuā nec̄iaz vel ꝯtingentē: q̄ tale habeat habitudinē p̲nm̄ agēdi ad illā actionē: ſed volūtas beati in patria eſt vt agēs eliciēs actū volēdi quo tēdit in deū. aliter nō eēt liber. igit᷑ ſi beatus in p̲ria nec̄io ſe hēat ad volēdū vltimū finē: ita q̄ nō poſſit nō velle illud: ſeqt᷑ q̄ p̲nm̄ agendi illius actꝰ qđ eſt volūtas de ſe nec̄io ſe hēat ad iſtū actū. ḡ fruſtra vī ponere aliquē hitū vt volūtas imobilr̄ ⁊ nec̄io tendit in finē vltimū. ¶ R̄. Sicut mā ſe hz ad formā ⁊ actū: ita poꝰ vī ſe hīe ad obm: q2 ſicut forma eſt determinatiua ⁊ actuatiua māe: ita obm determinat ⁊ actuat poam. ſz mā nō pōt ita p̲fici nec actuari p̲ vnā formā qn appetat aliā: ⁊ ſic idifferēs ad aliā. igit᷑ nec ſilr̄ poꝰ volitiua pōt ſic determinari p̲ q̄dcūq3 obm ſibi tale oſtēſū: q2 adhuc ſit mobilis ⁊ indifferens ad illud obm volēdū. ¶ q̄. Nō vī q̄ aliqs habitus hēat maiorē rōnē imobilitādi ⁊ neceſſitādi volūtatē q̄ȝ aliqs habitus reſpectu alterius potētie cū3 volūtas ſit poꝰ magis libera q̄ȝ aliq̄ alia poa: ſed habitus ſciētie in intellectu nō pōt ſic neceſſitare intellectū in actu ſciendi qn aliqñ poſſit ipediri ab actu itelligēdi vñ ſm̄ p̲hm habēs hitū ſciētie pōt ipediri ab actu cōſiderādi. ḡ multo fortius vt vī volūtas nō pōt neceſſitari ab aliquo hitu ita q̄ p̲ illū nec̄io hēat actū reſpectu obti illiꝰ habitus. Et ſic nō videt᷑ q̄ volūtas per habituz charitatis neceſſario velit vltimum finem ſibi oſtenſum.

¶ Collatio. XIX.

VTrum volūtas poſſit peccare eliciēdo ꝯ dictamē rōnis recte. Q2 nō vī. oīs malus eſt ignorās ex. 3. ethic. ḡ nō eſt malitia in volūtate: ſine ignorātia in itellu. ḡ volūtas non pōt peccare ſtāte dictatione rōnis recte. Di q̄ eſt duplex ignorātia. ſ. p̲cedēs malitiā: ⁊ cōcomitans. malitia ꝟo pōt eē in voluntate ſine ignorantia p̲cedente: ſed nō ſine cōcomitante ignorātia ⁊ maxīe ver3 eſt de malitia radicata.

¶ Contra hoc arguit᷑ q̄ malitia in volūtate non pōt cauſare ignorātiā in intellectu. p̲mo: q2 in p̲ inſtāti in quo eſt actꝰ malus in volūtate eſt aliqđ dictamen ſiue itellectio in itellu p̲cedēs nālr̄ actū malū in volūtate: lz ſit ſil᷑ duratione. Illud ēt dictamen aut eſt rectū: aut erroneū. ſi ſit rectū: habet᷑ p̲poſitū q̄ p̲ illo inſtāti p̲ quo aliqs eſt malus nō eſt ignorās. nō pōt dici q̄ dictamen erroneū: q2 illud ſeqt᷑ nālr̄ malitiā in volūtate q̄ eſt cā eius p̲ rñſionē: ⁊ op3 q̄ alia itellectio precedat nālr̄ actū in volūtate. Di q̄ nō ſtatim malitiā in volūtate: ſeqt᷑ error in rōne: ſz qñ eſt malitia radicata: illa enī3 excecat intellm̄ ⁊ errat circa p̲na practica vt dī. 6. ethic. ⁊ iō in p̲ iſtāti in q̄ eſt malitia in volūtate: eſt dictamen rectū in rōne: ſed poſtq̄ȝ eſt firmata: tunc corrumpit dictamen rectū ⁊ cauſat errorem in intellectu.

¶ Contra. p̲ illo inſtāti p̲ quo volūtas corrūpit dictamen rectū ⁊ cauſat dictamē obliquū in rōne: aut eſt illud dictamen rectū i itellm̄ aut dictamē erroneū. ſi dictamē rectū: tūc ſeqt᷑ p̲poſitū q̄ malitia radicata ſit cū3 vero dictamine rōnis. ⁊ ſilr̄ ſi tūc eēt dictamē rectū in itellu: tūc nō corrūpet᷑ illō dictamē rectū. Nō pōt dici q̄ p̲ illo iſtāti p̲ q̄ malitia eſt radicata in volūtate q̄ ſit dictamem erroneū in ratione: q2 illud cum cauſat᷑ per dictamen ex malitia in voluntate naturaliter ſequit᷑ malitiaz in voluntate ⁊ actus intellectus naturalr̄ precedit. ¶ R̄. Illud quod habet cauſam naturalē ſufficientem producentē ipſuz aliam a voluntate nō cauſat᷑ a volūtate: tunc enī3 idem bis cauſaret᷑: ſed dictamen erroneum in intellectu habet cauſam naturalē ⁊ ſufficientē aliam a volūtate: vt patet q2 dictamen erroneum cauſatur in intellectu p̲ paralogiſmuz. Nam per paralogiſmū ſufficienter ⁊ neceſſario per modum nature cauſatur error in ratione. ergo nullus error cauſatur in intellectu a voluntate mala.

¶ Collatio. XX.

Utrum hec eſſentia diuina vt hec diſticta a ſeipſa vt cõcipit̃ ſub oĩ rõne attributali ſpāli ſit p̄ᵐ obm̄ itell'ſ. Et nõ vĩ: q2 oĩs cognitio ſit p̱ aſſimilationẽ cogſcẽtis ad cognitũ. rõ aſſimilatiõis eſt vitas. p̱batio: q2 vitas eſt adequatio rei ad intell'm ſiue ꝯformitas: ⁊ talis adeq̃tio ſiue cõformitas intellecti ad intell'm eſt veritas. g̃ veritas eſt p̄ᵐ obm̄ itell'ſ ſui vel ẽentia diuina ſub tali attributo. Itẽ qd̃ eſt p̱fectiſſimũ in entibus ⁊ alioꝝ oĩuʒ maxime ꝯtentiuũ: eſt p̄ᵐ obm̄ itell'ſ diuini: q2 illud qd̃ eſt p̄ᵐ eſt p̱fectũ: ſed diuina ẽentia ſub rõne exẽplaris eſt p̱fectiſſime oĩuʒ ꝯtẽtiua: g̃ ipſa ſub tali rõne eſt p̄ᵐ obm̄ itell'ſ ſui: ⁊ ita vnitas eſt p̄ᵐ obm̄: q2 vnitas eſt ꝯformitas exẽplaris ad exemplata. ¶ Rñdet̃ q̄ hec eſſentia diuina vt hec eſt p̄ᵐ obm̄ intell'ſ. Qd̃ declarat̃ ſic. Illud dʒ poni p̄ᵐ obm̄ potẽtie qd̃ p̄mo mouet poᵗᵃᵐ ⁊ ſub cui⁹ rõne cã mouent oĩa quecũqʒ mouet̃ ipſaʒ. Exẽplũ de colore q̄ p̄mo mouet viſuʒ ⁊ nõ albũ ⁊ nigrũ: q2 neutrũ coꝝ mouet viſuʒ niſi ſub rõne coloris qd̃ eſt p̄ᵐ obm̄: ſed ẽentia diuina p̄ mouet: q2 rõ ei⁹ eſt rõ p̄ma ⁊ p̄us ſibi idẽ qd̃ p̱fecti⁹. Nã creatura nõ põt p̄ mouere itell'm diuinũ: q2 tũc vileſceret itell'ſ diuin⁹: q2 p̱ficeret̃ foꝛalr̃ aliq̃ finito nec ẽn⁹ diũa ſub aliq̃ rõne attributali: q2 noticia attributoꝝ nõ nãm dicũt: ſʒ ea q̃ circũſtãt nãʒ ſm Dam. lib. i. ca. 4. p̄ſupponũt igit̃ ſubʒ tãq̃ p̱fecti⁹ ſe: q2 eſt cũ illoꝝ aliquo mõ. g̃ eſſentia diuina vt hec eſt p̄mũ obm̄ itell'ſ ſui. Itẽ obm̄ p̄mi intell'ſ ſimpl'r dʒ eẽ p̄ncipale intelligibile ſimpl'r ſub rõne ſimpl'r p̄maria. ſi p̄mus itell'ſ ſimpl'r eſt intell'ſ diuinus: ⁊ p̄ᵐ itelligibile ſimpl'r eſt ẽentia diuina: q2 vnũqđqʒ ſicut ſe hʒ in entitate ita in cognoſcibilitate. ergo ⁊c̃. Itẽ q̄ rõ entis vel eſſentie p̄ᵃ ſit rõ. pʒ p̱ Auic. q̄ dicit q̄ illud qd̃ p̄ occurrit intellectui ⁊ in qd̃ oĩa reſoluunt̃. ipſum aũt in nullum aliud eſt ens. ergo rõ entis eſt ratio p̄ma.

Ad primũ dĩ q̄ oĩs cognitio ſit p̱ aſſimilationẽ tãq̃ p̱ aliquã habitudinẽ mediã cognoſcentis ad cognitũ: nõ q̄ aſſimilatio ſit obm̄ ipſʒ: ſʒ aliqd cõicans ipſʒ ſicut qdã relõ. Exẽplũ. color oĩs eſt viſibilis nõ q̄ viſibilitas ſit rõ obiectiua: ſed eſt q̃dam relõ media cõicans colorẽ put cõparat̃ ad poᵗᵃᵐ viſiuã: ⁊ ita ly p̱ in ꝓpoſitione p̄ᵃ vel põt dicere circunſtantiã modi obiecti referentis vnum ad aliud obiectũ ⁊ ad potentiam: ⁊ ſic nihil ad ꝓpoſitum.

¶ Ad 2ᵐ dĩ ſimpl'r q̄ ẽentia diuina eſt p̄us aliquo mõ p̄oritatis p̱fectiſſimũ obm̄ itell'ſ ſui ⁊ p̱fectiſſime oĩuʒ ꝯtẽtiua q̃ ſub rõne exẽplaris: q2 ipſa eſt qđdã pelagus īfinitũ nec ipſa ſub rõne exẽplaris eſt p̄ᵐ obm̄: ſed q̃dem modus circũſtans obm̄ in cõpatione ad mediũ eius ⁊ ſub ipſa rõne eſſentie eſt perfectius oĩum cõtentiua q̃ ſub rõne exemplaris: q2 ratio cuius vt eſſentia eſt p̄us ⁊ fundamentũ ipſius vt eſt exẽplar.

¶ Cõtra pedẽ q̄õnis arguit̃ ſic. Intelligens cõmuniſſimũ dʒ hr̃e obm̄ cõiſſimũ ſub rõne cõiſſima: talis eſt eſſentia diuina vt eſt ens vel ẽentia abſoluta ſumpta ⁊ nõ vt hec eſt. ¶ Cõtra illud quo dĩ: q2 tunc vileſceret ſi creature eſſent p̄ᵐ obm̄. arguit̃ nõ minus potẽs eſt intell'ſ diuinus ⁊ nobilis ex re ſua intranea q̃ ſit ſol nec ⁊ magis infactibilis ⁊ paſſibilis vel cõmunicabilis: ſed ſol irradians ſup̱ fetida non eſt fetidus: nec magis vileſcit. g̃ intell'ſ diuinus: ⁊ ſi talia p̄ itelligit non eſſet iperfectus. Itẽ receptũ eſt in recipiẽte p̱ modũ recipientis: ⁊ nõ p̱ modũ recepti. g̃ q̄cunqʒ intelligit intellectus diuinus per modum ſuum intelliget: ⁊ ſic nunq̃ vileſcit.

¶ Contra rõnẽ ad p̄ᵐ argᵐ nihil eſt intelligibile niſi ſub rõne qua põt manifeſtari itellectui: ſed nihil põt manifeſtari itellectui ſine veritate. g̃ veritas eſt p̄mũ obiectũ intellectus. minor ꝓbatur per Auguſtinum ⁊ Hylarium.

¶ Contra miſſionẽ ad 2ᵐ argᵐ ſic. de p̱fectione dei eſt nõ ſolũ q̄ cõtineat intrinſeca: ſed ẽt extrinſeca ⁊ oĩa: ſed eſſentia diuina ſub ratione ſub qua hec continet tñ extrinſeca ⁊ ipſa ſub rõne exẽplaris nõ ſolũ cõtinet intrinſeca: ſʒ extrinſeca ⁊ oĩa: ergo illa ſub illa rõne erit p̄mũ obiectum intellectus ſui.

¶ Ad p̄ᵐ dĩ q̄ obiectũ dʒ eſſe cõmuniſſimũ ſub rõne terminandi actum potentie: ſed nõ ſub ratione mouendi.

¶ Contra. p̱ ſe rõ formalis obĩ eſt terminare actuʒ potentie opatiue vel actiue ſiue obẽn moueat: ſiue nõ. ſi .n. po⁹ eſt ſimpl'r actiua nõ reqrit̃ in ea actio obiecti ad hoc qd̃ agat: ſʒ neceſſario ſemp̱ reqrit̃ q̄ terminet actũ potẽtie in oĩb⁹ ſ'r ſm ẽt illos q̄ ponũt ſpẽs ꝯcreatas in angelis nõ ponũt obm̄ mouere poᵗᵃᵐ cui cõcreate ſunt ille ſpẽs: ſed tñ terminare actuʒ potẽtie. hoc igit̃ cõpetit formalr̃ q̄ terminet actũ: ſʒ p̱ ſe ſub rõne terminãdi obm̄ itell'ſ diuinus eſt cõiſſimũ qd̃ eſt ens. g̃ per ſe rõ obĩ eſt ens vel eſſentia abſoluta ⁊ non hec eſſentia vt hec. ¶ p̄. Obiectũ mouẽs p̱ modũ nãe ⁊ ſufficiẽter mouet ad ſe ſicut ad actũ potẽtie. ſi igit̃ ẽentia diuina vt hec ſit p̄ᵐ obm̄. ergo erit p̄ᵐ obm̄ vt terminat actũ p̄ᵐ intell'ſ: q2 ipſa nõ mouet niſi ad ſe: ⁊ ita nihil valet dicẽdo illa. Itẽ illud eſt p̄ᵐ obm̄ adequatũ intell'ſ diuini ſub rõne cui⁹ oĩa alia intelligunt̃ quecũqʒ itelligunt̃: ⁊ ſub cuius rõne oĩa alia terminãt actũ potẽtie: ſed deus itelligit lapidẽ ſub ꝓpria rõne qua eſt lapis ⁊ aſinũ ſilr̃. g̃ aliqd dʒ eẽ obiectũ adequatũ cõe oĩbus terminantib⁹: tale eſt ens cõiſſimũ: q2 lapis eſt ens formalr̃ ⁊ aſinus eſt ens: ſed nõ ſunt eſſentia dei formalr̃: ſʒ rõ terminãdi eſt cõis rõ obĩ: ergo ens ⁊ nõ ẽentia dei vt hec eſt obʒ intell'ſ ſui. ¶ Ad hoc dĩ ⁊ alia q̄ ẽentia dei põt eẽ p̄ᵐ obm̄ ⁊ cõmuniſſimũ adeq̃tũ: q2 icludit oĩa alia ſub rõne terminãdi actũ potẽtie cõitate ꝯtinẽtie ⁊ nõ cõitate p̄dicatiõis. cõtinet eni ⁊ icludit oĩa alia: nõ tñ adeq̃t cõitate p̄dicatiõis ſic ⁊ ens.

¶ Contra. nũc eadẽ rõne eſſentia diuina eſſet p̄ᵐ obm̄ noſtri intell'ſ: q2 includit in ſe: ⁊ cõtinet oĩa q̃ pñt terminare actum intell'ſ noſtri. Itẽ nũc albedo eſſet p̄ᵐ obm̄ viſus: q2 continet omnes perfectiones cuiuſcũqʒ coloris.

Ad primũ iſtoꝝ rñdeo. nõ ſequit̃ q̄ ẽentia diuina ſit p̄ᵐ obiectũ intell'ſ noſtri: lʒ contineat oĩa alia: ſed reqrit̃ q̄ act⁹ intellectiue potẽtie ferat̃ imediate in illud obiectũ ⁊ q̄ in illo obĩo reſplendeãt oĩa q̃ ſcđo pñt terminare illaʒ intellectionẽ: ſic eſt obiectũ reſpectu intellectionis dei ⁊ nõ noſtri: q2 intellectus noſter non imediate fert̃ in eſſentiam diuinam ⁊ omnia alia que cõtinet per eam.

¶ Ad 2ᵐ dico q̄ eſſentia dei ꝯtinet oĩa alia per modũ ſpeculi in quo relucent omnia alia: nõ eſt ſic albedo ſpeculum reſpectu alioꝝ colorum: ⁊ ideo nihil ad ꝓpoſitum.

¶ Cõtra p̄mũ: nũc idẽ eſſet obiectũ vnius act⁹ potẽtie ⁊ ipſi⁹ potẽtie: q̄ nõ eſt verũ: qm̃ ſunt plures act⁹ illi⁹ potẽtie. Probatio ꝯñtie: ideo eſt adequatio obĩ ad itellectionẽ diuinã: q2 intellectio diuina eſt vna. ſi igit̃ põt p̱ vnã intellectionẽ oĩno vnã itelligere oĩa: vel etiã ex vno vel in vno adhuc eſſet ideʒ p̄ᵐ obm̄. ſ. cõe qd̃ eſt mõ ſiue ſit rõ cognoſcẽdi alia: ſiue nõ. Item tunc eſſentia diuina eſſet p̄mum obiectum intellectus creati vt angeli vel alterius beati.

¶ Ad p̄mũ iſtoꝝ dico q̄ ſi intellectus ſit talis q̄ vna intellectione ferat̃ in oĩa: ⁊ illa intellectio adequat virtutẽ eius: tũc maioꝛ eſt vera. talis eſt itell'ſ diuinus ⁊ eius intellectio.

¶ Ad 2ᵐ dico q̄ itell'ſ creatus põt dupl'r ꝯſiderari: vel vt eſt po⁹ nãlis preciſe: vel vt eſt beatus. p̄mo mõ nõ hʒ eſſentiam diuinã pro p̄mo obĩo: nec aliud ſupnãle: ſʒ vt beatus cũ beatitudo ſit perfectio obiecti ſupernaturalis ſic poteſt habere eſſentiam diuinam pro primo obiecto.

¶ Contra. intell'ſ q̄ põt hr̃e plures intellectiones diuerſas ſm rẽ vel ſm rõnẽ nõ põt hr̃e idẽ obm̄ oĩno re ⁊ rõne illas terminans: q2 tũc nõ ẽent plures itellectiones ⁊ nõ plures: ſʒ eſſentia diuina vt terminat oĩno vnã itellectionẽ includit oĩa alia vt adequatũ obm̄. g̃ nõ oĩno eodẽ mõ plures intellectiones.

¶ Rñ⁹. ſic in obĩo ſunt diuerſe rõnes: ſic ⁊ ꝓportionabil'r in po⁹ ſunt diuerſe rõnes put eſt pluriũ ⁊ diuerſaꝝ itellectionũ.

¶ Ad ꝑncipale qđ deitas ſit pͥm obiectū intellꝰ:q2 opatio intelligēdi nō tm̄ eſt circa entia ſed circa nō entia:ita intellꝰ intelligit cecitatē eſſe cecitatē ſicut bonū eſſe bonū:ſed ens nō eſt tale:q2 tm̄ predicat̄ de entibus ⁊ nō de non entibus.ğ aliqđ aliud tale eſt veritas.ğ ⁊c̄. Dōm ꝙ nō entia nō intelliguntur niſi per cōparationē ad ſuos habitus ſicut ꝓuationes:ſ3 ſuis habitibus cōīs eſt ens:⁊ iō opatio realis ⁊ poſitiua eſt circa realia ⁊ poſitiua. Itē illud eſt pͥm obm̄ intellꝰ diuini ſub cuiꝰ rōne oīa alia ſubijciunt̄ intellectui:ſed tale nō eſt eſſentia diuina vt hec:q2 lapis nō itelligit̄ ſub rōne huiꝰ eſſentie:q2 tūc nō intelligeret̄ diſtincte:⁊ ſic tūc ꝯfuſe. ¶ R̄ideo:intellꝰ diuinus ex quo formalr̄ eſt infinitꝰ nō formalr̄ ꝑficit̄ niſi infinito.tale eſt ſolū eēntia diuina vt hec:⁊ iō l3 lapis ſub ꝓpria rōne eſſet intelligibilis:nunq̄ tm̄ vt intelligit̄ ſub ꝓpria rōne perficeret̄ ipſo:q2 ita ꝑfectus eſt ex intellectione ꝑmi obti qđ eſt infinitū:qđ nunq̄ pōt perfici actione alicuiꝰ ſcđarij obti:ſed ſemꝑ preuenit̄ actione ꝑmi obti qđ eſt formalr̄ infinitū. Ite3 ad ꝑncipale illud eſt pͥm obiectū intellꝰ in cuius rōne ꝯ̄ſtante oīa alia mouent:ſed tale eſt qđl3 attributū ſuppoſita diſtinctione:q2 qđl3 coꝝ eſt infinitū formalr̄.ğ ⁊c̄. Itē idē eſt obm̄ intellꝰ ſimplr̄ ⁊ obm̄ itellectus in quocūq3:ſed obm̄ intellectus ſimplr̄ eſt ens.ğ ⁊ cuiuſlibet intellectus.ğ ⁊ intellꝰ diuini. Itē diuerſe potētie ſ3 genꝰ regrūt diuerſa obta ꝑma.

¶ Ad pͥm pōt dici ꝙ rō infinitatis ꝑ ꝑus inuenit̄ in hac eſſentia vt hec:q̄3 in ipſa ſub rōne attributali:⁊ iō rō non ꝯcludit.

¶ Ad 2m dī ꝙ maior eſt falſa:q2 potētie viſiue ſimplr̄ eſt obiectū oē viſibile:ſed viſui veſpertilionis nō eſt viſibilis lux excellentiſſima:ideo nō videt lucem excellentem.

¶ Ad 3m dico ꝙ accipit falſū:q2 idē obiectū ſub eadē rōne eſt formale obiectum cognitiue ⁊ ſue appetitiue.

¶ Collatio. XXI.

Trum eſſentia diuina ſub eadē rōne formali ſit obiectū intellꝰ diuini ⁊ intellectus beatifica ꝙ ſub eadē rōne formali terminet actū viſionis diuine ⁊ actū viſionis beati alicuius: Dī ꝙ nō:q2 ſub rōne infiniti terminat actū viſiōis diuine.ſub hac aūt rōne nō eſt obm̄ itellꝰ beati cū eius poꝰſit nāe finite:⁊ per ꝯn̄s nō poteſt habere obiectū ſub rōne oppoſita vt ſub ratione infinita.

Contra. gcūq3 itellꝰ cognoſcit aut itelligit aliqđ obm̄: itelligit oē illud qđ ineſt ei per ſe ꝑmo mō dicendi per ſe:ſ3 gcqđ eſt in deo ꝯuenit ei in ꝑ mō dicendi ꝑ ſe. ğ intellꝰ itelligēs eēntiā diuinā itelligit oīa que ꝯueniūt ⁊ inſunt eidē eēntie:talia aūt ſunt īfinita:ğ itellꝰ beati itelligit infinita.ğ intelligit deū ſub rōne īfinita. Maior eſt euidens:q2 gcūq3 intelligit aliqđ ſiue diſtincte ſiue indiſtincte clare ſiue obſcure:intelligit eode3 modo illud qđ eſt de per ſe in intellectu ⁊ conceptu eius:vt qui intelligit hominē intelligit aīal: vel ſaltem quicūq3 intelligit aliqđ obiectum:pōt intelligere omnia illa que ſunt de per ſe intellectu eius:q2 illa nō continent̄ in illo obiecto niſi virtualr̄:⁊ per cōſequēs plus eſt intelligere illud obiectū q̄3 illa que ſic includunt̄.hęc autē ſunt que ꝑ ſe ꝑ mō dicendi ꝑ ſe ꝯueniūt alicui obto. Minor p3 ꝑ h ꝙ illud qđ cōuenit alicui per ſe ꝑmo mō eſt eius eſſentia vel ꝑncipiu3 eſſentie ex ꝑmo poſteriorum:ſed quicqđ eſt in deo eſt eſſentia diuina ⁊ ide3 cum ea.ergo quicqđ eſt in deo conuenit ei ꝑmo modo dicendi per ſe.ergo ⁊c̄. ¶ P̄. Nulla potentia q̄etat̄ in aliquo obiecto niſi ſub illa ratione ſub qua includit̄ in eo totalis perfectio ſui ꝑmi obiecti:ſicut potētia viſiua nō quietat̄ in aliquo obiecto niſi in illo includat̄ oīs perfectio ſui ꝑmi obiecti:q2 ſub alia ratione illud ꝑmū obiectum nō adequat potentiā:⁊ per cōſequēs eam non quietat. ergo intellectus nō quietatur in videndo eſſentiam diuina3 niſi ſub alia rōne ſub qua eſſentia diuina includit totam perfectionē veritatis aut entis aut cuiuſcunq3 qđ ponit̄ pͥm obm̄ intellꝰ:ſed rō totalis ꝑfectionis veritatis alicuiꝰ entis eſt rō infiniti intēſiue:q2 eſt rō rei nō hn̄tis excedentiā.ğ intellꝰ nō q̄etat̄ vidēdo eſſentiā diuinā niſi videat eā ſub rone infiniti. ¶ P̄. Potentia que tēdit in diuerſa obiecta ꝑ ſe nō q̄etat̄ in vno niſi ſub rōne ſub qua eminēter includunt̄ ꝑfectiones illorū in illo vno:ſicut poꝰ viſiua tendēs in albū ⁊ nigru3 ꝑ ſe nō quietat̄ in aliquo obto niſi ſub rōne ſub qua includit ꝑfectiones oīum coloꝝ:ſ3 itellectꝰ noſter pōt cognoſcere īfinita obiecta.vn̄ eſt cognitiuus infinitoꝝ:nō igit̄ q̄etat̄ in eſſentia diuina niſi ſub rōne ſua qua icludit ꝑfectiones infinitoꝝ intelligibiliū:ſed hec rō eſt rō infinitatis.ğ ⁊c̄. ¶ P̄. Cognitio intuitiua differt a cognitione abſtractiua in hoc ꝙ abſtractiua abſtrahit ab exn̄tia rei:q2 pōt eſſe de re abſente ſicut preſente cū ſit ꝑ ſpēm eēntialr̄ repreſentantē rem abſentē ſicut ꝑſentē:ſ3 cognitio rei intuitiua eſt de re vt ꝑſens eſt:ſ3 cognitio dei ⁊ beati in ꝑ̄ia reſpectu eēntie diuine eſt intuitiua.maxime ğ eſt reſpectu eſſentie diuine vt exiſtēs eſt.ğ ſub eade3 rōne eſſentia diuina terminat cognitionē diuinā ⁊ beati in patria. Vn̄ ſi eſſet eēntie reſpectu eſſentie diuine ſub alia rōne q̄3 ſub rōne qua exn̄s eſt:poſſet cognoſci cognitione abſtractiua ⁊ nō intuitiua a beatis. ¶ P̄. Arguit̄ ꝙ beatus videns eēntiā diuinā videat infinita:⁊ ꝑ ꝯn̄s videat eēntiā ſub rōne infinita:q2 ſub rōne qua repn̄tat īfinita. Añs oſtēdit̄ ſic:q2 ſi vidēs eēntiā diuinā nō videret oīa q̄ in dei ſūt eēntia:h non eſſet niſi ꝑꝑ aliquā dn̄iā3 ipſoꝝ:q2 ꝙ vnū cognoſcat̄ ⁊ aliud nō:hoc nō eſt niſi ꝑꝑ aliquā dn̄ia3:hec aūt dn̄ia aut eſt ſ3 rōnē:aut ſm̄ rē:nō aūt ꝑꝑ dn̄iam reale3:q2 nihil differt realr̄ in diuinis ab eſſentia. Tum q2 in diuinis nō eſt dn̄ia realis niſi ꝑſonaꝝ:ſed hec dn̄ia nō ipedit gn itellꝰ vidēs vnā ꝑſonā videat aliā.ğ dn̄ia realis nō impedit.nō ēt dn̄ia rōnis:q2 ꝑſona differt ab eēntia ſm̄ rōnē:⁊ tm̄ intellꝰ vidēs eſſentiā videt ⁊ ꝑſonā.ğ dn̄ia ſm̄ rōnē nō pōt īpedire gn beatus vidēs eſſentia3 diuinā videat oīa que ꝯtinent̄ in ea q̄ ſunt infinita. ¶ P̄. ad idē ſic. Si itellꝰ beati vidēs eēntiā diuinā nō videat oīa que relucēt in eēntia:aut hoc eſt ꝑꝑ ipotentiā itellꝰ videntis: aut ꝓpter diuerſitate3 ſpeculi repreſentantis:q2 magis clare repreſentat vnū q̄3 aliud:aut ꝑꝑ diuerſitatē illoꝝ que includunt̄:q2 ſcil3 vnū natū eſt cognoſci ab intellectu ⁊ nō aliud. Nō illo tertio mō:q2 qua rōne vnū eſt cognoſcibile ab intellectu ⁊ aliud nec ꝑꝑ diuerſitatē ſpeculi repreſentantis:q2 illō vniforme eſt ſimpliciſſimū:nec ꝑꝑ ipotentiā itellꝰ cognoſcētis:q2 pōt cognoſcere eēntiā diuinā ⁊ nō eſt magis cognoſcere ea que includunt̄ in eēntia q̄3 eēntiā. Et hoc eſt ſic arguere iperfectio potētie cognitiue reſpectu vnius ⁊ nō reſpectu alterius:⁊ nō eſt niſi q2 vnū obm̄ eſt ꝑfectꝰ cognoſcibile q̄3 aliō: ſi eni eſſent equalr̄ cognoſcibilia ⁊ equalis cognoſcibilitatis. nō eſt potētia magis iperfecta ad cognoſcēdū vnū q̄3 aliud: ſed eſſentia diuina eſt obm̄ ita ꝑfectū cognoſcibile ſicut illa que includunt̄ in eſſentia vel maioris:ğ nō eſt ꝑꝑ iperfectionem potētie cognoſcētis ꝙ cognoſcat eſſentiā ⁊ non alia que includunt̄ in eſſentia. ¶ P̄. Intellectus beati quietat̄ in videndo eſſentiā diuinā:ſed nō quietaret̄ niſi videret infinita que relucent in ea:q2 ſi cognoſceret finita appeteret plura cognoſcere cū ea pōt cognoſcere.ğ appetitus eius nō quietaretur.ğ ⁊c̄. ¶ P̄. Beatus videns eſſentiā diuinā:aut videt ſub rōne infinita:aut nō ſub rōne infinita.ſi ꝑmo mō:habet̄ ꝓpoſitū.ſi ſcđo mō.ğ cu3 videat eēntiā diuinā ſub alia rōne ⁊ nō ſub rōne īfinita:ſeqt̄ ꝙ videat eā ſub rōne finita:⁊ ita ſinitum quietaret:qđ falſu3 eſt. Item eſſentia diuina vt nuda eſt obiectū itellectus diuini:⁊ ſic eſt obiectū itellectus beati. Itē eſt obiectū intellectus diuini ſub rōne veri:⁊ ſic eſt obiectu3 intellectus beati. Itē beatificat intellectū diuinu3 vt bonum vltimu3:ſic etiam ⁊ intellectū beati.ergo ⁊c̄. Item infinitas nunc ſcit̄ de deo:ergo in patria videbit̄. Itē modus intrinſecus obiecti videt̄.ergo obiectū per ſe videt̄ ſub iſto modo.

¶ Collatio. XXII.

VTrum eſſentia dei ſm rõnem eſſentie ſit acici intelligẽtie ꝑncipiũ formale intelligendi. Et intelligo de intelligentia ꝓprie dicta ꝙ ſit in deo: idez eſt eſſe ⁊ intelligere. 1. lib. de trini. cap. 41. ꝑticula. 4. ſ; eſſentia diuina eſt rõ eſſendi. ergo ⁊ ratio intelligẽdi. ergo ⁊c. ¶ Ad qõnẽ dico ꝙ queſtio ſi queraẽ de rõne intelligendi põt hĩc triplicẽ intellectũ: vel de rõne elicitiua: vel repreſentatiua: vel obiectiua ⁊ terminatiua. Tñ videẽ queſtio magis querere de rõne ꝑncipij elicitiui: talis eſt eẽntia. Qđ declaraẽ ſic. Illđ qđ eſt ſufficiens reprñtatiuũ ex ꝑte intellꝰ qui eſt reſpectu oium que põt intelligere vĩ ratio formalis intelligẽdi oia. talis eſt eſſentia: ergo. Minorez ꝓbo per Aug. 15. de trini. c. 14. vbi ꝑus.

Contra. videẽ ꝙ diſtinctio nõ ſit ꝯueniens: qꝛ queſtio querit de rõne formali ⁊ in tãto vĩ ſe determinare ⁊ ꝑſcindere rõnẽ formalẽ ꝯtra rõnẽ reprñtatiuã ⁊ rõnez obiectiuã. ergo nõ opꝫ diſtiguere. Itẽ ȝ aliud in pede qõnis: qꝛ qñ dĩ ꝙ eſt rõ reprñtatiua aut rõ elicitiua: ⁊ rõ reprñtatiua ſunt eadẽ ſm rem: aut ſm rõnez tñ: ſi ſm rõnem tñ: ſic oia ſunt eadẽ in diuinis. Item in nobis nõ vĩ ꝙ ꝑncipiuz repreſentatiuũ ſit rõ formalis: qꝛ ſi ſic eadẽ ſpẽs eſſet reprñtatiua ⁊ elicitiua. ergo ſequiẽ ꝙ ꝑmus actꝰ intellꝰ erit reflexus: quia ſpẽs eſt forma intellꝰ: ⁊ anteq̃ intelligat opꝫ ꝙ ſe conuertat ſup ſpẽm. Itẽ Augꝰ. nõ vĩ eſſe pro hoc: qꝛ nihil loquiẽ de ꝑncipio formali: ſed de ꝑncipio effectiuo ſicut pꝫ p eundẽ in capitulo ſequente: ꝙ verbuz omnia nouit ſicut pater. ⁊ ſicut pater effectiue: ſic concludit ibi de filio.

Ad primũ dicẽ: ꝙ nõ diſtinguit illa niſi ex ꝑte intellectus: qꝛ itellꝰ põt eſſe rõ repreſentatiua ſub vna rõne: ⁊ ſub alia rõne ratio obiectiua: non aũt diſtinguitur ex parte obiecti: per hoc etiam patet ad ſcõm.

¶ Cõtra. mediũ reprñtatiuũ nõ põt intelligi niſi dicẽ ex ꝑte intellꝰ vel ſumiẽ pro aliquo tali qđ eſt ſĩle ſpeciei in nobis vel pro obiecto: ſm qđ dicimꝰ eſſentia diuina repreſentat ſe intellectui vt obiectũ ꝑmo mõ: ſ; ſpecies ſit eadẽ ſm rem: tñ differt ſm rõnẽ vt repreſentat ⁊ vt elicit. Item opꝫ ꝙ ꝑſens intellectui reprñtaret obm anteq̃ intellꝰ hẽat aliquez actũ. ḡ añ oẽm actũ directiuũ eſt actus reflexus. ſĩr conuertet ſe in obm añq̃ hẽat pñs ſibi: ⁊ ita cõuerſio eſt actus vt intellꝰ intelligit formã añq̃ ꝯuertat ſup ſuã formã. ¶ Ad pᵐ dicẽ ꝙ obm reprñtat ⁊ ſpẽs: ſed alio ⁊ alio mõ: nec qñ ꝯuertit ſe ſup ſe hꝫ aliquẽ actũ elicitiũ: ſed ⁊ ⁊c. Itẽ intentionale tñ non eſt ꝓpria rõ vel ꝑncipiũ alicuius actionis realis: ſ; ſpẽs virtute luminis eſt qđ itentionale. ḡ ⁊c. Itẽ operatio ꝓſupponit eſſe ergo p ſe opari per ſe eſſe. ḡ opatio vna vnũ ꝑnᵐ: ſed itellectꝰ ⁊ ſpẽs nõ ſunt vnũ. ergo ⁊c. ¶ Ad pᵐ dĩ ꝙ verũ eſt de intentionali tñ nõ de intentionali vt innitiẽ alicui reali ſic eſt de ſpecie reſpectu obiecti. ¶ Ad zᵐ dĩ ꝙ nõ opꝫ ꝙ ſit ſilis vnitas hinc ⁊ inde ⁊c. Itez ſi eſſentia ſub ratione eſſentie ſit ꝑnᵐ formale cognoſcendi ⁊ intelligendi cuz eſſentia ſit tñ eẽntie ſicut equinitas tñ eqnitas. ergo tñ erit rõ intelligendi ſe.

¶ Collatio. XXIII.

VTrum attributa diſtinguanẽ ex nã rei. Qđ nõ: qꝛ ſi ſic ſapiẽtia nõ eſſet foꝛalr ꝑfectio ſimplr. Probatio ꝯñtie: qꝛ ꝑfectio ſimplr eſt cuilibet melius eſſẽ q̃ nõ eſſe: ſed ſapientia nõ eſt foꝛalr in bonitate ſi diſtinguanẽ. ḡ ⁊c. Uel ſic formeẽ ſapientiã eẽ formalr ſapiam formalr eſt ꝑfectio ſimplr: ſed ꝑfectio ſimplr cuiuſlibet eſt melꝰ ipm q̃ nõ ipꝫ ſm Anẽ. mono. bonitati igiẽ formalr melꝰ eſt eſſe ſapia foꝛalr: ſed q̃ melꝰ eſt ponẽdũ eſt in diuinis. ḡ ⁊c. ¶ Itẽ attributa differũt a relõnibus: qꝛ relões nõ ſunt de rõne intrinſece eſſentie: ſed magis extrinſece q̃ſi pullulantes ab ea. Unñ relationes hñt eſſentiã vt fundamentũ ꝑꝑ qđ pñt plures relationes fundari in eſſentia diuina differẽtes formalr. vñ nõ dicimus ꝙ eſſentia ſit pelagus relõnũ: ſed tñ attributoꝝ: qꝛ ipſa intrinſecus claudens: qꝛ attributa ſunt eſſentie itrinſeca ⁊ infra eã includunẽ. ſi igiẽ diſtinguunẽ formalr ex nã rei vĩ ꝙ infra eſſentiã ſimplicẽ ſit aliq̃ cõpoſitio ex potẽtia ⁊ actu vĩ aggregatio ꝙ repugnat diuine ſimplicitati. ¶ Tertio attributũ eſt abſolutũ ⁊ ſm ſe eſt infinitũ formalr ⁊ eſt quedam ꝑfectio infinita. infinito aũt nihil eſt aliud ꝙ ſibi addi põt. ḡ formalr nõ erit diſtinctũ ab aliquo alio: qꝛ iportat limitationez. Eſt eniz diſtinctio quedã preciſio vnius ab altero. ſi igiẽ ſit infinitũ formalr vt tu dicis: nõ erit formalr diſtinctuz ab eo. ¶ Itẽ 4ᵒ relões duplicẽ hñtes rõnẽ ſiue reſpectũ vnũ ad fundamentũ aliũ ad oppoſitũ. ſ; ergo ſm reſpectũ quem hꝫ ad fundamẽtũ tranſeat ⁊ nõ diſtinguat ab eſſentia foꝛalr nec ab oppoſito: ſm tñ illã rõnez ſm quã reſpicit oppoſitũ nõ tranſit: ⁊ iõ nõ eſt mirabile ſi ſm illam põt relõ diſtingui formalr ab eſſentia ⁊ ab oppoſito. nũc aũt formalr attributa tñ vnã hñt rõnẽ: ſcilꝫ ad fundamentuz qꝛ abſoluta ſunt ſm ꝙ tranſeunt in fundamẽtũ. ergo nullo mõ pñt diſtingui formalr nec ab eſſentia nec ab oppoſito. Ad hoc eſt auctoritas Dionyſij de diui. no. 5. ⁊. 6. q̃to numeri diſtãt magis a monade tanto magis diſtãt inter ſe: ⁊ q̃to minus / minus: ſed deus eſt monaẽ. ḡ i ipſo eſt minima diſtãtia. Itẽ Anẽ. monol. c. z.

Ad primũ ꝑfectio ſimplr põt dici vt vĩr perfectio ⁊ eſt in quolꝫ melius ipſuz q̃ nõ ipſuz: ſic ſapientia eſt ꝑfectiue ſimplr. Alio mõ perfectio ſimplr diciẽ prout diſtinguiẽ cõtra ſm qđ: hoc mõ ſapientia nõ eſt foꝛalr perfectio ſimplr: talis autem perfectio non eſt illud quod in quolibet melius eſt ipſum q̃ nõ ipſum.

¶ Contra ſapientiaz eſſe formalr ſapientiã: eſt perfectio ſimplr. ſi igiẽ eſſe formalr ſapientiã eſt perfectio ſimplr ⁊ iuſtitia ſit ois perfectio ſimplr vel hꝫ oẽm perfectionẽ: tunc iuſtitia eſt formalr ſapiẽtia. verũ eſt ꝙ oĩ mõ eſt ꝑfectio ſimplr quo põt eſſe. ergo oẽ aliđ eſt fallacia ꝯñtis: qꝛ nihil aliud formalr põt eſſe illud niſi ipſuz: ſ; alia pñt eſſe ipſa formalr ꝑfectio ſimplr: ⁊ iđ idẽ eſt ac ſi argueret oĩa hõ. ḡ oẽ aĩal.

¶ Contra mẽbra diſtinctiõis coincidũt: qꝛ ꝑfectio ſimplr nõ ſm qđ eſt cui deeſt alia ꝑfectio: ſed tale melius eſt cuilibꝫ eẽ q̃ nõ eẽ ⁊ illud eſt vĩis ꝑfectio veꝝ eſt realr ſ; nõ formalr.

¶ Contra. ſi nõ diminuit a ꝑfectione melꝰ eſt cuilibet cognoſcibili ipſuz q̃ nõ ipſuz. Dico ꝙ diſtictio eſt bona: ꝑfectio. n. ſimplr vno mõ eſt que nullã ipfectionẽ includit: ſicut paternitas eſt ꝑfectio ſimplr que ſcilꝫ nihil diminuit de ꝑfectiõe: ⁊ hoc mõ nõ intelligit perfectionẽ eſſentie. Unñ eſſe formalr ſapiẽtiã eſt ꝑfectio ſimplr ꝓut dicit nõ diminuere a ꝑfectione. Unde bonitas ſi eſſet formalr ſapientiam nõ diceret ꝑfectionẽ ſimpliciter: nec eſſet melior ſic q̃ non.

¶ Contra. tunc eſſet hec ⁊ alia ꝑfectio ſimplr nec ſic de deo ⁊ creatura: qꝛ deus nõ includit oẽm perfectionẽ creature: ideo nõ eſt melius iſta duo q̃ vnuz. bonitas aũt formalr non includit ſapiẽtiã quoꝝ vtrũqꝫ vt ſic eſt perfectio ſimplr. ergo videẽ ꝑfectio eſt bonitati includere ſapientiaz. Dico ꝙ eſſe per identitatẽ ſapientiam eſt perfectionis ſimpliciter ⁊ ꝑfectius q̃ nõ eſſe: nõ aũt formaliter.

¶ Contra melius eſt bonitatez eſſe identice ſapientiaz: ⁊ etiã formalr q̃ formalr ſolũ: ſicut melius eſt bonitati eſſe foꝛalr bonitatẽ q̃ identice ſolũ. ¶ R. Si ſapiẽtia nõ eſſet bonitas niſi identice ſolũ: tũc nõ eſſet magis bonitas q̃ relõ.

Ad primũ iſtoꝝ dicẽ ꝙ non eſſet bonitati perfectio ſimplr eſſe formalr ſapientiã: ſed ſapientie eſt perfectio ſimplr gratia materie. Unñ bonitas non eſt formaliter ſapia ꝙ non eſt ꝑꝑ incõpoſſibilitatẽ extremi: ſ; modũ vniẽdi. Unñ ꝑfectꝰ ſimplr melꝰ eſt nõ eẽ foꝛalr aliã q̃ eſſe.

¶ Contra. ſi eſt perfectio ſimplr includit aliam. ¶ Reſponſio. includere in rõne ſua quidditatiua nõ eſt ꝑfectio ſimplr

nec eſt perfectius ꝙ̃ nõ incidere. Arguiť. finitũ ⁊ infinitũ
nõ diſtinguunť: qꝛ infinito nõ eſt poſſibilis additio. ¶ Rñ-
ſio: qð falſũ eſt: qꝛ ſi color eſſet ĩfinitus adhuc nõ eſſet linea
nec in eadẽ ſpecie eſſet hic: qꝛ ſi eſſet hec albedo nõ eſſet alia
albedo: adeo nec in eadem ſpecie nec in diuerſis ſpeciebus:
ſequiť ꝙ ſi aliquid ſit infinitum ꝙ ſit formalr̃ aliud.

¶ Contra hoc arguiť: ⁊ ad q̃ onẽ ſm̃ ſanctos perſone diſtin-
guunť per reſpectus: hoc cõcedunt oẽs nec ꝓ alia cã ponunt
ſancti illud niſi qꝛ repugnat pluribus formis abſolutis eſſe
vnũ in abſtracto. perſone autẽ ſunt ſimplr̃ idem in eſſentia:
ideo perſone nõ diſtinguunť abſolutis formis: ſed attributa
diſtingui formalr̃ ⁊ eſſe idẽ identice eſt incidere in illud qð
vellent vitare. ¶ Pꝫ. Diuine bonitati cõgruit eſſe ois perfe-
ctio ſimplr̃: ſed eſſe formalr̃ ſapientiã eſt pfectio ſimplr̃. ergo
diuine bonitati cõgruit eſſe formalr̃ ſapientiã. Probatio ma-
ioris. nihil eſt perfectio ſimplr̃ niſi ſit melius cuilibet ipſum
ꝙ̃ nõ ipſum. hic eſt hꝰ. ergo ſibi ꝯuenit ois pfectio ſimplr̃. Di-
ciť ꝙ verũ eſt cuilibet melius eſt cuilibet ſuppoſito.

¶ Contra. Anſ. pbat ꝙ eſſentia diuina eſt vna nõ ꝙ pater ⁊
filius ſit tñ rõnis: ⁊ arguit. melius eſt cuilibet ineſſe pfectio-
nem ſimplr̃. ergo melius eſt eſſentie diuine: qð nõ ſequereť
niſi cuilꝫ in añte diſtribueret ꝓ formis ⁊ nõ tñ ꝓ ſuppoſitis.

¶ Confirmať niſi forma ignis eſſet melior ſi eſſet fora ignis
⁊ ſapiẽtia ꝙ̃ nũc eſt ſapientia nõ eſt pfectio ſimplr̃. Proba-
tio minoris. ſ. ꝙ eſſe formalr̃ ſapientiã eſt pfectio ſimplr̃ ſm̃
ꝙ formalr̃ determinet cõpoſitionẽ: qꝛ eſſe formalr̃ ſapia eſt
quedã pfectio: ſꝫ ois pfectio hꝫ ſuã pfectionalẽ quantitatẽ: ſꝫ
finitũ ⁊ infinitũ cõgruunt quãtitati ſicut par ⁊ impar nume-
ro ita ꝙ ex ſili diſtinctione ſunt ꝯuertabilia quãtitati: ergo ſi
eſt pfectio ⁊ nõ finita. ergo infinita ſimplr̃ pfectio. ſ. ꝙ cuilꝫ
meliꝰ ſit ipſuz eſſe ꝙ̃ nõ eſſe. Itẽ relatio diuina nõ eſt finita
neqꝫ infinita ſm̃ eos qð eſt ꝯtradictio cũ hẽant q̃titatẽ ſuã.
Itẽ ꝓbo minorẽ ſic. eẽ foꝛalr̃ ſapiẽtiã vt foꝛalr̃ determinat
cõpõnẽ: aut eſt foꝛalr̃ idẽ cũ eẽ ſapiẽtiã: aut nõ. ſi ſic: hẽo ꝓpo-
ſitũ. cũ eſſe ſapiẽtiã ſit pfectio ſimplr̃. ergo eẽ foꝛalr̃ eſt qdẽ mo-
dus ⁊ foꝛalitas ⁊ eſt in deo. alr̃ nihil eẽt in deo qð eẽt foꝛalr̃
ſapiẽtiã: qð eſt falſum: qꝛ ſapiẽtia eſt foꝛalr̃ ſapiẽtia ⁊ nõ eſt
eadẽ ſm̃ te. ergo ſunt due foꝛalitates illa q̃ erit in foꝛalitate. a. q̃-
ro vtꝝ erit. a. eſſe foꝛalr̃. a. ſit idẽ. ſi ſic. ergo eadẽ rõne ſtãdũ erit
in pmo. ſi nõ: erit pceſſus in infinitũ. Itẽ ad pncipale ſꝫ ſapiẽ-
tia diſtinguať foꝛalr̃ a bonitate: vtraqꝫ tñ eſt infinita foꝛalr̃.
ſapiẽtia igiť ĩfinita eſt ⁊ nõ ſolũ qꝛ eſt eadẽ eſſentie ſꝫ foꝛalr̃.
tũc arguo. ĩfinitas foꝛalis ⁊ ſapia ſi ſint due formalitates iſta
infinitas nõ eſt in ſapia niſi idẽtice: ⁊ tũc ſapiẽtia nõ eſt ĩfini-
ta foꝛalr̃. ſic eſt ĩfinitas iſta in pĩnitate. ergo pĩnitas eſt eq̃ infini-
ta formalr̃ ſicut ſapiẽtia: ergo ſapiẽtia nõ eſt ĩfinita foꝛalr̃ ſicut
nec pĩnitas. Si ſint vna foꝛalitas eadẽ rõne ĩfinitas vnitatis
eſt bonitas. ergo quot ſunt attributa tot ſunt diſtincte ĩfinitates
foꝛalr̃: ſꝫ ois infinitas pfectionalis eſt pelagus infinitũ: ergo tot
ſunt pelagꝰ ĩfinita q̃t ſunt pfectiões attribuibiles: qð eſt cõ-
tra Dama. c. 6. vnũ eſt pelagꝰ diuine eẽntie: alie ſunt circũſtã-
tie. Itẽ niſi in pře eẽnt due foꝛalitates nõ eẽt intellibile: qꝛ pẽ
eẽt idẽ ſimplr̃ cũ filio: ⁊ tñ diſtinctus pſonalr̃ ab eo: ſꝫ qꝛ alia
foꝛalitas eſt eẽntia: ⁊ alia relatio. iõ ſunt idẽ ⁊ diſtinguunť. ſꝫ
in foꝛalitate q̃ eſt ſapiẽtia nõ ſunt due formalitates ſꝫ eoꝝ: ſꝫ
ſapiẽtia eſt vna foꝛalitas: ita ẽt ꝙ ĩfinitas eius eſt eadẽ foꝛa-
litas cũ ſapiẽtia ſm̃ eos: ergo nõ eſt intellibile ꝙ ſapientia hẽat
ꝙ ſit idẽ ſingulare cũ bonitate: ⁊ tñ foꝛalr̃ diſtinguať ab ea ⁊
multo fortiꝰ. př eni ſꝫ hẽat duas formalitates nõ pdicať idẽti-
ce de filio. hec eni eſt falſa oino. př eſt filius: ſꝫ hec eſt vã. ſapiẽ-
tia eſt bonitas. ergo ſapiẽtia eſt magis eadẽ bonitati ꝙ̃ př filio:
qꝛ př ſaltẽ idẽtice dr̃ de ea. Itẽ ſi ſapiẽtia diuina eẽt ita ſapiẽ-
tia ꝙ nullo mõ bonitas nec foꝛalr̃ nec ꝯtualr̃ tũc eſſet finita
ſm̃ oẽs. ergo ſi ſapiẽtia eſt ſic foꝛalr̃ ſapiẽtia ꝙ nõ formalr̃ bõi-
tas eſt formalr̃ finita. Itẽ q̃lꝫcũqꝫ põnť aliqd ĩfinitũ eo mõ
quo poniť infinitũ includit oẽ aliud. Probať inductiue. ſi ali-
qd eſt ĩfinitũ corpalr̃ vel dimẽſiue ĩcludit oẽ aliud corpus ⁊
oẽm aliã dimẽſionẽ corpalr̃ ⁊ dimẽſiue. ergo ſi aliqd eſt ĩfinitũ
formalr̃ ĩcludit oẽꝫ aliã formã foꝛalr̃. Itẽ ſapiẽtia nõ eſſꝫ inf-
nita identice niſi identice hẽret in ſe oẽm pfectionẽ: ergo ſapiẽ-
tia nõ erit foꝛalr̃ infinita niſi hẽat in ſe oẽꝫ pfectionẽ ſimplr̃.

¶ Cõtra arguiť intellꝰ dei in pmo ſigno eternitatis: aut intellꝰ
diſtincte iſtas pfectiones: aut nõ. ſi ſic: cũ intellꝫ eas in ſe idẽ
ſunt abſqꝫ negociatione. ergo ſunt diſticte añ oẽm negociationẽ.
ſi nõ. ergo intellit eas ꝯfuſe ⁊ ita nõ pfecte q̃lr̃ nõ diſtincte ⁊ pfe-
cte. ¶ Rñſio pꝫ ſꝫ loquẽtes de lumie ꝙ in poª ſolũ ſunt foꝛ-
malitates diſticte ⁊ nõ ex nã rei ſꝫ ex lumine ordẽte. Tñ alr̃
dico ꝙ hic eſt equocatio ⁊ ꝯñs. nã idiſtincte ⁊ ẽt diſtincte eq-
uocũ idiſtincte vna ꝓuenit ex potẽtialitate 2° met. in funda-
mẽto nãe nihil eſt diſtinctũ hec idiſtictio eſt potẽtialis. Alia
idiſtinctio eſt ex actꝰ puritate: hec indiſtinctio eſt vnitio. ⁊ ſic
alia ſunt ibi idiſtincte. i. vnitiue: ⁊ tñ diſtincte. i. actualr̃ nõ po-
tẽtialr̃. Itẽ arguiť. ſapiẽtia ⁊ bonitas dicunť in creaturis ſm̃
ſuas rõnes foꝛales. ĩfinitas aũt adueniẽs nõ tollit ab eis ſuas
foꝛalitates. ergo in deo vbi vtraqꝫ eſt ĩfinita erũt diſticta foꝛalr̃.
Dico ꝙ in creaturis ſunt formalitates ⁊ ẽt diſticte. Infinitas
aũt in deo nõ tollit ipſas formalitates: ſꝫ tollit eaꝝ diſtinctio-
nem. in deo autem eſt formalr̃ ſapientia: ⁊ formalr̃ bonitas:
diſtinctio tamen eoꝝum eſt ablata.

¶ Cõtra. ſupficies eſt vna foꝛalitas alia a linea ſi vtraqꝫ eſſet
ĩfinita adhuc linea nõ eſſꝫ ſupficies: iõ infinitas nõ tollit eaꝝ
formalitates; nec diſtinctionẽ. ergo infinitas nõ tollit attri-
butoꝝ formalitates nec diſtinctionẽ. ¶ Reſponſio. ſuperfi-
cies bicubita eſt formalitas qua eſt ſpecies cõtinui ⁊ aliqua
eſt ſpecies ꝯtinui numerati addatur tricubitaꝫ ꝙ ſi ſiat nihil
addiť formalitati inq̃tũ eſt ſupficies: qꝛ nunc eſt ſupficies
ſic pus: ſꝫ tñ eius vt ſit ſupficies maior in ptibꝰ q̃titatiuis. ſꝫ
nõ intẽdiť in ſua formalitate ſꝫ ſcðe foꝛalitati apponiť aliud
quo reſultat foꝛalitas pfectior ꝙ̃ ſine ipſo. Nã bicubita q̃tita-
tas ꝯtineť in tricubita ſicˀ trigonũ in tetragono: ⁊ hinc eſt ꝙ ĩ-
finita ſupficies nõ tollit diſtictionẽ foꝛalitatis ſupficiei a foꝛ-
malitate linee inq̃tũ linea eſt. Itẽ arguiť determinata rela-
tio ꝯſeqť determinatũ modũ in fundamẽto. 5. meta. ois rela-
tio eſt modus ſiue mẽſure ⁊ numeri vel pꝰ. ergo ſi hi modi. ſ. at-
tributa nõ diſtinguunť in eſſentia dei ſine ope intellꝰ. ex quo
relatio nõ ꝯſeqť eſſentiã mõ nãe: ſi ꝯſeqť eẽntiã ꝯtinẽtẽ oẽꝫ
modũ vnitiue: qꝛ eẽntia eſt ois pfectio vnitiue ſm̃ te: relatio
ſequẽs eſſentiã nãlr̃ ꝯtinet ẽt oẽm relationẽ vnitiue. Dico ꝙ
ſi p ĩpoſſe deus nõ eẽt cã aliquãto niſi neceſſitate nãe ſic ꝓbi di-
xerũt: ſicut ſol ꝓducit radiũ: tñ illud ens eſſet ens pncipatũ ⁊
nõ eſſet ens p eſſentiã: nec eq̃ret deũ: nec eſſꝫ ĩfinitũ ſic deus.
ergo ſꝫ relatio ſequať eẽntiã infinitã ꝯtinẽtẽ vnitiue oia nõ eq̃-
tur ei: cũ agẽs q̃tũ eſt de ſe eq̃t ſibi effectũ: ſꝫ effectꝰ ſortiť g-
dũ ⁊ limitationẽ a gradu in quo recipiť: ⁊ recipiť in gradu ⁊
diſtãtia determinata a monade: ergo nõ ĩfinita ſꝫ gradus nõ ſit
aliud ꝙ̃ creatura. Itẽ arguiť in vna intẽtione ſimplici nõ pt
eſſe ordo ſm̃ rẽ in eẽntia vt fundat relationẽ eſt ordo ſm̃ rẽꝫ
qꝛ ordinate fundat: ergo añ relatiões illas eſt ordo realis ⁊ rela-
tio realis. Dico ꝙ eſſentia diuina ſiť ⁊ ſine ordine q̃tũ eſt de
ſe fundat oẽs ſuas relationes: ita ꝙ oẽs relationes ſunt ſimul
equãtes vnũ eẽntie fundamẽtũ: ſꝫ aliq̃ñ hñt ordinẽ: ſicut enĩ
nõ hñt infinitatẽ pp internallẽ: ſic hñt ordinẽ pp internallis
de nã cũ geniti eſt ꝙ pus gñeť ꝙ̃ amor ſpeť. ergo internallis in-
ter pẽm ⁊ filiũ eſt pus internalle inter ſpirãtem ⁊ ſpũm ſan-
ctum: ideo eſt ordo inter illas relationes.

¶ Collatio. XXIIII.

VTrum cũ ſũma ſimplicitate pſone diuine
poſſit ſtare plĩma reſpectuũ realiũ
in eadẽ nã añ oẽm actũ intellꝰ. Probo ꝙ nõ: qꝛ
pluralitas rõnũ intelligibiliũ ſubiectiue exiſtiũ ĩ eadẽ

re nõ poteſt ſtare cum ſimplicitate illius rei. ergo nec plali-tas rõnũ realiũ poterit ſtare cũ ſimplicitate alicuius rei. ↄ̃ña pʒ. qꝛ maioꝛ ẽ cõpõ rei ⁊ rei q̃ʒ aliquoꝝ tm̃ rõne differẽtiũ. Maioꝛ ꝓbaᷣ: qꝛ rõ intelligibilis in intellcᷣ aut eſt ſpẽs: aut eſt ṽbũ: ſʒ nõ ↄuenit ponere pl̃es ſpẽs vel pl̃a ṽba in aliq̃ ꝑſona dei añ oẽʒ actũ intell̃s. g̃ ⁊c̃. Itẽ illud nõ dʒ poni quo circũſcripto poniᷣ ꝑfectio in deo q̃ta poneretᷣ ipſo poſito: ſed hoc poniᷣ ponẽdo tales rõnes reales pl̃es añ oẽʒ actũ intellect⁹. g̃ ⁊c̃. Maioꝛ pʒ de ſe. ⁊ minoꝛ ꝓbaᷣ ſic. Realitas eſſentie nude equalet rõni ſapiẽtie poſite cũ realitate eſſentie: g̃ a ſilĩ realitas eſſentie nude equalet rõni relationis poſite cum realitate eẽntie. nõ igiᷣ opʒ ponere tales rõnes reales in ꝑſonas diuerſas añ oẽm actũ intell̃s. ¶ Rñdeᷣ ꝙ ſic q̃ declaraᷣ ſic eẽntia de ſe eſt cõicabilis añ oẽm actũ intell̃s ſm̃ oẽs ex nã rei: relatio ꝑſonalis de ſe icõicabilis hec duo ſunt in patre añ oẽm actũ intell̃s. Probatio. qꝛ opʒ vnũq̃dqʒ ꝑus eẽ ꝑfectũ ineſſe p̃: q̃ʒ ineſſe ſcd̃o. g̃ opʒ ꝙ pĩ ꝑus bẽat eẽntiã ⁊ relationẽ in ſe q̃ʒ intelligat: ⁊ iter ſe vt argumẽtatũ eſt differũt. g̃ añ actũ intell̃s differũt. Itẽ ꝑfectio ſimpl̃r eẽntie diuine icludit oẽm ꝑfectionẽ ſimpl̃r: g̃ añ oẽʒ opus intell̃s eſt ibi po⁹ ⁊ intell̃s ⁊c̃. ſʒ vbicũqʒ ſunt alia: ⁊ aliq̃d eſt ſubʒ vni ⁊ obʒ vni⁹ quod nõ alterius inter ſeipſa dĩnt: qꝛ ↄ̃dictio eſt ꝙ aliq̃d ſit ſubm̃ vni ex nã rei: ⁊ nõ alteri⁹ niſi illa eẽnt aliquo mõ diuerſa añ oẽm actũ intell̃s: ſʒ aliq̃d eſt ſubm̃ diuino intellcᷣui: vel obm̃ diuino intellcᷣui: q̃ nõ eſt ſubm̃ diuine potentie vel obʒ eius: ergo ex natura rei differunt.

Ad primũ arg̃m rñdeᷣ ꝙ maioꝛ eſt vera in creaturis vbi tales rõnes intellc̃uales ſunt accñtia ⁊ nectio faciũt cõpõnẽ cũʒ aĩa q̃ eſt ſubã: in deo tñ maioꝛ iſta eſt falſa: ſic pʒ de diuinis ꝑſonis ⁊ de rõnib⁹ attributalibus. Ad ꝓbõnẽ dico ꝙ facᷣ fallaciã ↄ̃ñtis. arguẽdo ex inſufficiẽte: qꝛ tales rõnes reales nõ ſunt ſpẽs nec ṽba. ſʒ rõnes ↄ̃ſubales ⁊ formal̃r diuerſe eedem realiter in eſſentia diuina.

¶ Ad 2m ↄcedo totũ ꝙ nõ ſit ibi res ⁊ res: ſʒ tm̃ abſoluta res ⁊ res reſpectiua: qꝛ relati a cõpata ad rẽ abſolutã idẽ eſt realiter cũ ea: ⁊ tũc negaᷣ ſil̃itudo: qꝛ nõ eſt ſic de eſſentialib⁹ ſic vl̃r cõparatis ⁊ relatiuis quoꝝ eẽntia in relatione ↄ̃ſiſtit.

¶ Cõtra põnẽ arguiᷣ ſic. Si eẽntia diuina ſit formal̃r recta vel iuſta ⁊ bona: ⁊ intell̃s rectus põt formare de ea ↄceptũʒ diſtinctũ ſapiẽtis ⁊ iuſti ⁊ boni: ſine alia diuerſitate eſſentiali vl̃ reali a ꝑte eẽntie: g̃ a ſilĩ põt intell̃s idẽ circa ꝑſonã formãdo circa eã formãdo ↄceptũ relatiõis realis ⁊ rei abſolute ſine alia diſtinctione reali a ꝑte ꝑſone. Nec rõ põnis ↄcludit: qꝛ nõ icludit ↄ̃dictionẽ: ꝙ aliq̃d ſubdaᷣ diuino intellcᷣui ⁊ nõ diuine po°: qꝛ ↄ̃dictio eſt reſpectu vnius ⁊ eiuſdẽ oĩo ſic nõ eſt in ꝓpoſito. ¶ Ad p̃m dĩ ꝙ h̃ eſt ipoĩe ꝙ intell̃s diuinus faciat circa deum conceptus diſtinctos: vt ſapientie vel bonitatis niſi in re ſint talia diſtincta.

¶ Cõtra. intell̃s põt formare ↄceptũ vnũ de ſimpl̃r diuerſis: g̃ ↄceptus diſtinctos de termino oĩo eodẽ. Ad h̃ dĩ ꝙ ↄ̃ña nõ valet: qꝛ ↄceptus vnus põt ferri circa oĩo diuerſa real̃r: dũmõ in illis diuerſis ſit aliq̃s ordo ad 3m ſicut pʒ de tribus ſpẽb⁹ eiuſdẽ gñis: de qb⁹ bẽ ↄceptus vnus: ⁊ tñ nõ eſt vnitas realis in eis nõ ſic ex altera ꝑte. Itẽ ↄtra p̃m rõnẽ arguo ſic. Si deitas q̃ eſt de ſe cõicabilis ⁊ p̃nitas q̃ de ſe eſt icõicabilis ſunt in ꝑſona p̃ris ſm̃ te ⁊ diſtĩcta ex ꝑte rei. g̃ cõpõ. Probatio ↄ̃ñtie: qꝛ aliquo mõ ꝑoritatis ꝑus eſt deitas q̃ʒ ſibi inſit p̃nitas. ꝓbõ: qꝛ ꝑus deitas eſt deitas: ⁊ p̃nitas eſt p̃nitas q̃ʒ ſint vnita. ꝑ q̃d igiᷣ ex eis ſit vnũ nõ ex ſe ꝑciſe ex ſuis rõnibus formalib⁹: qꝛ tũc nõ ꝑus eſſʒ hoc hoc: ⁊ illud illud q̃ʒ hec vnita: g̃ ꝑ aliq̃d aliud q̃ro de illo vtꝝ ſit act⁹ vel po°. ſi act⁹. g̃ aliq̃d iſtoꝝ eſt po°. g̃ cõpõ. Itẽ ꝓbõ ↄ̃ñe. qꝛ ꝑus cõpetit rei illud q̃ eſt ſui in ſe q̃ʒ illud q̃ ↄuenit ſibi ex cõparatiõe ad alteꝝ. g̃ ꝑus deitas eſt deitas añq̃ʒ ſit p̃nitas: ⁊ hec po⁹ ⁊ hic act⁹ ſeq̃ᷣ cõpõ: qꝛ ſtãdo ꝑciſe in eis nunq̃ʒ ex eis ſit vnũ: qꝛ ſic nullã bñt hĩtudinẽ adinuicẽ. Dĩ ꝙ eſſentia q̃ eſt fundamẽtũ relationis: ⁊ relatio faciunt per ſe vnum ex ſeipſis: qꝛ vnum non differt realiter ab altero: ſed put comparatur relatio ad eſſentiam eſt idem realiter cum illa.

¶ Cõtra. lʒ ex mã ⁊ forma ꝑciſe natũ ſit fieri vnũ: tñ q̃ñ vnũʒ nõ vniᷣ alteri ſi dẽant vniri adinuicẽ aliq̃d eſt rõ vniõis q̃ nec eſt vnũ nec aliũ. 7. meta. ſepatis. a. ⁊. b. aliũ manet i. b. q̃ nec eſt. a. nec. b. igiᷣ a ſilĩ in ꝓpoſito eſt de illo alio ſuit q̃ q̃d ſit q̃ ex eẽntia ⁊ ꝓprietate ſit vnũ ex po° ⁊ alteꝝ eſt actus: g̃ cõpõ nec põt eſſe aliud q̃ʒ po° vel act⁹: qꝛ ex duobus in po°: vel ex duob⁹ in actu nõ ſit vnũ. Itẽ in p̃mo ſigno originis res ſub vno mõ vt deitate differt a ſeipſa ſub alio mõ p̃nitate. g̃ q̃ñ iſti modi ſm̃ ſe ↄ̃ſideranᷣ ꝑciſe nõ ſunt ſil̃ vniti. g̃ ad h̃ ꝙ ſil̃ vnienᷣ opʒ intelligere aliq̃d vniẽs: ⁊ vnũ actuãs alteꝝ vel ambo tertiũ: ⁊ vtroqʒ mõ cõpõ. Itẽ ꝙ ſit cõpõ ꝓbatio ſuppono ꝙ pĩ ſit aliq̃d ꝑ ſe vnũ reale ſuppoſitũ: ⁊ ꝙ eius forma q̃ ſit pĩ ſit p̃nitas. tũc ſic. pĩ ĩq̃ntũ pĩ eſt ꝑſona realis. g̃ p̃nitas q̃ formal̃r eſt pĩ eſt forma realis ⁊ vnibilis: ſʒ eſſentia diuina q̃ eſt in p̃re: ſil̃r eſt res: g̃ due res reales ⁊ vnibiles, g̃ compõ. Itẽ ſi deitas ſit ibi añ oẽ opus intell̃s: ⁊ ſil̃r p̃nitas. g̃ ꝑſone ſunt ꝓducte añ opus intell̃s. Probõ ↄ̃ñtie. ꝑſone real̃r ſunt ꝑſone ꝑ relationes oppoſitas reales. nec vĩ alia rõ diuerſitatis ꝑſonaꝝ: niſi diuerſe relationes oppoſite reales: ſʒ poſitis illis q̃ tu ponis añ oẽ opus intell̃s ſeq̃ᷣ ꝙ in deo ſunt relationes oppoſite reales. g̃ ⁊c̃. ¶ Itẽ ſi deitas eſt ibi ex nã rei ⁊ ſil̃r p̃nitas ⁊ diſtinguiᷣ. ⁊ hoc ex nã rei per ↄ̃ñs deitatis ad p̃nitatẽ eſt aliq̃ diuerſitas ⁊ diſſil̃itudo: ⁊ eꝯ p̃nitatis ad deitatẽ eſt aliq̃ diuerſitas ⁊ diſſil̃itudo ⁊ hoc totũ ex nã rei: ꝑ te añ omne opus intell̃s: qꝛ hec diuerſitas differt ab hac diuerſitate: ⁊ hec ab illa alia diuerſitate: ⁊ ſic in infinitum.

¶ Collatio. XXV.

VTrum eſſentia ſola ſit p̃n̄m formale ꝓducẽdi nõ vt determinata relatione.

Arguiᷣ ꝙ ſic: indeterminatio po° actiue eſt altera q̃ʒ indeterminatio paſſiue. nõ eniʒ eſt ad ↄ̃dictoria. ſ. agere ⁊ nõ agere: ſicut po⁹ paſſiua indeterminaᷣ ad eſſe ſub actu ⁊ nõ eẽ ſub actu: ſʒ actũ indeterminata eſt ad effectus diuerſos nõ ad agere ⁊ nõ agere. Exm̃ de ſole q eſt indifferẽs ad multos effectus. g̃ in mã poſita eſſentia po° eſt po° actiua ⁊ indeterminata: ⁊ nõ ad gñare ⁊ nõ gñare: ſʒ ad gñare ⁊ ſpirare: tũc eſt indeterminata vt poſſit in hoc ⁊ in illud: ſʒ po° indeterminata ad ↄ̃dictoria nõ determinaᷣ niſi ꝑ aliq̃ additũ. ergo po° actiua indeterminata ad diuerſos effectus determinaᷣ ꝑ ſe ⁊ ſine aliquo medio. Exm̃. virt⁹ formatiua fetus de mã q̃ eſt vniformis vbicũqʒ in oĩ parte põt cãre de illa carnẽ ⁊ oſſa ⁊ hui⁹. g̃ eẽntia diuina q̃ eſt actiua po° indeterminata ſine reſpectu erit p̃n̄m gñandi ⁊ ſpirandi. Itẽ po° actiua determinata eſt aliq̃d ꝑfectiõis. Exm̃ in potẽtia calefactiua eſt q̃ agat p̃ñte obiecto: ⁊ q̃ nõ req̃rit aliũ ex parte ſua eſt ꝑfectionis: ſʒ ꝙ nõ põt niſi in vnũ eſt iꝑfectiõis. ergo in eſſentia erit p̃m ⁊ tolleᷣ 2m. Itẽ oẽ illimitatũ ⁊ ĩfinitũ ſm̃ ꝑfectionẽ eſt indeterminatũ: ens aũt in cõi eſt indeterminatũ ꝑuatiue: qꝛ põt determinari: ſʒ eſſentia eſt indeterminata negatiue. ergo nõ põt ꝑ reſpectũ determinari. Itẽ in aliys a deo eſt aliud rõ agẽdi ⁊ rõ agẽtis: vt caloꝛ eſt rõ calefaciẽdi: rõ calefaciẽtis eſt rõ ſuppoſiti. Relatio ſm̃ eos eſt rõ ſuppoſitiua: nõ igiᷣ rõ agẽdi. Itẽ Dama. c. 8. relatio nõ determinat eẽntiã: ſʒ hypoſtaſis. Dama. c. 8. ¶ Dĩ eẽntia ex ſe eſt determinata ad gñandũ ⁊ ſpirãdũ: tñ req̃rit aliq̃d ſine quo ſicut ignis nõ calefacit niſi obiecto p̃ñte ⁊c̃. ſic lʒ eẽntia de ſe determinata ſit ad agẽdum: nõ tñ gñat nec ſpirat niſi in ſuppoſito ↄueniente.

Contra iſta q̃ dicũt ꝙ eſſentia indeterminata indeterminatione ſua determinat ſe ad actũ. arguitur aut intelligũt ꝙ determinaᷣ ſic formal̃r vtraqʒ po° vel idẽtice nõ ꝑ mõ ſʒ ꝙ eẽntia ſit formal̃r gñatiuitas ⁊ ſpiratiuitas. tũc

dicūt ɔ̄dictoria:q2 itell'ſ eſt q̄ dicit verbū: volūtas aūt ſpirat ſpūſcū:⁊ tūc vtraqȝ formalitas eſt vna formalitas:ſȝ iſti dicūt q̄ iſte ſūt due formalitates:ḡ dicūt oppoſitū. Silr ſeq̄tur ɔ̄dictio ſi ſit formal'r iſta duo:ḡ eſt vna formalitas:ḡ vna po^a:ſed ōis po^a excedēs ſuum effectū eſt equoca:ſed iſta potentia excedit.ergo generatio in diuinis eſt equiuoca.

¶ Si 2° mō.ſ.idētice hēat vtrūqȝ in ſe:tūc ſeq̄ ꝓpo^m.q2 tūc de ſe nō eſt formal'r determinata:q2 p̄ iſtas formalitates determinat̄ q̄ ſuꝑueniūt ei ⁊ informāt eā.eēntia aūt pōt determinare ſeipſam:⁊ ita ſeq̄ ɔ̄dictio. Itē iō eēntia determinat ſe q2 eſt indeterminata negatiue:⁊ p̄ ɔ̄ñs indeterminabile:q2 qd̄ ſic eſt indeterminatū eſt īdeterminabilis. Itē ōis relatio realis eſt q̄dā applicatio ſui fūdamēti aut fūdamētū ſui correlatiui:ſȝ de intellu eſt determinatio applicationis:aut igit̄ nulla relatio realis eſt in deo:aut ſic applicabit eſſentiā: ⁊ ſic determinabit in p̄mo intellu eſſentie inq̄tū eſt rō gn̄andi includit̄ q̄ ſit gn̄atiua formal'r:⁊ p̄ ɔ̄ñs relatio:ſȝ nō vt relatio elicitiua.ḡ vt determinata. Itē eſſentia vt abſoluta eſt rō eēndi:ḡ nō eſt niſi vnū eſſe in diuinis.ſi igit̄ eſſentia vt abſoluta eſſet rō ꝓducēdi:nō erit niſi vna ꝓductio in diuinis. Itē i ordine eēntiali p̄^m eſt cā poſterioris:ſȝ relatio cadit media inter formā elicitiuā act^9 ⁊ ipſum actū.⁊ ſi eſt iō elicitiua:ḡ relatio aliquo mō hēbit rōnē cauſe reſpectu actus.nunq̄ȝ negat ph̄s q̄ relatio non ſit aliquo modo principium motus vel terminus:ſed vult q̄ non per ſe.

¶ Ad p̄^m ɔ̄cedit̄ q̄ indeterminatio po^e actiue nō eſt ad ɔ̄dictoria vt ad agere ⁊ nō agere ſ̄ po^a actiua nāli nō volūtaria. Ad minorem.po^a indeterminata ad multos effect^9 determinat̄ ad quēlȝ effectū ſiue addito abſoluto.ſi intelligit̄ ſine ol addito.nego de po^a nāli:lȝ in volūtaria ſit ver̄ in nāli vl' addit̄ aliq̄d a p̄te ſui vel a p̄te mā̄e.vn̄ reſpectu ſolis eſt alia diſpō mā̄e.vn̄ dico q̄ p̄ vnā formalitatē lȝ ſit īfinita nō agit naturalr niſi vnū.vn̄ Cōme.2° meta.ſi agēs eſt vnū ⁊ mā vnū ⁊ act^9 eſt vnū.ꝓpea nūc ponit plēs regulas. Tūc dico ⁊ potētia nālis vna ſ̄ȝ formalitatē vna nō ꝓducit plā ſine determinatione a p̄te ſui vel a p̄te mā̄e:ſȝ in ꝓpoſito nō eſt realis differētia niſi inter relationes.igit̄. Ad ex^m de ſcia q̄ eſt vniforme in ol p̄te dico illa virt^9 agit in ɔ̄itate artis opatio nāe eſt opatio intelligētie. Al'r dico cū di po^a indeterminata actiua ad multos de ſe determinata eſt ⁊c̄. ver̄ eſt ſicut ſūba ignis de ſe eſt determinata ad calefaciēdū:q2 eſt d̄terminata vt ſit calida ⁊ hȝ calorē mediāte quo calefacit:ſic eſſentia de ſe determinata eſt de ſe actum generandi: q2 determinata eſt de ſe vt fundet relationem paternitatis.

¶ Per hoc ad 2^m.po^a nālis actiua necio includit reſpectū: nec calor exit in actū calefaciēdi niſi īcluderet reſpectū. Un̄ reſpect^9 fūdat̄ in po^a ⁊ idē eſt reſpect^9 q̄ referat̄ calefactiuū ad calefactibile ⁊ calefaciēs ⁊ calefactū ⁊ aduenit noua applicatio ⁊ nō nou^9 reſpect^9.ſic de creatiuo ⁊ creāte eſt alia relo media inter actū ⁊ po^am. ¶ Ad 3^m dico q̄ eēntia eſt īfinita ⁊ illimitata negatiue:⁊ p̄ ɔ̄ñs indeterminata ad oēs ꝑfectiones abſolutas pōt determinari ad relationes ⁊ p̄ relationes. Ad aliud eadē realitas entis infiniti pōt eſſe vtraqȝ itēſio.ſ. ⁊ rō ſuppoſitiua ⁊ rō gn̄andi determinatiue. Ad Dam. dico q̄ loq̄t̄ de characteȝatione ad eſſe hypoſtaticum.

¶ Collatio.XXVI.

VTrum ꝑſone diuine ſint relatiue: Ut nō: q2 qd̄ relationi ꝓſupponit̄ nō conſtituit̄:ſȝ qd̄ refert̄ eſt huiꝰ:ſȝ ꝑſona refert̄.ḡ ⁊c̄. Dico q̄ minor eſt falſa in diuis.q2 ibi h̄ q̄ refert̄ eſt de p̄ ⁊ p̄ ſe itellu ſubi.ſ.illius qd̄ refert̄:ſic cū dī filius refert̄.iō filius nō ꝓſupponit̄ relationi. hn̄ ſuppoſitū humanū refert̄ q̄ eſt extra ſuū intellm:⁊ iō ꝓſupponit̄ relationi ſupp^m diuinū nō.⁊ ſi dicis opp^m petis. ¶ Itē arguit̄. realis diſtinctio extremoȝ hȝ aliq̄ȝ cālitatē ſuꝑ realitatē relationū ſuaȝ.q2 ibi extrema nō diſtinguunt̄ ſ̄ȝ rē nec illa relatio eſt realis.ḡ diſtō realis ſuppoſitoȝ diuoȝ eſt p̄or cāliitate ipſa relatione reali:q2 cāt realitatē relationū ſuaȝ.ḡ nō cōſtituit̄ ex illis:q2 ſunt poſteriora. Dico q̄ maior eſt falſa.q2 ipſum referri eſt diſtingui.⁊ diſtinctio eſt ipſa relatio:q2 ipſa relo eſt diſtinctiua extremoȝ.ꝑȝ falſitas maioris tā in diſtinctis real'r:q̄ȝ in diſtinctis ſ̄ȝ rōnē creatura refert̄ ad deū:⁊ tn̄ ipſa creatura vt diſtincta a deo nō p̄cedit relonē.ſilr itell's diuinus diſtinguit attributa diuina cōparādo:⁊ nō p̄cedunt diſtincta ipſaȝ opatonē. ¶ Itē arguit̄ ꝑſona in diuinis dī relatiue reſpect^9.ḡ aut fundat̄ in eēntia:aut in ꝑſona.nō in eſſentia:q2 vt ſic dicerēt̄ de eēntia ſȝ vt dī de eēntia eſt rōnis tn̄. vt dicis reſpectū realeȝ cōpetit ꝑſone tn̄.ḡ.relatio realis ibi īmediate fundat̄ in ſupp^o nō in eēntia.ḡ ꝓſupponit ſupp^m ſicut relatio fundamētū. Dico q̄ nō ſeq̄t̄.relatio eſt fundamētal'r in eſſentia.ḡ dī in eſſentia vt relata ſicut nec ſilitudo dī de albedine:qua ſilitudie ſortes/ſortes eſt ſilis:tn̄ fundat̄ in albedine:nō tn̄ refert albedinē in qua fundat̄ ſed ſuppoſitū relatiuū.ſ.perſonā. ¶ Item arguit̄ ꝓprietates hypoſtatice ſunt p̄mo diuerſe aliter nō eſſent vltime:q2 eſſet dare q̄b^9 diſtinguerent̄:ſȝ relones nō ſunt h̄:q2 oēs ſunt relationes mō potentie ⁊ in hoc cōi cōueniūt. Dico q̄ relones diuine ſunt p̄ diuerſe formal'r ſuppoſite:lȝ cōueniant mō potentie:q2 potētia generatiua actiua ⁊ paſſiua:⁊ etiā ſpiratiua ſūt p̄ diuerſe.

Cōtra. Relatio cū nō ſit īfinita formal'r q̄uo heccitas ſua eſt idē cū ea. ¶ R̄ndet̄ ſicut in creaturis aliqua diſtinguunt̄ real'r ⁊ formal'r:ita q̄ nō cōueniunt in vna rōne vt velle ⁊ intelligere:ſȝ humanitas ⁊ hec humanitas eſt vna res vt ꝓprietas formaliter indiuidualis ⁊ non differunt formaliter:lȝ vna res:⁊ ideo formalitas vna ſit idētitate alia: lȝ non ſit infinitas ita in diuinis:ſed in illis que ſunt formaliter diuerſa in creaturis ſicut velle ⁊ itelligere ad hoc q̄ ſint idem identice requiritur infinitas:ſed in illis que in creaturis ſunt idem lȝ diuerſe formalitates cū transferant̄ ad diuina ad hoc qd̄ ſint idē nō req̄rit̄ infinitas ſȝ ſimplicitas:ideo relatio eſt ſua heccitas in diuinis:lȝ nō ſint formal'r īfinita. ¶ Itē arguit̄ ꝓprietas hypoſtatica eſt incōicabilis p̄ rōneȝ ꝓpriā.paternitas nō eſt h̄:q2 nō inq̄ntū dī actiua:q2 illa rō eſt cōis ſibi ⁊ ſpiratiōi actiue que cōicabilis eſt. Nec inq̄ntū p̄nitas:q2 ſic ōis p̄nitas eēt īcōicabilis. ¶ Itē ſi pr̄ p̄us ſpiraret ⁊ pri^9 gn̄āret:ſpiratio repugnaret filio ⁊ nō p̄nitas.⁊ pr̄ cōicaret eā ſpirādo ſicut mō cōicat ſpirationeȝ genito. Dico q̄ paternitas eſt incōicabilis:q2 paternitas abſolute nec q2 diuina:ſed q2 ipſa eſt ꝓprietas p̄ma equās fundamēti vti in eſſentia:⁊ eſt de p̄mo intellectu:cui^9 q̄ ſit ſingularitas. vnde duplex eſt incōicabilitas:vna eſt in plurificatas:hec cōuenit eſſentie diuine:q2 nō eſt plures. Alia que repugnat pluribus cōicari ſic eſſentia nō eſt incōicabilis:paternitas eſt incōicabilis vtroqȝ mō.p̄mo mō q2 equa eſſential'r vni fundatiua:ȝ. ſi igit̄ ſic eſt incōicabilis.eſt p̄ma ⁊ eſt incōicabilis p̄mo mō: q2 paternitas ſi cōicat̄ filio aut alia:⁊ tūc nō eſt illa incōicabilis. Si eadē tunc nō refert̄ ad filiū:q2 relatio in filio nō refert̄ ad filiuȝ. Dico tunc q̄ eſt incōicabilis:q2 eſt prior ſpiratione.⁊ hoc eſt cā eſſe incōicabileȝ per ſe ⁊ formaliter:q2 de rōne ſua eſt prior ſpiratione.vn̄ ſi ponis ſpirationē eſſe porē ea talis a paternitate rōnē paternitatis. ¶ Itē arguit̄ cōſtitutū ex diuerſis cōibus nō eſt per ſe vnū.nec in re nec in intellectu.eſſentia ⁊ relatio ꝑtinent ad diuerſa genera.iō nō cōſtituunt ſuppoſitū qd̄ eſt per ſe vnū. Dico q̄ in creaturis diuerſoȝ generū nō faciūt per ſe vnū:ſicut in diuinis relatio ⁊ eſſentia. ¶ Alij dicunt qd̄ ſuppoſitū qd̄ eſt in eſſentia creata nō eſt per ſe vnū:ſȝ aggregatiuȝ eſt ex nā ⁊ ꝓprietate indiuidual:que eſt actualis:ita in diuinis niſi eſſet ꝓprietas hypoſtatica idētice idē cū eſſentia nō eſſet ſuppoſitū per ſe vnū:ſȝ mō oppoſitū eſt verū. ¶ Alij dicunt q̄ diuinū ſuppoſitū eſt

p̄fectiſſime

perfectiſſime vnū:nō tñ per ſe vnū:vnū enī eſt tripl'r.vno mō ſicut cōſtitutū ex rebus diuerſoꝝ generū:que tñ ſunt idē identice eſt vnū ſimplicitate.Alio mō ſicut cōpoſitū ex mã ⁊ forma:eſt vnū per ſe.Tertio mō ſicut lignū ⁊ albū faciunt vnū p accñs.℄ Itē ſi relatio ꝯſtituit:aut effectiue:qḋ falſū eſt:aut formal'r:⁊ tunc relō eſt formal'r in genere ſubſtantie:cū conſtitutū ſit perſona que nō eſt niſi in genere ſubſtãtie.

℄ Collatio. XXVII.

Vtrum intellectus paternus ſit p̄n̄m formale producēdi verbū in diuinis:Et ſic:q: volūtas in patre ⁊ filio eſt p̄n̄m imediatū ⁊ formale ꝓducendi ſpiritū ſanctum.g̃ ⁊ intell's paternus erit p̄n̄m formale ꝓducendi v̄bū.ꝯñtia ꝓbaẽ per hoc ꝙ duo ſunt tñ modi itrinſeci ꝓducendi in diuinis:per modū liberi ⁊ amoris:⁊ per modū nãe:ſed volūtas eſt p̄ncipiū ꝓductionis libere ⁊ p̄ꝛ modū amoris.ergo intellect⁹ erit p̄ncipiū ꝓducendi p modū nature.ergo ⁊c̄.Itē verbū ſ3 diffōnē eius eſt terminus intelligibilis actionis ⁊ manat ab itellectu ⁊ eſt cū eo:ſed qḋ manat ab aliquo ⁊ eſt in eo h3 illud ꝓ p̄ncipio eius formali.ergo ⁊c̄.Iſtã rationē quere in ſūma henrica.q.4.Diciẽ ꝙ intellectus eſt p̄ncipiū formale ꝓducendi verbū:q: itellectus in patre eſt potentia operatiua qua itelligit ſe ⁊ oīa alia que ſunt in eſſentia diuina ⁊ mediante illo intelligere gignit v̄bū ita ꝙ itellectio illa actualis ſit p̄n̄m ꝓducendi verbū.hoc declaraẽ ſic.attribuimus operationes ꝯſimiles intellectui diuino quales attribuimus itellectui noſtro remouendo ab eis iperfectionē quã h3 in creaturis:ſed verbo noſtro formal'r intelligit intellectus noſter.g̃ a ſimili de intellectu diuino.ꝙ v̄bo formal'r intelligit pater.g̃ notitia actualis eſt formale principiū producendi verbū.

Henric⁹ in ſūma.

Contra ſm Aug.ſuper Ioã.⁊ in de trini.vbiq: v̄bum eſt ipſa cognitio formata.ſi igiẽ p̄ncipiū formale ꝓducendi v̄bū ſit ipſa cognitio.g̃ idē erit rō ꝓducēdi ſe:qḋ eſt ipoſſibile ſm Aug.1.de trini.℄ Itē ſi eſt actus:aut actus ſpeculatiuus:aut practicus.nō ſpeculatiuus:q: ille nō eſt productiuus alicuius.nec practicus:q: ille eſt ad extra.relinquiẽ igiẽ ꝙ nō eſt actus.Probaẽ per ph'm qui ſufficienter diuidit actus ⁊ habit⁹ p̄mo de aia per praxim ⁊ ſpeculationē.

Aug. ſup Ioã. ⁊ ð trini.

℄ Contra rationē arguiẽ.ſi ſpiritusſanctus ꝓducaẽ p amorē actualē tanq̃ per p̄n̄m formale:⁊ ipſemet ſit amor actualis ſm oēs ſanctos:ſequiẽ ꝙ idē erit rō ꝓducendi ſe.℄ Itē notitia ꝑfecta determinatiua obiecti in nobis eſt v̄bū.ergo notitia ꝑfecta determinatiua ipſius eſſentie diuine tanq̃ obiecti diſtincti:⁊ notitia diſtincta eſt v̄bū.ergo eſſentia vt actu intelligibilis p̄ſens intellectui ſuo diuino erit rō exprimēdi v̄bū:⁊ nō intelligentia actualis.℄ Item ꝙ memoria ſit rō exprimendi verbū.Probo ⁊ memoriã voco ob'm p̄ſens itellectui ſub rōne actu intelligibilis:tūc ſic:obiectū ꝑfectiſſimū in nullo ipeditū exprimit notitiã ſui in intellectu nr̄o ⁊ hoc eſt perfectionis in itellectu.nec pōt itellectus ꝑfectus nō habere notitiã talis obiecti:ſed ſi eſſet talis notitia p ſe ſtans eſſet maior ꝑfectio.cū igiẽ eſſentia diuina in p̄mo ſigno eſt p̄ſens itellectui paterno ſub rōne actu itelligibilis neceſſario exprimet notitiã eius quã voco verbū:ſed intelligētia actuali per te gignitur verbū.igiẽ ⁊ duo verba.℄ Itē intellectus filij nō minus eſt cōuerſiuus ſupra ſe q̃ intellectus paternus loquēdo de intelligētia actuali.igiẽ filius poſſet ꝓducere verbū ⁊ ſpiritūſanctū cū memoria ⁊ intelligētia ⁊ volūtas ſit in qualib3 perſona ſm Aug.1.lib.de trini.ergo multa verba.

Ph's p̊ ð aia. ⁊ 2° metã.

Aug. de tri. p̊ lib.

Ad primū diciẽ ꝙ obiectū ſub ratione actu intelligibilis nō eſt ratio ꝓducendi verbū:ſed notitia actualis vel intelligentia.

℄ Contra ex aliquo obiecto preſente intellectui ſub rōne intelligibilis gigniẽ verbū:⁊ nō gigniẽ vel exprimiẽ de eſſentia q̃ eſt p̄m̄ obiectum.g̃ de aliquo ob'to poſteriori eo pōt exprimi verbū eius.Diciẽ ꝙ memoria nō eſt p̄n̄m gignendi in patre ⁊ obiectum tali mō preſens qḋ vocaẽ memoria:ſed aliquid poſterius eo ſm rationem quia obiectum tali modo preſens qḋ diciẽ memoria eſt p̄ncipium operatiuū ⁊ nō ꝓductiuū.

℄ Contra.p̄mū ob'm intellectus diuini eſt p̄mo mouēs intellectū eius ſub rōne actu intelligibilis:ita ꝙ nullū aliud ſecūdariū obiectū mouet niſi in virtute illi⁹ ad cognitionē ſui:vel cuiuſcūq: alteri⁹.ſi igiẽ p̄mū obiectū nō mouet ⁊ eius vt cogniti nō exprimaẽ verbū:nihil aliud mouet ad ꝓductionē verbi.℄ Itē ſi eſt ordo ꝑfectionis ⁊ in aliq̄bus obiectis:impoſſe eſt eſſe poſterius p̄ncipiū ꝓducēdi verbū ita ꝑfectū ſicut p̄mū:ſed verbū in diuinis eſt ꝑfectū:⁊ ꝓduciẽ p modū ſilis in nã:q: ſi ſic:tūc eēt p̄mū ⁊ nō p̄mū:q: ſicut deficiūt in entitate:ita deficiēt in cognoſcibilitate.℄ Aliter dicitur ꝙ memoria tali mō deſcripta eſt principiū ꝓducēdi verbum in eſſe quieto ⁊ quaſi in potētia:ſed in actu p cōuerſionem actualem intellectus ſuper eam.

℄ Contra.calidū eſt perfectū p̄ncipiū producēdi calorē ⁊ in ipſo paſſo debite approximato ſtatī calefacit ſine alia mutatione vel additione a parte agētis:⁊ ſi aliqḋ ꝯcurrat:nihil tñ eſt ratio agēdi vel ꝓducēdi actiue qḋ nō p̄fuit in virtute ⁊ in p̄tãte ei⁹:ſed ita eſt in ꝓpoſito:ꝙ memoriã que h3 ob'm p̄ſens intellectui ſub rōne actu intelligibilis eſt agēs ꝑfectū.ergo nihil eſt in eo p notitiã actualē qḋ nō p̄fuit in eſſe genti.ergo neceſſario erit verbū vt p̄n̄m exprimēdi illud.Dicitur ꝙ impedimētū quare actiuū nō ſemꝑ agit hoc eſt vl' ꝓpter indiſpoſitionē agētis:vel indiſpoſitionē paſſi:hic aūt eſt indiſpoſitio a parte agētis:qḋ pōt eſſe ſub eſſe quieto nō pōt eſſe p̄ncipiū formale:⁊ imediatum exprimēdi verbum.

℄ Cōtra illud in agētibus q̄bus deficiat diſpoſitio cã quare nō ꝑfectiſſime agūt eſt:q: deficit eis aliqua virt⁹ vel aliqua diſpoſitio ad agēdū.℄ Ad hoc igiẽ vt agãt requiriẽ vt ꝑficianẽ ⁊ diſponanẽ ab aliquo alio:ergo p oppoſitū ꝑfectiſſimū agēs qḋ oīa alia agētia perficit ⁊ diſponit nullo alio indiget ad agēdū.℄ Itē omne impotēs ad agēdū ꝑꝑ aliquã indiſpōnē op3 ꝙ per aliquod aliud ꝑfectius eo diſponatur:ſed nihil aliud pōt reperiri ꝑfectius eſſentia diuina vel intellectu ei⁹ p̄dicto mō ſe hñte:q: eſt agēs ꝑfectiſſimū.℄ Itē oē diſpoſitū ad agēdū op3 ꝙ p aliquid diſponaẽ:aut igiẽ a ſe vt ſub eſſe quieto:⁊ habeẽ propoſitū ꝙ ipſa de ſe eſt ratio ſimpl'r actiua ad ꝓducēdū verbū aut a ſe vt ſub eē actualē ⁊ habeẽ ſimil'r ꝓpoſitū aut ab alio:⁊ hoc eſt impoſſe:q: de illo alio quero vtrū ex ſe vel ex alio:ſi ex eadē rōne fuit ſtãdū in p̄mo ⁊ habeẽ ꝓpoſitū:q: illud prius eſt memoria tali mō dicta:ſi ab alio:quero vt prius:⁊ ſic eſt in infinitū.℄ Itē qñ queriẽ de p̄ncipio formali alicuius ꝓductionis nō q̄riẽ de ꝓductione qua ꝓduciẽ.Exēplū de oībus:ſed ipſa actualis intellectio q̄ poniẽ ſm te p̄ncipiū formale ꝓductiōis eſt actio.g̃ ⁊c̄.℄ Ad illud intellectio actualis eſt abſoluta non de genere actionis:ſed de gñe qualitatis:actio aūt de genere actionis eſt habitudo illa que eſt ad terminū ad quē.℄ Cōtra actiōis nō eſt actio.Rñdeo actiōis ð gñe actiōis nō eſt actio de eodē gñe:ſ3 actiōis ð gñe q̃litatis eſt actio ⁊c̄.⁊ ex̄.

℄ Cōtra in patre eſt intell's agēs:q: in ipſo eſt qḋlibet quod melius eſt ipm eſſe q̃ nō eſſe:ſed in rōne intell's agēs eſt qḋ nobiliſſimū:q: oē agēs eſt p̄ſtantius q̃ patiēs.g̃ d3 attribui patri:ſed ſi intell's nō pōt circa ſuū p̄mū ob'm hēre aliquã actionē nō poterit hēre aliquã actionē circa qḋcūq: obiectū ſecūdariū.℄ Itē ꝙ intellectus p̄mus nō ſit ratio ꝓducendi verbū:q: qñ eſt ordo aliquoꝝ ex nã rei poſterius nō pōt eſſe ratio formalis cōicandi p̄us.p3:q: impoſſe eſt terminū formaliter ꝓductū p̄cedere formale p̄ncipiū ꝓducēdi:ſed ita eſt in ꝓpoſito:q: eſſentia q̄ p̄us eſt q̃ intell's eſt formalis terminus ꝓductionis.igiẽ ⁊c̄.℄ Itē intell's eſt potentia:aut igiẽ actiua aut paſſiua:ſed ꝑfectio p̄ma potentie actiue

vel paſſiue: eſt actio vel paſſio de genere actionis vel paſſionis. ¶ Ad iſtud dico ꝑfectio intell'is eſt intelligere: nõ quidẽ de gñe actionis vel paſſiõis: ſꝫ de gñe qualitatis: ⁊ illa actio que ẽt põt dici intelligere ſiue ſit actio ſiue paſſio dicit quã dã habitudinẽ vel reſpectũ ad intellectũ vel intelligere q̃ eſt perfectio abſoluta ipſius intell'is: ⁊ ita equiuoce dr̃ actio vel de gñe qualitatis vel de gñe actionis. ¶ Itẽ ſi intell's poſſis ſit cognitiuus ſiue ꝓductiuus verbi in diuinis ⁊ cuius eſt potẽtia eius eſt actus: vt dicit̃ in. i. de ſomno ⁊ vigi. ergo ſupflueret ponere intell'm agẽtẽ ad eius ꝑfectionẽ. ¶ Itẽ ꝙ eſſentia diuina cũ intellectu non principat verbũ tanꝗ̃ vna cã totalis. Probatio. qꝛ quãcũqꝫ ſunt ṗncipia ⁊ ṗncipia ꝑ modũ nãe: ⁊ vtrũqꝫ principiat ſm vltimũ potẽtie ſue aliquid virtualiter eſt in cã totali qḋ nõ eſt in cã ꝑciali: ⁊ aliqd deficit cãe ṗncipali qḋ eſt in cã totali. Exẽplũ de multis trahẽtibus nauẽ: ⁊ in intellectu ⁊ ſpecie obti reſpectu itellectionis: ſed eẽntia dei eſt infinita. ḡ nihil ſibi deficit in ṗncipiando: qꝛ ſi ſic infinito aliqd poſſet addi. Rñſio dicit̃ infinita: qꝛ facit tãtũ quãtũ faciũt infinita agentia ſi eſſent: nõ tamen ſumpta ꝑ ſe ſe hꝫ oẽm modũ per ſe quẽ hꝫ cũ itellectu. aliter concluderetur q filius eſſet productus ⁊ non per modũ nature: ⁊ ſpiritusſanctus ⁊ non per modum voluntatis.

¶ Collatio. XXVIII.

Utrum verbũ diuinũ ſit de eſſentia ſicut de quaſi materia: Et ſic probat̃ ex creaturis: lꝫ eminẽter ſint in cãis q̃ ſũt creatorũ: tñ nõ oĩa que in creaturis ſunt poſſumus attribuere deo ꝓprie vt ſi dicatur proprie albũ ⁊c. tũc ille ſole ꝑfectiones deo attribuunt̃ ꝓprie q̃ ſumpte in ſua intẽtione nullã dicũt impfectionẽ vt eſt ſapientia ⁊ potẽtia actiua ⁊c. ¶ Itẽ ṗmo oſtẽdo ꝙ mã ⁊ potẽtia paſſiua dicit aliquã ꝑfectionẽ ⁊ eſt aliqua ꝑfectio: qꝛ Auguſtin⁹ de nã boni ſi forma eſt bonũ aliqḋ capacitas forme eſt bonũ. ḡ ⁊c. Itẽ ens ⁊ bonũ ꝯuertũt̃: cũ igit̃ mã ſit ens. ḡ bonũ: nõ eñi eſt nihil: qꝛ ſuba. Probatio: ex nõ ſuba nõ ſit ſubſtantia. ꝑ phyſi. ⁊ 2⁰ de aia dicit̃ ꝙ eſt ſubſtãtia. ¶ Secũdo oſtẽdo ꝙ in mã vel eius potẽtia paſſiua ſm aliquã ei⁹ intẽtionẽ nõ includit̃ aliq̃ impfectio. vbi notãdũ ꝙ in omni ente intelligit̃ aliq̃ ꝑfectio: nõ tñ illa ponunt̃ in deo: qꝛ ẽt dicũt impfectionẽ: ſꝫ aliqua eſt intẽtio potẽtie incluſa in eius qddtate: que nullã includit impfectionẽ ⁊ ſeparabilis ſm intellectũ ab intẽtione impfecta. Probatio: trãſmutatio eſt actus ꝓprius potẽtie paſſiue: ſed actui ꝓprio correſpõdet ꝓpria potẽtia ſm intẽtionẽ actus ꝓprij: ⁊ ecõuerſo: aut ſm eius intentionẽ aliã: al's non eſſet eius potẽtia: ſꝫ trãſmutatio paſſiua eſt proprius actus potẽtie actiue: ⁊ potẽtia paſſiua vnã habet intẽtionẽ que eſt mutatio: aliã hꝫ que eſt ſeparabilis a mutatione ſm intellectũ ⁊ ſm ꝙ ꝯuenit diuerſis que nõ includũt impfectionẽ ꝯuenit deo ſicut productio. ergo potentia paſſiua ṗter mutationẽ que dicit impfectionẽ manet in deo. ¶ Aliter oſtẽdit̃ idẽ: qꝛ aliqñ eſt mutatio ad aliquid ꝙ capit eſſe poſt aliud eſſe ⁊ poſt ṗuationẽ aliqd capit eſſe poſt nihil. ṗma eſt generatio. ſcďa creatio: ⁊ eſt alia ꝓductio: que nõ dicit aliquã mutationẽ nec ꝑ quã capit̃ eẽ poſt nõ eſſe vel poſt nihil: ſed tñ capit̃ eſſe de eſſentie videt̃ ꝙ ſic eſt dare ſignũ originis in quo eſt pater nõ fili⁹: qḋ nõ eſt niſi eſſe in priori originis eſſentiã in pr̃e que in filio nõ eſt in illo ṗori: nõ tñ eſſentiã nõ eſſe ſub filiatione: qꝛ ſemꝑ actualiſſime eſt ſub filiatione: ſed poſterius origine habere filiationẽ a ſe: qḋ ſtat cũ hoc ꝙ actualiſſime hꝫ filiationẽ: iõ non eſt dare ſignũ nãe in quo pater ſit vel intelligit nõ exiſtente filio vel nõ intelligẽte: ſed tñ pater intelligit prius origine hoc eſt a ſe. ḡ lꝫ eẽntia ṗus ſit ſub nõ filiatione: nõ tñ in ṗori ſigno nature: ſed oĩs mutatio eſt poſt negationẽ vel ṗuationẽ in alio ſigno nãe. ḡ illa generatio nõ eſt mutatio. ¶ Tũc dico ſicut generatio põt ꝑdere intẽtionẽ que eſt mutatio retenta intentione qua eſt productio: ſic in diuinis: ⁊ iõ nõ dicit impfectionẽ ⁊ ſm oẽm modũ actiui dꝫ correſpondere potẽtia paſſiua. ḡ potẽtia paſſiua põt ꝑdere intẽtionẽ qua eſt paſſiua ſuſceptiua mutationis retenta que eſt potentia ſuſceptiua productionis.

Contra. Arguit̃ in eodẽ ſm numerũ potẽtia eſt prior actu: deus eſt idem numero ſi ibi eſt potẽtia ipſa erit prior actu: hoc falſum eſt. ¶ Iſtud argumentũ eſt in Gadaueñ. 4. qḋ. q. an in deo ſit potẽtia. Rñdeo: aliter eſt potẽtia in deo q̃ꝫ in creatura. Nã ṗuatio abſcindit̃ a potentia in diuinis: nec potẽtia eſt ibi ṗor actu niſi origine ⁊ verũ eſt formali ṗdicatione potẽtia eſt actus: accipit̃ eñi ibi vt nõ diſtat ab actu: ſed in creaturis eſt potẽtia ṗor actu in eodẽ ſic nõ hic in filio. ſolum enim eſt cum non eſſe a ſe.

¶ Arguit̃ quid notat ly quaſi, aut veritatẽ aut falſitatẽ: dico ꝙ ibi mã ⁊ ly quaſi eſt nota veritatis quo ad ꝑfectionẽ: nota falſitatis quo ad impfectionẽ. ¶ Silr nõ eſt ibi cõpoſitio: qꝛ ex ea ꝑte qua ꝯcurrũt vnũ eſt idẽ ſimplici identitate cũ alio. Quod ibi ſit quaſi potẽtia ſm fidẽ eſſentia prius ordine originis eſt ſub ṗnitate q̃ꝫ ſub filiatione: ſed omne qḋ in aliquo priori nõ eſt aliquid vel ad aliquid eſt in poſteriori: tale aliquid vel ad aliqd: in ṗori fuit in potẽtia tale. ḡ eẽntia habet ꝙ ꝑ generationẽ eſt in filio: aut igit̃ educit̃ filius de eſſentia quaſi mã qḋ nõ dicimꝰ: qꝛ ſi ſic eſſet ibi potentia obiectiua q̃ in creatura dicit impfectionẽ ſicut ſubiectiua. ḡ vtraqꝫ erũt ibi eque ſi impfectio auferat̃. ¶ Itẽ relationes ſunt forme ſuppoſitorũ: qꝛ diſtinguũt: ſed forma ſuppoſiti eſt vel forma totius vel forma partis: forma totius ſicut humanitas formã ſortis: forma partis ſicut anima eſt forma ſortis: nũc aũt relatio nõ eſt forma toti⁹: qꝛ nõ formal'r includit eſſentiã. ḡ eſt forma partis ⁊ quaſi pars: ſed in creatura forma pars eſt forma ꝑtis vt aĩa corporis. ḡ in deo forma quaſi pars erit quaſi forma partis. ḡ eſſentia eſt quaſi materia reſpectu cõpoſiti. ¶ Dices pars diſtinguit̃ a toto: ſed relatio eſt idẽtice eẽntia: iõ nõ eſt ꝑs nec forme: qꝛ nõ iberet. ¶ Cõtra. nõ tollit hanc rõnẽ ꝑtis cõcurrere cũ alio formaliter diſtincto: ſed eſſentia ⁊ relatio ad cõſtitutionẽ vnius vt ſic cõcurrũt habent vnionẽ: ⁊ ſic non claudunt idẽtitatẽ: qꝛ ſic nõ facerent vnionẽ ⁊ relatio ⁊ eſſentia nõ ſunt formal'r vnũ in filio: ſed vnita nõ cõcurrũt idẽtice: ſed vt mã ⁊ forma. ergo ⁊c. Poteſt dici ꝙ iſta potẽtia eſt logica. ¶ Cõtra prioritas originis eſt realis: ergo illam ſequitur realis ordo ⁊ realis potẽtia. Si dicatur ꝙ eſt potẽtia obiectiua. Cõtra. omnis imperfectio in creatura que ſequitur potentiam paſſiuã ſubiectiuã ſequit̃ obiectiuã. ¶ Item relatio ⁊ eſſentia cõcurrũt ad cõſtitutionẽ ſuppoſiti vt ſunt due formalitates ſeruata diſtĩone formali iſtorꝫ in illa ꝯiunctione. ſi igit̃ ꝯcurrũt ad vnitatẽ anteq̃ꝫ nõ idẽtitatẽ: lꝫ vnũ ſit idẽ alteri: tamẽ cõcurrũt ad vnitatẽ vt dicit̃. ergo cõcurrũt ad vnionẽ. ergo vnũ eſt quaſi materia: ⁊ alterũ quaſi forma. ¶ Itẽ relatio eſt modus ⁊ circũſtãtia termini. ergo modificat ⁊ informat rem cuius eſt modus. ſ. eſſentiam. ergo. ¶ Item generatio eſt opus nature: quecũqꝫ autem operatio nature ſit per modum impreſſionis forme in materia.

¶ Cõtra. quaſi in mã eſt quaſi in potẽtia reſpectu formalis termini ꝓductionis: ſimiliter ꝑſone diſtinguerent̃ ſpecie ſicut relationes. ¶ Itẽ ex vi productiõis nõ habet̃ in aliquo niſi vno mõ: ſed eſſentia dei habetur in filio vt formalis terminus. ergo nõ vt mã. ¶ Itẽ habens in ſe eſſentiã diuinã quacũqꝫ rõne omni alia rõne amota eſt in ſe ꝑfectus: ſed filius habet eam ſub rõne quaſi materie: ergo quacũqꝫ alia rõne amota eſt perfectus: ⁊ ita eſſet perfectus filius non habẽdo eſſentiã diuinã vt terminũ formalem: qḋ eſt falſum.

¶ Ad primũ ſi intẽdũt ꝙ eſſentia eſt formaliſſimus terminus generationis:

nus generationis:cū formaliſſimū in ſuppoſito diſtinguat ſuppoſitū eſſentia diſtingueret:tūc dico ꝙ relatio eſt termi nus aliquo mō:ſicut eni in forma eſt terminus duplex for malis:vnus terminus ſpecificus vt rōnalitas:alius ſuppoſi tiuus ſiue ſit duplex negatio ſiue humanitas ſiue ſorteitas: ſic in filio dei vnus terminus eſt nā:terminus ſuppoſitiuus eſt ꝓprietas hypoſtatica:ſic eēntia eſt terminꝰ ſpecificus:re latio eſt terminꝰ formalis hypoſtaticus:iō nō ꝑus terminaẽ generatio ad relationē:ſʒ ad eſſentiā vt formalē terminū:tñ ſub illa ꝓprietate:iō nō eſt ad aliq̄d:io:ſilr ſpēs ſumiẽ ibi ex eēntia ſicut in creaturis ſumiẽ ex nā:iō nō diſtinguiẽ ſpecie.

Ad primum tūc dico ꝙ ſicut in creatura que eſt aliqd in potētia reſpectu ſui in actu vt in ſimplici rōne eſt ſumere differētiā ⁊ genus:ſic aliquo mō eſt ibi niſi intell's dei informaẽ notitia ſimplici:⁊ ille idē vt nudus ꝯuertiẽ ſup ſeipm vt informatū:⁊ ille vt informa tus imprimit in nudū:iō ille intell's vt nudus ⁊ quaſi infor mis eſt quaſi mā:⁊ informans eſt q̄ſi forma:relō aūt eſt q̄ſi forma.Et cū arguis:habēs eſſentiā vt quaſi mām eſt ſuppo ſitū ꝑfectū:dico ꝙ ſicut ſequiẽ pmᵐ eſt.ergo pncipatū eſt:ꝓp ꝯcluſionē:⁊ ꝓpterea addita excluſione ſequunẽ oppoſi ta:vñ habere eā vt materiā includit hēre eā vt formā:⁊ no ta excluſionis addita excludit incluſum.

℄ Ad ſecūdū.maior nō eſt vera in nobis:intell's eni ꝯtinens notitiā memorialē eſt eadē res cū nudo ꝯuerſo qui nudus eſt mā verbi reſpectu intellectus vt informati.℄ Ad aliud cū arguiẽ.agens ſicut ꝓducēs:nō referẽ ad mām niſi inq̄tū mouēs:dico ꝙ h̄ eſt falſuʒ vbi mā nō differt a ꝓducēte.

℄ Ad aliud qḋ ꝓducit aliqd ex mā prius referẽ ad patiens q̄d ad productū:ergo pater ꝑus refertur ad eſſentiā realiter q̄ʒ ad filiū:dico ꝙ aña nō eſt verū niſi vbi mā differt realr a producēte:vel aña eſt verū quādo agens diſponit mām ⁊ abycit formā precedētē.℄ Itē potētia ꝑma actiua non re quirit aliquā cām:ſicut pʒ in creatura.ergo nec potētia pri ma ꝓductiua requirit ſubaliā:ergo nec quaſi mām:dico ꝙ aña eſt verū:q2 infert ꝙ de iure nō eſt in cā actiua require re aliā cām:ſed de rōne cāe productiue eſt requirere aliam cauſam vt quaſi materiā.℄ Ad aliud ꝙ tam in generatio ne q̄ʒ in ſpiratione vtrobiqʒ eſt impreſſio q̄ſi forme in māʒ. arguiẽ.Itē arguiẽ ſi eēntia eſt quaſi mā cui imprimiẽ rela tio vt forma:quero an eſſentie vt eſt patris vel vt filij vel vt ſpūſancti vel vt indifferēs.nō ꝑmo mō:q2 tūc pr ⁊ filꝰ erūt vnū ſuppoſitū.nec ſcdo modo nec tertio:q2 illa impreſ ſio ꝑor eſt q̄ʒ ſit filius vel ſpūſanctus.nec in quarto modo: q2 ſic filius eēt magis de eēntia pr̄is q̄ʒ filij vel ſpūſancti.

℄ Reſpōdeo.in creaturis eſt ꝯſiderare ſignū quo in mate ria eſt ſub forma ſubyciēda:aliud in quo forma educiẽ ter minū quo eſt ſubiectū generatōis ⁊ quaſi mā.ſi queris tūc quādo eſt generatio ignis ex aere vt mā ſit ignis vel aeris: neutrū eſt:ſed indifferens vtriqʒ:ſilr in diuinis nō imprimi tur relatio in eēntiā vt eſt patris nec vt filij vel ſpūſancti: ſʒ eſt quaſi ſignū ꝑmū in quo intellectus patris informatur ſimplici notitia.ſcōʒ in quo intellectus nudus ꝯuertiẽ ſup informatū.tertiū in quo nudus ꝯuerſus informatur:ideo in eēntia imprimiẽ vt in differens:tamē magis diciẽ filiꝰ de eēntia patris q̄ʒ filij vel ſpūſancti:ſicut dicimus ꝙ de mā vini educiẽ acetū:q2 prius fuit ſub vini forma:ſicut in diui nis filius eſt de eſſentia vt eſt patris:q2 eſt de eēntia q̄ ꝑus origine eſt eēntia patris.Ad aliud generatio ſubita ⁊ genitū nō ſunt vna res:tñ gñatio eſt ꝑus genito:ſm rōnē ſʒ ꝙ intel lectus ꝑus accipit eā vt in ꝑmo ſigno ſecūdo vt genitū eſſe ſic in diuinis diſtantia gñōnis a genito eſſe ſeu potentie ab actu:⁊ hoc nō eſt niſi in ratione.℄ Itē arguiẽ.nihil infor maẽ ab eo reſpectu cuius eſt actus purus reſpectꝰ relatio nis nō habet eſſē niſi ab eſſentia.ergo nō informaẽ relatio ne.℄ Dico eſſentia intētione qua eſt eēntia fundat filiatio nē imediate imediatione.ſ.nāe:q2 nullā relationē prius na tura fundat:in quo eni ſigno nāe fundat vnā ⁊ aliam:tñ fun dat filiationē mediate.ſ.mediatione originis:q2 mediate ge neratione:tamē imediate imediatiōe nāe.℄ Tūc dico eēn tia eſt purus actus reſpectu filiatiōis iquātū fundat eā ime diate imediatione nāe:tñ eſt in potētia ad eā mediatione originis.℄ Itē arguiẽ producēs inquātū huiꝰ referẽ ad ꝓ ductuʒ:ſed inquātū mouens referẽ ad mām pater non eſt mouēs.ergo ⁊c.℄ Dico ꝙ ꝓducēs vt ſic nō referẽ ad ma teriam nec inquātū mouēs:ſed inquātum imprimens.Qui vellet ſuſtinere ꝙ eſſentia non ſe habet vt materia in gene ratione poſſet reſpondere ad rationes factas.

℄ Ad ꝑmā:qñ arguiẽ ꝙ nō includit imꝑfectionē eſt in deo. ꝯcedo:ſed ratio ſubiecti includit imꝑfectionē.nego.Ad ꝓ bationē mutationi correſpōdet ratio ſubiecti ſm oēʒ ſui ra tionē ſeu intētionē.ꝯcedo:ſed productio includit in aliqua rōne mutationem dico ꝙ falſum eſt:vñ dico ꝙ ꝓductio ⁊ formatio habēt formales rōnes diſtinctas formaliter ⁊ ſūt ſine ꝯtradictione ſeparabiles abinuicē:q2 ꝓductio eſt for maliter ipſius ꝓducti:⁊ accidit ſibi ꝙ fiat cū mutatione ali cuius partis ꝯpoſiti:mutatio aūt formalr eſt actus mutabi lis qḋ de priuatione trāſit ad formā.Qḋ autē mutatio con comitaẽ ꝓductionē in creaturis:hoc eſt ꝓpter imꝑfectionē potētie ꝓductiue que nō pōt dare totale eē termino produ ctionis:ſʒ aliquid ꝑſuppoſitum tranſmutat:⁊ ſic ꝓducit ꝯ poſitū.ergo ſine ꝯtradictione poterit ſeparari ꝯparando ad potētiam productiuā ꝑfectam:ſicut pʒ in creatione vbi ꝓpter perfectionē potētie productiue ponētis ꝑmo eſſe to tū:vere eſt ratio productionis inquātū ꝑ eam vere produ ctū accipit eſſe:ſed nō eſt rō mutationis inquātum mutatio dicit aliquid ſubſtractū aliter ſe hēre nūc q̄ʒ prius ſm phm 6.phyſicoꝝ:qm̄ in creatione nō eſt aliqd ſubſtractū.℄ Ad ſcōm:cū arguiẽ illud qḋ in quocūqʒ priori nō eſt ſub aliqua forma ⁊ in poſteriori eſt ſub aliq̄ forma i priori fuit in potē tia ad illam:ſed eēntia prius origine fuit ſub paternitate q̄ʒ ſub filiatione in illo:ergo priori originis fuit in potētia ad fi liationē.Ad maiorē dico ꝙ eſt falſa ſi fiat diſtributio ꝓ ꝑori originis:ſicut accipiẽ in minori ſub quia qḋ pr habeat eſſen tiam prius origine non eſt aliud niſi ꝙ habeat eſſentiā a ſe ⁊ ꝙ filius habeat eā in poſteriori originis ſigno nō eſt aliud niſi ꝙ habeat eſſentiā ab alio mō:iſta poſſunt ſimul ſtare ꝙ pater habeat eſſentiā a ſe ⁊ filius a pr̄e ⁊ tñ ꝙ in eodē ſi gno nāe habeat eā ⁊ nūq̄ʒ filius fuerit in potētia ad eā habē dā:vñ ſic arguiẽ nō hñt eā in priori originis.ḡ nō habēt eā in priori ſigno nāe qḋ requiriẽ ad hoc ꝙ fuerit in potentia ad eā:eſt falſa ſm qd ad ſimplr arguendo a negatione ſm qd ad negationē ſimpliciter.℄ Ad tertiū dico ꝙ ibi eſt po tētia obiectiua ⁊ qñ tu dicis ꝙ potētia obiectiua dicit imꝑ fectionē in creatura:ſicut ſubiectiua diſtinguiẽ:eſt eni q̄daʒ potētia obiectiua ꝓducibilis:quedā creabilis.ꝑma nō dicit imꝑfectionē:⁊ eſt in diuinis.ſecūda dicit imꝑfectionē ⁊ eſt in creaturis.℄ Ad quartū dico ꝙ relatio eſt forma partia lis.Et cū dicis ꝙ eſt forma partis.dico ꝙ eſſe formā partis pōt itelligi duplr:vel ſicut fundamēti vel ſicut ſubiecti:qḋ aūt ſe hʒ in rōne ſubiecti reſpectu forme ꝑtialis eſt q̄ſi mā: nō aūt qḋ eſt fundamētū.℄ Ad quintū cū diciẽ ꝙ priori tatē realē originis ſequiẽ talis ordo ⁊ realis potētia.dico ꝙ nō eſt verū niſi de potētia obiectiua vt expoſitū eſt ſupra:⁊ cū dicis ꝙ oīs imperfectio que ſequiẽ potētiā ſubiectiuam ſequiẽ obiectiuā:pʒ ſupra in ſolutiōe tertij argumēti.℄ Ad ſeptū ex duobꝰ formaliter diſtinctis nō conſtituiẽ quid vnū per ſe niſi vnū ſit actus alterum potētia.7.meta.ſolutio ſm phm in eodē ſeptimo caplo vltimo:⁊.8.vnitas ꝯpoſiti ne ceſſario eſt ex ꝯpoſitione actus ⁊ potētie:nūc aūt perſona

in diuinis non eſt cōpoſita nec quaſi compoſita:ſed ſimplr ſimplex:⁊ ita ſimplex ſicut eēntia ſm ſe ꝯſiderata nullā habens cōpoſitionē:nec quaſi cōpoſitū in re:⁊ tn̄ formalis rō eſſentie eſt diſtincta a formali rōne relationis: nec vna eſt alia. Qualr aūt ſtat ꝙ rō relationis in ſe non ſit formaliter eadē rationi eſſentie:⁊ tn̄ in eodē cōcurrentes nō cōſtituunt cōpoſitū:hoc eſt:q2 iſta pfectio eſt eadē illi: ꝑpter infinitatē vnius cuiqd pōt eē cū ea eſt pfecte idē ſibi:pfectio igiť idētitatis excludit oēm cōpoſitionem ⁊ quaſi cōpoſitionē:que idētitas eſt ꝑpter infinitatē:⁊ tamē īfinitas nō tollit formales rōnes relatiōis ⁊ eſſentie quin hec formaliter nō ſit illa: nihil igiť ex iſtis eſt quaſi cōpoſitū ex actu ⁊ potētia:ſed eſt vnū fundamētū ex iſtis:q2 eſt perfecta idētitas:iſta etiā idētitas excludit aggregationē:q2 idē nō aggregať cū ſeipſo.

℄ Cōtra. quādo ex duobus vt ſunt diſtincta ſit aliquid vnū maioris vnitatis ꝙ̄ ſit vnitas illorū vt diſtincta ſunt:vnum eorū ex potētia ⁊ reliquū actus:q2 ſi neutrū eſt actus alteri⁹. ergo nō magis ex eis ſit vnū ꝙ̄ vt ſunt diſtincta:cū nullam videnť habere habitudinē adinuicē relatio ⁊ eēntia inꝙ̄tū ſunt diſtincta ꝯſtituūt perſonā que eſt perſona deitate ſola: hec perſona eſt magis vna ꝙ̄ ipſa vt diſtincta. igitur ⁊c̄.

℄ Itē ſi terminus formalis cōmunicať alicui quantūcūqz ſuppoſitū modicū dicť termin⁹ foīalis cōicatus ꝓſupponit illud cui cōicať reſpect⁹ nō ꝓſupponiť cui cōiceť eſſentia: q2 tūc relō eſſet prius ꝙ̄ eſſentia. ḡ eſſentie cōicať relatio vt eſſentia preexiſtit. ergo eſſentia eſt quaſi materia.

Ad primū dicitur ꝙ maior eſt vera quando vtrūqz eſt res ⁊ res:nō quando vnū eſt res ⁊ alterum modus intrans realitatem eius:⁊ maxime quando illud quod eſt res eſt infinitum.

℄ Cōtra. quero an ex re ⁊ modo ſit magis vnū per ſe ꝙ̄ ſint iſta vt in ſe diſtincta ſunt. Si dicis ꝙ ſic. vnū eſt actus ⁊ alterū potētia:q2 ſi vnū nō ſit actus ⁊ alterū potētia:tūc erit tm̄ h ⁊ h:⁊ tūc cōpoſitū nō eſt ꝑ ſe vnū ex iſtis:ſ3 ex alio. Aut ſi eſt magis vnū illi in tertio ꝙ̄ inquātū ſunt diſtincta opꝫ aliquid eſſe in cōpoſito vltra rōnē huius ⁊ huius:⁊ tūc aut eſt abſolutū:⁊ tūc hoc ⁊ hoc:aut reſpectus:⁊ tūc ille reſpectus ꝑ quē vnū reſpicit aliud erit intrinſecus:⁊ tūc ille reſpect⁹ eſt actus ⁊ potētie ſm pħos. vis rōnis ſtat in h ſi. a. nō eſt act⁹ b. nec eꝯ. ḡ in tertio. a. nō eſt vnū ipſi. b. ꝙ̄tū diſtincta nō ſūt ꝑ ſe vnū:q2 neutrū eſt de ꝑ ſe alteri⁹ itellu. ḡ vt in toto neutrū eſt ꝑ ſe vnū alteri. ḡ totū nō eſt ꝑ ſe vnū:⁊ tūc nihil erūt ꝑ ſe ſuppoſiti nāe diuine:q2 nec h nec illud:nec h ⁊ illud eſt ꝑ ſe ſuppoſitū nāe. ꝑ⁹ ꝯña ꝓbať ex oppoſito ꝯñtis. ℄ Rñdeo ex eis ſit vnū nō:q2 h ⁊ h:ſ3 ꝑ aliqd aliud nō ꝑ reſpectū nec ꝑ abſolutū:ſ3 illud includit magis abſolutū ⁊ reſpectū.

℄ Cōtra. ſi illud tertiū ſit aliud ꝙ̄ hoc. ergo perſona erit aliō ꝙ̄ hoc ⁊ hoc:dico illud tertium eſt iſta ⁊ ſimul.

℄ Cōtra. ergo tn̄ h ⁊ hoc. Solutio illud tertiū:eſt ſīt vtrūqz vt hn̄t reſpectū adinuicē:nō tn̄ vt potētia ⁊ actus:ſ3 vt res ⁊ modus. ℄ Ad p^m^ di ad maiorē cū accipiť ex diſtinctis vt diſtincta ſūt nō eſt veri⁹ vnū ꝙ̄ eis vt indiſtincta niſi ꝑ aliō ꝙ̄ ꝑ rōnē formalē diſtinctorū:dico illud aliud qō eſt ratio vniēdi eſt idētitas. ſ. ꝙ iſta duo ſunt idem idētice.

℄ Cōtra. vt diſtincta ſunt excludimr ab eis idētitas realis. Cōtra accipiam⁹ ꝓciſiſſime vt poteſt accipi ab itellu eēntiā illā. eēntia ſic accepta ⁊ ꝑnitas nō ſūt idē: q2 vnū ad ſe alterū ad aliud:ex illis igiť eſt diuerſitas formalis ex illis ēt ꝓciſiſſime ſumptis eſt vnitas idētica:ſi eni deitas h habꝫ ꝙ qōlibet ſibi ꝯpoſſe ſit idē ſibi:in illo hꝫ vn̄ relō ſibi cōpoſſis ſit eadē ſibi:alr nūquā erit cōpoſſibilis ſibi. Dico alr ꝙ nūquā ꝑ aliqd qūocūqz in rōne ꝑcipij vnū eſt ex iſtis foīalr qō eſt aliud foīalr ab illis vt diſtinguiť:vn̄ idē pōt eē ratio ꝯuenientie vnius:⁊ diſtinctionis alteri⁹:rō qdditatis eorū eſt rō nō incluſionis eorꝫ:⁊ nō idētitatis foīalr:⁊ eadē eſt ratio ꝑxima idētitatis realis eorꝫ:⁊ iō cōpoſſibilitatis eorū.

℄ Collatio. XXIX.

Utrum volūtas in diuinis vt concors ſit ꝑn^m^ foīale ſpirādi. ſ. ſ. Arguiť ꝙ nō:q2 nulla po⁹ libere actiua inꝙ̄tū talis ē ꝑn^m^ foīale ꝓductiuū ꝓductiōis:nec ē volūtas vt cōcors ē hm̄. ḡ. Probatio añtis:q2 ſ3 pħm. 6. ethi. actiuū diſtīguiť a factiuo:⁊ q2 actiuū nō hꝫ terminū aliū ab actu:po⁹ aūt factiua ſeu ꝑctica hꝫ aliū terminū ꝙ̄ ipaꝫ ꝓductionē:ſed volūtas vt ꝯcors eſt actiua. ḡ vt eſt ſic nō eſt ꝓductiua. Minor pꝫ:q2 nō eſt ꝯcors niſi ꝑ velle:ſ3 velle ē actio manēs in agēte. ℄ Itē qd intelligiť ꝑ ꝯcors:aut dicit aliud a volūtate re vel rōne:aut nihil. Si nihil:hēo ꝓpoſitū videlicet ꝙ volūtas abſoluta ſūpta abſqz aliq̄ addito eſt ꝑn^m^ ⁊c̄. Si aliqd rōne:aliqd rōnis eē ꝑn^m^ ⁊c̄. ⁊ tūc ēt alia pſona ad eē ſuū reale ſupponeret aliqd rōnis. Si ſit aliqd re:hec nō eēt niſi relatio:⁊ tunc plures eſſent relationes in diuinis ꝙ̄ cōmuniter ponuntur a doctoribus.

Cōtra. Ricar. 3° de tri. c. 2° amor iocūdiſſimus nō pōt eē niſi in amore mutuo:ſ3 hoc eſt voluntati vt ꝯcordi. Ricar. 3 de triní. ca. 2. ℄ Ad ꝑmū dico ꝙ quia voluntas in volendo nihil producit:ideo manet ſecunda ad producēdum.

℄ Cōtra. nulla potētia hn̄s actū adequatū pōt hēre aliū:ſed volūtas diuina hꝫ actū adequatū. ſ. velle ifi^m^. ḡ. Diciť ꝙ verū eſt aliū vniformē ⁊ euſdē rōnis. S3 iſtud nō vi valere: q2 ex eo ꝙ po⁹ eſt adequata actu ſuo:⁊ ꝑ actū infi^m^ adeꝙ̄tū nō pōt in aliū. ℄ Ad 2^m^ pōt eē relō realis:⁊ tūc eſt eadē ꝙ ſpiratio actiua:vł relō rōnis ꝑ cōparationē pr̄is ad filiū:⁊ eꝯ.

℄ Cōtra. ꝑn^m^ formale ꝓductionis ſpūſſancti ꝓſupponiť ſpirituſancto:⁊ ꝑ ꝯñs vt ſic nō dicit reſpectū ad ſpūmſanctū: q2 ſpūſſanctus itelligiť nō eē. ℄ Itē arguiť ꝙ nō vt ꝯcors: q2 qbuſcūqz ſuppoſitis volūtas vt ꝯcors eſt rō foīalis ꝓducēdi ſpūmſanctū. Iſta ſuppoſita ꝓducūt ſpiritūſanctū vt ꝯcordes. ſi igiť rō foīalis ꝓducēdi ſpūmſanctū pr̄i ⁊ filio eſt volūtas vt ꝯcors:igiť vt ꝯcordes ꝓducūt:⁊ ita nō vt diſtincti. ḡ nō ſūt vnū ꝑn^m^ ꝓducēdi ſpūmſanctū ꝯ Aug. Itē rō formalis ꝑxima reſpectu ꝓductionis ſpūſſancti eſt diſtincta in pr̄e ⁊ filio:ḡ pr̄ ⁊ filius ſūt diſtincta ꝑn^a^. Probatio añtis q2 ſm te volūtas nō abſolute ſumpta:ſ3 ſub actu impēdēdi gratuite vel repēdēdi h eſt ſub amore filij debito ad patrē: ⁊ ſub amore ḡtuito pr̄is ad filiū:eſt rō foīalis ꝑxima. Nūc aūt ſub iſto actu tēdit in obiecta vt duo:velle eni pr̄is tēdit in filiū:⁊ vt eſt filij tēdit in patrē. Diciť ꝙ terminus eſt vnus vel volitio vna ſm rem diſtincta:tamen ſm rationem ſicut eadem via eſt ab athenis ad thebas ⁊c̄.

℄ Cōtra. q̄ro an pr̄ vt diligit filiū eſt ꝑn^m^ totale ꝓducēdi ſpirituſanctū:ꝙ nō pōt dici:q2 tūc fili⁹ nihil faceret vel eēt ſuperfluus:⁊ tūc eni ſpūſſanctus eēt ab aliq̄ quo nō exiſte nihil minus eēt:aut pr̄ialē:q2 tūc ipſectū ꝑn^m^ ⁊ erūt ſic duo trahētes nauē: qō eſt icōueniēs. Dico ꝙ pr̄ eſt totale ꝑn^m^ ſm rē:

℄ Cōtra. volūtas eſt res ⁊ nō ſic eſt ꝑn^m^:ſ3 vt ꝯcors ſm te. h eſt ſub duplici reſpectu vt dictū eſt:ſ3 volūtas nō pōt eſſe foīale quo ſub iſto duplici reſpectu:nec in pr̄e nec in filio. ḡ neuter erit ꝑn^m^ totale ſm rē:ſ3 qōlꝫ ꝑtiale. ℄ Itē ſi volūtas eſt ꝑn^m^ foīale:tūc eēntia habeť in filio ⁊ ſpūſancto equoce: quia filius producitur eſſentia abſolute:quia eſſentia eſt ꝑncipium formale producendi filium:ſed non eſt formale ꝑncipium producendi ſpiritūſanctū:ſed volūtas vt cōcors ⁊ productio:tunc dicitur equiuoca quando productum non aſſimilatur principio productiuo.

℄ Contra. iſtud quod dicebatur in queſtione:ꝙ amor iocundiſſimus non poteſt eſſe niſi amore mutuo:quia amor iocūdiſſimus eſt beatificus:al's voluntas non quietaretur ibi:ſ3 pater non beatificatur videndo filium:ſed eſſentiam ſuam. ergo non oportet ꝙ amor iocundiſſimus ſit mutuus.

¶ Collatio. XXX.

Vtrum alia a deo ſint volita neceſſario ab eo ad eē exiſtētie. Q2 ſic. q2 imutabilr volita neceſſ° ſunt volita: ſ3 ſūt imutabilr volita: q2 ab eterno: qđ aūt ē eternū ⁊ imutabile. ğ ⁊c. q2 ſi nõ neceſſ° voluit ea. ğ poſſe ē deū ea nõ velle ⁊ poſſe eſt velle ea. ğ volūtas eī° ſe h3 ad vtrūlibet: ⁊ ita impfecta. Dicit̄ q nõ: ⁊ p̃ h̄ adducit̄ Anſelm° Cur de° hõ.

¶ Itē volūtas eſt reſpectu finis: ⁊ eēntialē ordinē h3 ad ſu neceſſ° in finē fert̄: ſ3 nõ h3 neccīā habitudinē nec eēntialē ordinē ad alia q̃ ſunt ad finē. ergo nõ neceſſario ſunt volita.

Ad primū nõ ſunt mutabilr volita: ſ3 ſint ab eterno volita: q2 ibi eſt temporale connotatum.

¶ Ad ſecūdū nõ imperfecte in volūtate: ſed effectu.

¶ Cõtra poſitionē: eodē actu vult ſe ⁊ alia. Probatio: q2 in deo ſuum velle eſt ſuum eē: q̃ nullo mõ eſt aliud ⁊ aliud nec mutatur: ſed eſt idem omnino.

¶ Cõtra riſionē ad p̃m arg͂m. ſi nõ imutabilr vult alia: põt ea nõ velle: q̃ro igit̄ an añ q̃ voluit: qđ nõ põt dici: q2 ab eterno voluit: nec poſt: q2 in eternitate: nec eſt p̃us nec poſterius: tūc ēt eſt mutabilis: nec ſil' oīū volūt: q2 tūc eſſet ɔ̄tradictio.

¶ Ad p̃m nõ ſeq̄t ɔ̄ña. ipſe eni eſt finis ſui: ⁊ iõ vult ſe neceſſ°: alia āt ad iſtū finē ordinē bñt accñtalē: vñ act° eſt i ſe neccī° nõ tñ reſpectu talis obiecti. Ad aliud põt nõ velle ⁊ añ ⁊ poſt.

¶ Cõtra ſolonē p̃mi: q2 nõ eēntialiorē ordinē h3 eē qddítatiuū rei ad diuinā bonitatē q̃ eē exiſtētie: ſ3 de° nõ neceſſ° vult p ſe eē exiſtētie. ğ nec eē qddítatiuū h̄ eſſe incõueniēs: q2 tūc bñs ſciētiā ab eterno de lapide nõ habuiſſet metaphyſicā ſciā3 vel ſciā3 realē: qđ eſt fl3: q2 ab eterno habuit ſciā3 realē: ſcia aūt realis h3 obī3 reale: obī3 aūt ſcīe eſt qđ qd rei: q2 ſcia quā qs h3 nõ eſt niſi de ſcito. ğ erit aliqd ⁊ diſtinctū ab eo ⁊ erit quid: q2 ſcientia eſt de quod quid eſt. ¶ Ite3 contra aliud. omnis potētia vel eſt añ actū vel cū actu vel poſt actū: ⁊ ita po° ſm quā eē bñt res ab eterno: ⁊ qđ qd eſt repñtatū cum actu ſil: de° nõ põt velle qđ vult añ actū: q2 tūc realr nõ vellet ⁊ poſtea vellet: nec potētia cū actu poteſt non velle: quia potentia cū actu eſt q̃n actus eſt. ergo ſimul oppoſita.

¶ Ad p̃m dicit̄ qđ ſufficit qđ illud de quo eſt ſcientia h3 eſſe repreſentatiuū: non tamen quiddítatiuum ⁊ reale.

¶ Cõtra. ſcia quā h3 de° de lapide nõ eſt de illo ſm eſſe qđ h3 in deo: q2 tūc nõ eſſet niſi ſcia de ſeipſo. ğ eſt de aliq̃ qđ h3 qddítatē aliā. Dī q verū eſt de aliq̃ repñtato qđ repñtatū vt repñtatū nõ h3 niſi eē repñtātis: ſ3 intell's diſtinguit repreſentādo q qd repñtatū eſt indifferēs vt ſit ens vel non ens: ⁊ tale nõ op3 habere aliqđ eē exiſtētie vel qddítatiuū.

¶ Cõtra. act° ſciēdi nõ põt eē act° ſciēdi niſi terminetur ad aliqđ obīm: q2 mēſurat̄ ab obīto: mēſuratū aūt depēdet realiter a mēſura. ğ iſte act° vt eſt hõ trāſit ſup illud: q̃ro igitur de iſto tali ſup qđ trāſit hõ act°: aut eſt ens pfectū: aut diminutū aut nullū. ſi nullum: nulla erit de eo ſcia realis. ſi diminutū. ğ h3 entitatē diminutā realē diſtinctā. ¶ Itē repñtās nõ p̃ repñtat ſe vl' illud in q̃ eſt ſicut ſpēs in aīa nõ p̃ repñtat ſe vel animā: ſ3 aliud ad repñtādū: igit̄ aut ē nihil ⁊ cū idea refert̄ ad ideatū relatū ad nihil ſit abſolutū: tūc idea iquātū idea eſſet abſolutū: aut diminutū: aut pfectū ſicut prius.

¶ Ad p̃m ⁊ 2m dicēdo q intell's dei fert̄ ſup aliqđ factibile ⁊ terminat̄ nõ ad nihil: nec ad ens diminutū: ſ3 ad ens pfectū nõ pfectū ſcd' ſubē: nec qddítatiuo: ſ3 ad eē repñtatū. ſ. i idea vñ hñ terminat̄ ad ideam: ⁊ ad rē vt repreſentātē in idea.

¶ Cõtra. res iſta eſt correlatiua idee. ğ aliud ab idea: ⁊ ſic loquimur de ea ad p̃ñs vt idealiter ſic aut eſt nihil: aut ens diminutū ⁊c. vt p̃us. Dico q ideale vt eſt correlatiuū ad ideā nõ eſt diſtinctū niſi ſm rõnē intelligēdi ⁊ ſm intell3: ſic ſi pingat̄ in pariete icōcetu° qđ nõ eſt: nec eſt poſſe imago illa nõ repñtat ſcd' nõ correſpōdeat aliqd ſibi ſm eē qddítatiuū: nec ſm eſſe exiſtētie: ſ3 intell's dicit aliqd repñtatū: ſic intell's dei intelligēs ideas repñtatiuas idearū diſtinguit repreſentata ab ideis ſm rationem intelligendi: nec correlatiuum eſt aliquid ſm eſſe quiddítatiuum vel exiſtentie.

¶ Cõtra. relatiuū ad nihil eſt abſolutū. ğ idea eſt abſolutū. ğ idea: q2 correlatiuū ſuū eſt nihil. R̃ñdeo. eē ideabile in idea eſt eē idee. ¶ Cõtra ad h̄ arguit̄ nõ alr nouit de° fiēda q̃ facta ſi nõ nouit de° lapidē p ideā lapidis niſi tñ vt diſtinguat̄ rõne ab idea. ğ nec mõ alr nouit creaturā q̃ vt nõ factā in re: ſ3 tñ nouit rõnes diſtinctas i ſeipſo. ¶ Itē in p̃mo inſtāti in quo idea repñtat̄ intellui eſt abſolutū. ğ tñ repñtabit añ diſtōnē rõnis p te: vel repñtabit vt repreſentatiuum aliud ⁊c. añ diſtōnē rõnis erit repñſentatū diſtinctū ab idea repreſentante: aut igit̄ habet eſſe impfectū: ⁊ tūc vt p̃us. Dico q repreſentabit illud qđ prius: ſed non eodem modo.

¶ Cõtra. ſi act° terminabat̄ ad idē ab eterno ad qđ mõ: ſed nõ mõ determinabat̄ ab eterno ad aliqd diſtinctū rõne tñ ab idea. ğ ad aliud. Dico vtrūq3 vidit ab eterno. ¶ Cõtra. ſi ab eterno nõ cognouit lapidē niſi tñ vt diſtinctū rõne ab idea: ⁊ mõ cognoſcit re diſtinctū. ğ eſt aliqd in obīto vt determinat mõ actū eī° qđ nõ tūc. Dico q alietas eſt ex pte rei q̃ ab eterno diſtincta a rõne ab idea mõ diſtinguit̄ re ab ea.

¶ Cõtra. ğ res mõ obijceret̄ alio mõ intellui q̃ ab eterno. dico q nõ. ¶ Cõtra. arguit̄ ſic res hec ſm eē ſm q intelligit̄ diſtinguit realr ab idea terminat actū intell's: nõ aūt ab eterno. ğ nõ terminauit: tūc ſm eē ſm qđ mõ dico q res nõ ?minat actū intell's dei ſ3 eē h̄ vl' illõ: ſ3 eē vl' idea tñ ?minat.

¶ Cõtra. intelligit̄ ſm aliqd eē mõ ſm qđ nõ intelligebatur tunc: veru3 eſt a parte rei ⁊ nõ a parte intellectus. Ad aliud in primo inſtanti repreſentatur.

¶ Cõtra. igit̄ repñtatū nõ h3 p̃ eē ſuū p rõnē diſtinctā. dico idea ſtati3 repñtat aliud. ¶ Cõtra. tūc diſtinguit̄ ex nā rei. nego. ¶ Cõtra. ğ in p̃ iſtāti añ actū rõnis tñ eſt poſſe diſtinguí: q2 nõ diſtinguit̄ ſm rē nec rõnē: q2 tūc eēt diſtinctio rationis ante diſtinctionē3 rationis. ¶ Ad aliud p̃ncipale qd addit velle lapidem ſuper velle: dicit nulla realitas addit̄.

¶ Cõtra. igit̄ totū quo vult lapidē eē vt hui° obīti eſt neccīū ſoīalr cū nihil reale addit̄ a pte obīti: nec act° addit̄ ſup actū: ergo neceſſ° vult: q2 p nihil rõnis vult me ſedere. Dico effect° ɔ̄tingēter eſt a cā neccīa: ſ3 tot° act° ſit neccīus. ¶ Aliter dicit̄ ad illud velle dei vt eſt re° me ſedere addit entitatē poſitiuā differētē rõne a velle: ſic differt relō in diuis ab eēn° p intellectū: ⁊ iſta entitas eſt itrinſeca entitas deo: cui repugnat mutabilitas: cui tñ nõ repugnat politas. Similr de nolle h̄ eſt perfectionis in volūtate: q2 quid eſt ab ea differens ſaltē ratione: ⁊ tamen poteſt eſſe vel non eſſe.

¶ Cõtra. ex h̄ ſeq̄t aliud incõueniēs. ſ. aliqd intrinſecū deo eē poſſe nõ eē ⁊c. vere idē ſimplex nõ p̃t eē ex poſſi ⁊ neceſſ°: nõ eni idē pfecte ſimplex eſt poſſe ⁊ neceſſe: alr idē erit ⁊ nõ erit. Dicit̄ q diſtinguit̄ formaliter vt res ⁊ modus. ¶ Cõtra. tūc vel eſt quādo eſt ſm formā ſuam. 2. phy? ſi. ⁊ quādo non ſm illam formalitatem: tunc non eſt ⁊c.

¶ Collatio. XXXI.

Vtrum theologia dei ſit practica vel ſpeculatiua. q ſpeculatiua: q2 theologia eī° eſt nobiliſſima: aliq̃ ſpeculatiua eſt nobilior ol practica. p̃ meta. ğ ⁊c. ¶ Contra. finis ſpeculatiue eſt veritas: ſ3 ſi ſcia dei eſt ſpeculatiue pprie. igit̄ tñ ɔ̄ſiſtet in ſpeculatiõe veritatis: ⁊ nõ vltra ordinaret̄ ad dilectionē eī°: qđ falſu3 eſt. Dicit̄ q eſt practica: ſ3 habitus intellualis practicus depēdet ex q̃tuor cāis. ſ. obīto practico. vel mā practica: ⁊ fine practico: ⁊ depēdet ab intellectu tāq̃ ab efficiēte practicū habitū: vt tñ mouet̄ ab appetitu. 6. ethi. eſt qdē habitus practicus ab obīto practico māl'r: qđ op3 eē appetibile: ⁊ nõ tñ ſpeculabile: eēt i nobis regr̄t obīm.

ꝯtingēs opabile: formalr aūt eſt practicus a ſeipſo: ſi duplex pōt eē hītudo eiꝰ formalis noticie ꝯformis appetitui: ⁊ hec eſt pᵃ rō eiꝰ formalis: ſcḋaria qua eſt directiua ⁊ ꝯſideratiua: obꝫ ēt duplex eſt: appetibile: ⁊ ꝯtingens opabile reᵘ ſcie nĕc: ola iſta q̄nuor ſūt in deo: q꞉ eēntia eiꝰ ſic obm̄ vel mā eſt ſūme appetibile vel diligibile: ⁊ intellꝰ tāq̄ efficiēs ꝑus intelligit h̄ q̄ꝫ volūtas velit h̄: ⁊ ideo reᵘ ſui ⁊ a ſe theologia eiꝰ eſt ſimplr practica: reᵘ aūt alioꝝ a ſe ſi ſint opanda eſt aliquo mō practica formalr: nō q꞉ itellꝰ ꝑus dictat illa faciēda ⁊ poſtea illa volūtas velit: ſꝫ ꝑus itelligit ſimplicia ⁊ poſt voluntas determinat ea eſſe faciēda: ⁊ poſt intellꝰ intelligit ea faciēda ⁊ eadem voluntas vult executiue illa: ⁊ propter conformitatem illam eſt ſcientia practica.

Ad primū dicit̄ ꝙ phꝰ nō ponit ſciam practicā reᵘ dilectionis: ſꝫ ſolū reᵘ praxis q̄ eſt in viribus inferiorib' q̄ eſt reſpectu opabilis ꝯtingētis: ⁊ verū eſt ꝙ ol tali practica eſt ſpeculatiua nobilior: ſꝫ loquēdo de praxi q̄ eſt actꝰ elicitꝰ volūtatis ⁊ h̄ reᵘ obti nobilis nō eſt ita.

Cōtra. pcedē qōnis: ⁊ pᵒ ꝯ illud qḋ dī ꝙ hītus dī practicus mālr ab obto ⁊ effectiue ab intellu: q꞉ ſic ſe hꝫ finis in expectabilib': ſic p̄nᵐ in ſpeculabilib': q̄tū ad h̄. vꝫ. ꝙ ſic p̄nᵐ in ſpeculabilib' eſt p̄nᵐ effectiuū reᵘ ꝯnis: ſic finis in opabilibus eſt p̄nᵐ ꝯtinēs vtualr ⁊ efficaciter oīa alia q̄ ſūt ad finē. ita ꝙ nihil eſt tale formalr ⁊ eēntialr: niſi p illō qḋ eſt tale virtualiter ⁊ effectiue. Exᵐ de ſubiecto ⁊ paſſiōe ⁊ p̄nᵒ ⁊ ꝯne: q꞉ nūquā eſt ꝯ formalr vera: niſi q꞉ eſt p̄nᵐ efficaciter ⁊ vtualr tale. ⁊ ſilr de paſſione reᵘ obti: ſꝫ eēntia diuina eſt hꝫ vt finis: iō cōtinet oīa alia virtualiter ⁊ efficaciter q̄ ſunt ad finē: nō igitur tn̄ materialiter agitur. Item ꝙ dicitur in theologia dei ordinatur ad dilectionem vt ad finem.

Cōtra. finis eſt cā nobiliſſima: vn̄ ſi de oībus cāis eēt ſciētie: ſcia de fine eēt nobiliſſima ſm Auic. 6. meta. ḡ ſi eēntia vt obm̄ nō hꝫ rōnē finis: ſed ipſa dilectio rō eēntie in ſe non eēt rō nobiliſſime: qḋ eſt fīꝫ. Cōtra rn̄ſionē ad argᵐ. ſciētia ſpeculatiua eſt ſui grā: nō aūt ſic practica: ſꝫ grā alicuius vtraqꝫ eſt hec. ḡ ſcia ſpeculatiua eſt nobilior ſcia practica. Item ꝯtra illud qḋ dicit̄ in poſitione ꝙ dilectio eſt praxis: q꞉ praxis eſt in ptāte illius cuiꝰ eſt praxis: ſꝫ dilectio dei nō ē i ptāte eiꝰ: q꞉ necēio ſe diligit. ḡ dilectio dei nō ē praxis.

Ad pᵐ dī ꝙ obm̄ ⁊ finis ſunt cā effectiua reᵘ veritatū practicaꝝ ⁊ opabiliū: ſꝫ nō tota cā ſine itellu ſilr efficiēte: vnde obm̄ ⁊ finis qꝫ idē ſunt in eſſentia diua differētia ſola rōne cū intellu diuino ſūt tota ⁊ cōpleta cā efficiēs reᵘ veritatum illaꝝ opabiliū: ⁊ neutra p ſe eſt tota cā: ſꝫ tn̄ cā partialis.

Cōtra illud eſt argᵐ vltimū qḋ fit in illa qōne: vtrū itellꝰ ꝑius ſit p̄nᵐ formale exprimēdi verbum: ꝙ ſi eēntia diua vt obm̄ vel finis nō ſit tota cā efficiēs reſpectu talis veritatis opabilis ⁊ praxis vt dilectionis. ḡ nō eſt ſimplr infinita: q꞉ perfectiorē modū cāndi hꝫ cū intellu ſuo ꝯcurrēte: q̄ p ſeipſum. ḡ ⁊c. Rn̄det̄ ibi aliq̄liter. Ad aliō cū dicit̄ ꝙ praxis q̄ eſt dilectio eſt finis: ſꝫ rō finis eſt rō nobiliſſima. nō ḡ rō eēntie. Dico ꝙ actꝰ eſt finis. ſ. dilectio: ſꝫ vlteriꝰ ordinabilis ad finē vltimū q̄ eſt eēntia diua: ⁊ iō eēntia ſub eadem rōne a ꝑte ſui eſt obm̄ ⁊ finis ſicut motiuū illa ⁊ ad aīam eſt ab eadē ⁊ ad idem. Ad aliud dicit̄ ꝙ praxis eſt in poteſtate cuiuſcūqꝫ eſt: ita ꝙ pōt elici ab eo: ſed poteſtas eius nō eſt ꝑ qꝫ elici ⁊ non elici: q꞉ hoc eſt poteſtatis imperfecte.

Cōtra. 6. ethiᶜ dicit Cōmētator: ꝙ praxis ſeqt̄ electionē. ḡ poteſtas diuina nō eliceret praxis. Itē neceſſitas nālis nō patitur cū ptāte volūtatis: q꞉ iſta ſunt p̄nᵃ actiua oppoſita neceſſitas nālis ⁊ libertas vel ptās volūtatis: ſꝫ in ptāte volūtatis nō eſt magis diligere q̄ itellꝰ intelligere: nō ſolū non diligere. Itē nō eſt in ptāte dei eſſe nō volūtas: ſed dilectio ſua eſt idem q̄ voluntas eius. ergo non eſt in poteſtate volūtatis ad diligendum eſſentiam ſuam.

Cōmen. 6. ethic.

Ad pᵐ dico ꝙ praxis in nobis ſeqt̄ electionē. nā q꞉ voluntas nr̄a eſt mutabilis: iō determinat̄ p circūſtātias tāq̄ directiua ad illa: volūtas aūt dei immutabilis: ⁊ iō dilectio i deo nō ſeqt̄ dictamē ⁊ ꝯſiliū itellꝰ: ⁊ iō i deo nō valꝫ qḋ obiicit̄.

Cōtra. virtus eſt hītus electiuꝰ. ḡ ſic poſſumꝰ hr̄e habitū intellīuū reᵘ eoꝝ q̄ ſūt ad finē: ita ⁊ reᵘ finis: ſic pꝫ de charitate q̄ eſt virtus ⁊ reᵘ finis: ḡ ⁊ reᵘ finis pōt eē electio. ſed electio pōt dici volitio ſequēs pfectā cognitionē obti ſiue ſit deliberatio ſiue nō: nā deliberatio: ſicut ꝯſiliatio eſt de ꝯnē tn̄ ⁊ nō de p̄nᵒ ſiue eis q̄ ſūt ad finē vel nō de fine. Nā pp pfectā cognitionē ꝑncipij ſi aſſenſero opari eſt electio ppter ſine tn̄: vt reᵒ huiꝰ honeſte eſt viuēdū eſt electio reᵘ huiꝰ ꝯnis ꝯcluſe. ſ. caſte eſt viuendū: ſꝫ iperfectio pᵃ ſicut cognitio ꝯnis eſt iperfectior cognitiōe ꝑncipij: vn̄ cognitio ſtricte eſt pfectio cognitiōis ꝯnis q̄ eſt iperfecta: q꞉ nō habet̄ ex terminis: ſꝫ ꝯcludit̄ ex terminis. Alio tn̄ mō electio pfecta eſt ꝑncipij ſine diſcurſu ⁊ deliberatiōe cognitū: tn̄ pfectiꝰ cognitū: ⁊ ſic electio eſt praxis. Itē circa finē poſt cognitionē pfectā pōt eē electio ⁊ peccatū: ſꝫ ſūmū peccatū eſt vti fruēdis ⁊ frui vtēdis. Itē ſm Aug. 83. q.q. 7. Oē peccatū aut eſt ex īfirmitate: aut ex malitia: aut electione: ſꝫ qn̄ aliqs vtitur fruēdis nō h̄ facit ex malitia: aut īfirmitate. ḡ electiōe. ergo eſt praxis circa finē vltimū: vn̄ hītus practicus eſt directiuꝰ praxis q̄ eſt electio volūtatis. pᵒ igit̄ praxis eſt electio formaliter: vel ſm electionē actꝰ vt volitio ⁊ ponit necēio delectationē circa finē in opōne practica q̄ attingit finē: ſic ⁊ ſpeculatio ponit circa obm̄ ſpeculatiuū necēio delectationē q̄ eſt paſſio ⁊ nō opatio: q꞉ nō eſt practica: nec directiua paſſiōis: nec delectationis: q꞉ ex obto pñte ⁊ praxi elicita: necēio ſeqt̄ praxis illa q̄ eſt delectatio. Ad aliud ſpeculatiua eſt nobilior practica: q꞉ ſui grā verū eſt accipiēdo vtrūqꝫ in ſe: q꞉ tn̄ ſpeculatiua ordinatur moraliter ⁊ in genere moris inferior eſt ipſa practica ad quam ordinatur.

Aug. 83. q.q. 7.

Cōtra. ſpeculatiua eſt ſimplr nobilior in ſe practica. ḡ etiā in ſpeculatiua ordiata i gn̄e moris. Probatio ꝯñtie: q꞉ mos nō puertit ordinē nāe: ſꝫ ꝯformat̄ ſibi q̄tū pōt: ſꝫ nā nō ſtatuit nobiliꝰ ordinari ad ignobiliꝰ. Rn̄ſio dico ꝙ intellectio nō eſt nobilior volitiōe vel appetitiua vt appetitꝰ finis eſt.

Cōtra hoc qḋ dicit̄ rōnē appetitiue eē finē: ⁊ pbo ꝙ nō ē finis: q꞉ appetitio ſi ſit moralis nō tn̄ depēdet a fine: ſed ex oībꝰ circūſtātijs alijs vt p q̄s ſit: ſic dꝫ: ⁊ qn̄ debet̄: ⁊ circa qḋ dꝫ ⁊c. ſꝫ itellectio practica eſt nobilior tā in entitate nāe q̄ moris q̄cūqꝫ appetitiua viriū iferiorū: q꞉ eſt directiuū ⁊ regula reᵘ actuū aliaꝝ viriū iferiorū: ⁊ ſic cā. ḡ nō ordinat̄ in gn̄e moris ad aliā appetitionē tāq̄ ad finē cuiuſcūqꝫ virtutis iferioris: vn̄ praxis nō eſt finis itellꝰ practici ſed obꝫ. Dicitur ꝙ ſcientia practica ordinatur ad praxim vt finem propinquum talis eſt electio.

Cōtra. tūc hī ppoſitū: q꞉ ꝯſiliatio itellꝰ hꝫ ordinē ad volitionē cū volitio ſit praxis abſqꝫ oī poſteriori. ergo eſt vera practica: ⁊ h̄ hēs ꝯcedē: vn̄ volēs dare pecuniā debito mō ⁊ h̄ eligēs nō minꝰ eſt liberalis moralr ⁊ ſi nō hꝫ pecuniā: dū in imagine ꝯgrue eligat dare ſicut vtualr: cū nec Chriſtus nec apoſtoli nec alij pauperes quibus deficit mā exterior vere eſſent liberales: ſimiliter eligere fortiter agere in imagine eſt eſſe moraliter fortem: ⁊ ſi nihil terribile occurrat.

Ad ꝑncipale ꝙ theologia dei ſit practica: illa ſcia dei dicit̄ eē ꝑctica cuiꝰ pᵐ obꝫ eſt opabile ꝯtingēs: ſꝫ eſt pᵐ obꝫ theologie dei. ḡ ⁊c. Probō minorē: q꞉ chrīs totꝰ eſt obꝫ iſtiꝰ ſcie: q꞉ ꝯtinet vtualr oēs vitates illiꝰ ſcie ⁊ ſꝫ aliqd ſui eſt opabile ꝯtingēs: vt ſꝫ nāꝫ hūanā: ⁊ eſt factibile: q꞉ tota trinitas fecit xp̄ū eē hoīeꝫ. ḡ ⁊c. Dī ꝙ nō eſt factiua: ita ꝙ hēat p terminū ſuo necēio aliqḋ opabile. Ad pbōnē dī ꝙ chrīs dic̄ cōpoſitū ꝯtīgēs ⁊ opabile ſubſiſtēs in duabꝰ nāis: ⁊ ita eſt pᵐ obm̄. Dico ꝙ chrīs nō eſt p̄mū obm̄ ꝯtinens virtualiter oēs

veritates

veritates iſtius habitus:ſed eſſentia diuina.

¶ Cōtra.eēntia diuina nō ↄtinet virtualr articulos fidei q ptinēt ad hūanitatē chri:ſʒ hūanitas. ¶ Jtē ſubta ptialia ſe hñt ad ſubm tot⁹ ſic ptes ad totū:ſʒ multa tractant̄ in hac ſcia que nō ſūt ptes dei ſʒ chri:r corpis ei⁹:vt decē trib⁹ ſūt ſubʒ ſup ꝓlce:ſic dic̄ gloſa dic̄ ibi in ꝓ lib.totū aūt ſubʒ iſti⁹ eſt totus chr̄s triplici vnitate:ſic dic̄ Lincon. ¶ Ad iſtud ꝙ oēs articuli reducunt̄ ad deū mediate vel icludūt̄ i eo mediate:ita ꝙ oēs v̾itates ſcibiles icludūt̄ i deo v̾tualr:ſʒ chrs eē paſſuʒ nō eſt veritas ſcibilis vt ſcibile ſumit̄ ꝓprie:ſʒ hʒ creditū.

¶ Cōtra.ille v̾itates ↄtingētes:lʒ ſint ↄtingētes:tñ nec̄io continent̄ in aliq̄ ſubto:ſʒ ſepe ſūt articuli h⁹ ſcie q̄ tñ ↄueniūt chr̄o vt chr̄s:vñ ſiue ſint ſcibiles ſiue nō:illud eſt ſubm eoꝝ ꝓmū cui inſunt ꝓmo ⁊ formalr:talis eſt chr̄s ⁊ nō de⁹:q2 illō eſt ſubiectū in ſciētia:de quo dici poſſunt omnia que ſunt in illa ſciētia talis eſt chr̄s vnus toq̄us triplici vnitate.

¶ Cōtra iſtā oplonē arguo ſic. De eodē ſubto ē theologia di ⁊ nr̄a:ſi igit̄ chr̄s eſt ſubʒ theologie.ḡ nulla v̾itas de trinitate eſt theologica:nec mlte ↄtigētes vt de⁹ miſit filiū ſuū ⁊c̄. ↄñs eſt ipole:igit̄ ⁊ añs.ↄñaʒ ꝓbo:nulla eſt v̾itas nec̄ia alicui⁹ ſcie:niſi ſubʒ illi⁹ ſcie illā veritatē ↄtineat:vel opʒ ꝙ illa ꝓ⁹ veritas ſit de ſubto ꝓ illi⁹ ſcie vel pte aliq̄ illius ſubti:vel pte integrali vl̾ ſubtiua vl̾ eēntiali:vel de aliq̄ attributo eēntialr ad ip̄ ꝓm ſubʒ:multe v̾itates nec̄ie ſūt q̄ nō ſūt de chr̄o. vt pr̄ gn̄at:pr̄ ⁊ fili⁹ ſpirāt ſpiritū ſcm̄:nec pr̄ eſt chr̄s:nec pte chri:nullo mō nec attribuit̄ eēntialr ad chrm:q2 ſi ſʒ eū chr̄s eſt vnū triplici vnitate:q2 ſic icludit ꝑſonā.ḡ ei nō attribuit̄ pr̄:nec attribuit̄ ad filiū v̾bū:q2 fili⁹ nō eſt eēntialr poſterior pr̄e:nec eꝯ.ḡ ⁊c̄. ¶ Jtē ſi chr̄s eſt ꝓm obʒ nulla veritas nec̄ia eſt theologica. Probo:q2 qȯ de ſe eſt fſʒ de oī eſt fſʒ: ⁊ de nullo verū.ꝯ.meta.c.de falſo.ḡ qȯ de ſe nō eſt nec̄iū de nullo eſt nec̄iū:h9 eſt chr̄s:q2 eſt qȯdā opabile ↄtigēs.ḡ nulla veritas in eo nec̄ia ↄtinet̄.ḡ nō eſt ꝓm obʒ. ¶ Jtē nullum ens ꝑ accñs:hñs in ſe ↄcept⁹ diuerſos:eſt obʒ ꝓm ꝓ ſcie:q2 aū ſciam de toto aggregato ꝑ accñs ꝓſupponit̄ ſcia de vtraqʒ pte ei⁹:ſic aū ſciaʒ de numero ſonoro ꝓſupponit̄ ſcia de numero ⁊ de ſono in ſe:q2 q̄dditas vtriuſqʒ ptis eſt ꝓus ſcibile q̄ ip̄ totū ꝑ accñs:ſʒ chr̄s icludit ptes ex q̄bus nō fit vnū ꝑ ſe:ſed per accidens.ergo prius erit ſcientia theologica de vtraqʒ pte vel nulla erit theologia prima.

¶ Ad ꝓm dico ꝙ chr̄s vt ſubʒ includit oēs veritates iſti⁹ ſcie virtualr:ſic obʒ dʒ includere.ſ.ꝓ ⁊ adeq̄te:ita ꝙ nihil ſit ꝑ ſe prius eo:lʒ enim quodāmodo accipitur per accidens.

¶ Cōtra.qȯ ꝑ accñs icludit nō eſt ſubm:ſic eni poſſeʒ dicere ꝙ feſtuca icludat oēs veritates ſcie mathematice metaphyſice ⁊ nālis:⁊ ſic ꝙ feſtuca ſit ſubʒ illaꝝ:⁊ iō qȯ ꝓmo eas cōtinet dʒ eſſe ꝓmū obʒ h̄ eſt deus.ḡ ſequit̄ oppoſitū poſiti.

¶ Collatio.XXXII.

Vtrum eē intelligibile creature ꝓſupponat trinitatē ꝑſonaꝝ. Et ſic.quia deus nō pōt intellig̾e alia a ſe niſi ꝓus itelligēdo eēntiā ↄcurrētē cū volūtate affectata:ſʒ de⁹ intelligēdo eēntiā ꝓducit v̾bū:⁊ pr̄ ⁊ fili⁹ volēdo eēntiā amicitia affectata ꝓducūt ſpūm ſcm̄.ḡ ⁊c̄. ¶ Jtē de rōne cāe potētis ſufficiēter ⁊ ꝑfectiſſime aliqd ꝓducē eſt ꝑfectiſſime in ſe ſubſiſtē.ḡ cū eēn⁹ diuina nō ꝑfecte ſubſiſtat niſi i trib⁹ ꝑſonis.vi ⁊c̄.maior ꝓb̄:q2 actiōes ſūt ſuppoſitoꝝ.mior pʒ ꝺ ſe.

Cōtra. illud qȯ plib⁹ ↄuenit ꝑ aliqd cōe dēto vno illorū:nihilomin⁹ alteri pōt ↄuenire:ſic ſentire ↄuenit boī ⁊ aſino tāq̄ paſſio deſtructo boie vel aſino nihilominꝰ ↄuenit alteri iſtoꝝ:ſʒ ꝓductio creature i eē itelligibili ↄuenit ꝑſonis rōne eēntie:q2 iſti⁹ eſt.ḡ circūſcripta vna ꝑſona nihilomin⁹ ꝑt alia oē ꝓducibile in eē itelligibili ꝓducere. ¶ Jta illō de ſe ⁊ ex ſe eſt ꝑfectū ꝓn̄m alicui⁹ act⁹ qȯ ꝑt imediate exire in illū actū re⁹ cui⁹ eſt ꝓn̄m ꝑfectū:ſʒ pr̄ de ſe eſt ꝓn̄m ꝑfectū cuiuſcūqʒ creature i eē itelligibili.ḡ. Probō mi noris:q2 pr̄ ↄtinet eēntiā q̄ ſufficiēs ꝓn̄m ē cuiuſſʒ ꝓductiōis: ⁊ illō hʒ ex ſe ſoꝛ̄alr ⁊ nō ex filio:q2 nihil hʒ ex filio:ſʒ q̄cqd hʒ fili⁹ ⁊ ſpūſſcūs h̄ hʒ a pr̄e:ſaltē loquēdo de ꝑfectiōibus eēntialib⁹:⁊ de his q̄ reſpiciūt aliqd ex.ḡ ⁊c̄. ¶ Dicit̄ ꝙ ꝓductio i eē itelligibili ꝓſuppōit de nec̄itate ꝓductionē duaꝝ ꝑſonaꝝ ⁊ vni⁹ iproducte:⁊ ita trinitatē i ꝑſonis:qȯ declarat̄ ſic. Oē qȯ eſt ex ſe nec̄e eē ꝓus eſt oī eo qȯ nō eſt ex ſe nec̄e eē:ſʒ ꝑſone diue ſūt ex ſe nec̄e eē:⁊ creature in eē itelligibili nō.ḡ ſūt ꝑſone diue ꝓuſq̄ creature i tali eē. Maior ꝓb̄:q2 illō qȯ eſt ex ſe oino idepēdēs ꝓus eſt eo qȯ ab alio hʒ oē eē qȯ hʒ depēdet:talia ſūt creature.ḡ. Minor ꝓbat̄:q2 ꝑſone diue ſūt idē realr cū eēn⁹ diua:q̄ ex ſe ⁊ ſoꝛ̄alr eſt nec̄e eē:nō ſic creature i eē itelligibili:q2 eēnt de⁹.igit̄. ¶ Tñ ad arg⁹ ꝑt dici:q2 ſic ad poſe poſitū ſeq̄t poſe:ſic poſito hoīe ponit̄ riſibile:ſic poſito ipoſi ⁊ incōpoſi nō eſt incōueniēs ex illo ipoſi ⁊ icōpoſi iſere ↄdictionē. Jta dico i ꝓpoſito ꝙ poſito poſi ⁊ nec̄io ꝙ tres ꝑſone ſūt in eēn⁹ diua:dico ꝙ nec̄io eoꝝ emanatio q̄ntū ad iſtas q̄ emanāt ꝓſupponit̄ de illa que nō emanat nō ē du⁹:ſʒ poſita ꝑſona abſoluta q̄ pō ipoſis vl̾ icōpoſi:⁊ nō opʒ ꝙ trinitas ꝓcedat creaturas ꝓductas i tali eē.

¶ Ad ꝓm in opp̄m di:ꝙ maior ē v̾a:q2 illō cōe plificat̄ i eis ſic ē i exēplo addito de ſentire:nō ſic eēn⁹ plificat̄ i ꝑſonis.

¶ Ad 2m dico ꝙ q̄n aliqȯ ꝓn̄m hʒ aliq̄s act⁹ ordinatos nō ꝑt in actū poſteriorē niſi ꝓſuppoſito actu ꝓori. Ex̄m de aīa re⁹ velle ⁊ ſentire:ſic aūt comparat̄ eſſentia diuina vel intellectus vt principium reſpectu actum ad intra ⁊ ad extra.

¶ Ad formā argu⁹ dico ꝙ maior eſt vera q̄n illa q̄ ꝓcedūt ab illo ꝓn⁹ nō hñt iter ſe ordinē nec̄io q̄lis eſt in propoſito.

¶ Cōtra pedē q̄ōnis ⁊ ↄ minorē rōnis ꝑ pede:in eēn⁹ diuina nō eſt ordo nec ꝓus nec poſteri⁹:ſʒ eēn⁹ diuina ab eterno eſt imago ⁊ exēplar creature i eē itelligibili.ḡ nō nec̄io eſt ibi ꝓor emanatio ꝑſonaꝝ ꝓſuppoſito ipo eē itelligibili creature. Jtē ↄ aliā ptē minoris:nō ſeq̄t ſi eēn⁹ diuina ſit nec̄e eē ex ſe.ḡ ꝑſone diue ꝓducte erūt nec̄e ex ſe:q2 eēn⁹ eſt aliq̄ mō ꝓor ꝑſonis ſpis ꝓductis:q2 aliq̄ mō ꝓintelligit̄ i eis:⁊ ꝑſone ſunt aliquo mō poſteriores:ſed non valet prius eſt ex ſe neceſſe eſſe.ergo poſterius ⁊c̄.

¶ Cōtra riſſionē ad ꝓm argm̄ in creaturis ponunt̄ duo ſubſtalia ⁊ poſito ꝑ ipoſe ꝙ vna albedo eēt in eis:nihilominus vno albo abſtracto aliud albū diſgregat.ḡ a ſili in ꝓpoſito: etſi ſit eſſentia cōmunis eadē tribus perſonis vna perſona ꝑ impoſe circūſcripta:nihilominus eſſet ꝓductio ab alia.

¶ Ad ꝓm di ꝙ lʒ eēn⁹ diuina ab eterno fuerit eē exēplaris lapidis in eē itelligibili:tñ aliq̄ ordie ꝓoritatis fuerūt ꝑſone ꝓus ꝓducte q̄ lapis i iſto eē. Et cū dicis i eēn⁹ nō eſt ꝓus nec poſteri⁹ verū eſt in cantū eſt ordo originis vt cōparat̄ ad ꝑſonas intrinſecas ⁊ ad intra ꝓductas ⁊ vt cōparat̄ ad qȯcūqʒ ad extra ꝓductū:q2 qȯcūqʒ aliud ab eo ꝓductū in quocūqʒ eſſe etſi ſit eternū:tamen dependet a perſonis prius origine productis q̄ aliquid producitur.

¶ Cōtra.eternū vt ſic eſt ſoꝛ̄alr nec̄e eē:ſʒ nec̄e eē vt tale nō depēdet.ḡ nec eēn⁹ in eē itelligibili ab aliq̄ depēdet. Probō anteceō:oē eē in q̄cūqʒ gn̄e erit ſoꝛ̄alr nec̄iū vel poſe:ſʒ lapis in tali eē nō eſt poſe:q2 tale hʒ ꝓus nō eē q̄ eē:q2 hʒ ꝺ ſe nō eē:⁊ vnūqȯqʒ ꝓus hʒ qȯ in ſe hʒ q̄ qȯ hʒ ex alio.ḡ eſt nec̄e: hec eſt demōſtratio. Probās ꝙ creature nō poterūt eē ab eterno. ¶ Ad 2m di ꝙ eēn⁹ diuina nō eſt nata ꝑfecte ſubſiſtē: niſi in ꝑſonis diuis ⁊ ſuppoſitis ſue nāe. Et cū dicis eſt pri⁹ ꝑſonis ꝓductis:verū eſt ꝓoritate originis ⁊ nō ꝓoritate ſimplicitatis:q2 hec ꝓoritas nō eſt ꝓoritas ſimplr:⁊ iō nō ꝓhibet eādē eſſe neceſſitatē oībus perſonis ⁊ ipſa eēntia:lʒ neceſſitas itelligat̄ prius origine in eſſentia q̄ perſonis.

¶ Ad ꝓm di ꝙ poſito tali caſu ſeq̄t aliud ipoſe.ſ.ꝙ nullū verū ē ita nec̄iū q̄n poſito aliq̄ caſu deſtruat̄. ¶ Cōtra.oē qȯ eſt in pr̄e eſt a ſe ⁊ nec̄e eē:itelligere lapidē eſt in pr̄e.ḡ eſt nec̄e eē:ſʒ oē tale qȯ eſt a ſe ē ꝓus aliq̄ mō illo qȯ ē ab alio.ḡ

pſone pducte ab alio erunt poſterius lapide in eſſe intelli-
gibili: qd eſt ɔtra reſponſionem ad primum argumentum.
¶ Cōtra ɿñſionem ad 3^m arg^m qñ aliqd eſt cōe aliqbus eſt
prius illis qbus eſt cōe: ⁊ oē cōis eſt pus diſtinctis q̄ ɔſequi-
tur illud cōe: talis eſt eēntia diuina. g̊ ⁊c̄. ¶ Ad p^m cū dī oī
eſſe a ſe p̄cedit eſſe ab alio. dico q̊ ſunt q̄tuor termini: qcqd
eſt a ſe eſt p̄us oī eo qd eſt ab alio: ⁊ ē intelligibile eſt a ſe: hec
eſt falſa: qꝛ in tali eſſe eſt ab alio ēt ſālr. Cū pbas intellr pus
eſt a ſe itellig̃. ver̄ eſt q̊ itellig̃ p̄is itrinſecū nō connotā-
do extrinſecū eſt a ſe. hec eſt ſola argumēti. ¶ Ad rōnē dico
q̊ pr̄ hꝫ a ſe itellĩere lapidē: ſꝫ ordo nāe eſt pus ſine ɔ̄dictio
ne eē ſine poſteriori: ⁊ h̄ ex rōne p̄oris lꝫ ſit ɔ̄dictio ex parte
poſterioꝝ. Iſtud pꝫ. 5. met. c. de p̄ori: ſꝫ ordo originis eſt eſſe
aliqd ab alio. ⁊ in iſto ordie nō pōt eē p̄us ſine poſteriori ſi-
ne ɔ̄dictione: qꝛ in p̄ori pōt eē cōplet⁹ totus ordo originis ⁊
p̄us ⁊ poſteri⁹ origine prīt eē in eodē ſigno nāe: cōparādo in-
tellꝫ diuinū ⁊ volūtatē diuinā reſpectu obti extrinſeci ⁊ pus
nā. Uñ vna pſona eſt alia cōplete in vno. ſ. iſtāti nāe qñ cō-
paraī intellꝰ ⁊ volūtas ad vnū obm in p° ſigno nāe intellꝰ
hꝫ obꝫ adeq̄tū pn̄s memorie: ⁊ in illo ſigno pōt pducere p-
ductū ſibi adeq̄tū. h̄ aūt eſt pſona filij īfinita: qꝛ adeq̄ta po-
tētie pducētis īfinite: ⁊ in illo p° ſigno nāe cōicaī nā ⁊ volū-
tas q̄ in duob⁹ eſt p̄n^m ſufficiēs pductiuū amoris īfiniti. ſ. ſpi
ritusſci. ⁊ iō nihil aliud p̄ter eēntiā eſt itellibile niſi tres pſo
ne in illo p° inſtāti nāe eēnt pducte hac origine poſita p in-
tellꝫ in p° iſtāti nāe cōparaī itellꝰ ⁊ volūtas ab alio in ſcd̄o
inſtāti nāe in quo eſt idē ordo originis in pſonis: g̊ fuit p̄us
in p° inſtāti nāe: qꝛ in illo ſcd̄o inſtāti nāe pr̄ hꝫ a ſe itellectio
nē lapidis ⁊ fili⁹ a p̄re: ⁊ ſpūſſcūs ab vtroqꝫ. tūc qcqd eſt in
p̄re eſt a ſe cōparādo ad itrinſeca nō tñ in p° inſtāti nāe eſt
p̄us q̄ꝫ qd eſt ab alio in eodē inſtāti nāe. ⁊ iō p̄us pr̄ intellit
eēntiā q̄ꝫ fili⁹. Uñ p̄mus ordo ſcꝫ originis eſt ī p° ſigno nāe:
⁊ iō ſi nihil aliō eēt itellibile niſi itrinſecū deo: nulla pfectio
tollereī a pſonis. nō aūt itelligētia p̄ris pducit aliqd in filio
q̄ pducit itrinſeca in tali eē: ſꝫ pducit in filio eēntiā q̄ fili⁹ hꝫ
poſſe itellĩere: ⁊ iō ɔcomitaī itellectionē eoꝝ q̄ dr̄ p itellig̃
tiā. ſilr in inſtāti nāe nō pduciī lapis in eſſe intellibili a me-
moria p̄ria vt eſt in memoria: qꝛ nihil hꝫ ī memoria niſi eēn
tiā ⁊ eēntialia: ſꝫ tñ eſt itelligētia. ſi eni lapis in tali eē eēt a
memoria: cū a memoria ſit act⁹ itelligēdi ſcd̄s: ſeqī q̊ itellꝰ
diuinus vileſceret: qꝛ reduceret ad actū aliquē p alia a ſe. Uñ
nō eſt res in eē itellibili p̄us q̄ꝫ in eſſe itellecto: in tali eē ſit a
memoria cū memoria ſit act⁹: cuius v̇tute hr̄ act⁹ itelligēdi
ſcd̄s. ⁊ ſc̄ q̊ itellꝰ diuinus pducit p actū itelligētie in oib⁹ pſo
nis in ſcd̄o inſtāti nāe vt po⁹ ppinq̄ lapidē in eē itelligibili.
¶ Cōtra. nō tñ eēntia p̄is ɔtiet v̇tualr cuiuſꝫ eēntie pfectio-
nē: ſꝫ ēt pfectiones attributales oēs: qꝛ eēntia vt in p̄re in p°
ſigno originis ē abyſſus oīuꝫ pfectionū diuinaꝝ: ſꝫ p̄us abſqꝫ
ɔ̄dictione pōt eē ſine poſteriori. g̊ ⁊c̄. Itē p̄us nā nō eſt eēn-
tia ipſis rōnib⁹ attributalib⁹. g̊ in p° iſtāti nāe. g̊ cōpleī tot⁹
ordo originis nō cōicaī eēntia filio vt abyſſus oīum: ⁊ tunc
nulla pfectio attributalis cōicareī filio a p̄re. Itē Anſel. de
cōcor. dicit q̊ in diuinis nō eſt p̄oritas. Itē q̊ intellectio lapi-
dis vt hꝫ eē a deo in p̄ inſtāti nāe. Probatio: qꝛ p Hylariuꝫ
oē qd eſt ī filio ē natū vel hꝫ naſci. g̊ cū fili⁹ pduciī p modū
itelligēdi ⁊ vt verbū oē qd intelligiī p̄us intelligiī ſimplici
intelligētia ſaltē. ergo p̄us intelligunī idee ⁊ rōnes oīum fa-
ctibiliū. Itē qñ po⁹ adequaī obto ſm id quo adequaī neu-
trū p̄cedit aliud. g̊ ſi in p̄ inſtāti quo intellꝰ itelligit eēn^{tia} eſt
īfinite itelligibilitatis: eēntia repn̄tabit infinita: qꝛ eſt infini-
te itelligibilitatis: ⁊ ita repn̄tabit oīa factibilia ⁊ p̄ nō fabri-
cabit alias rōnes: qꝛ q̄ꝫta itellꝰ pōt intelligere tāta obm pōt
repn̄tare in p̄ inſtāti. ¶ Ad p^m cū dī q̊ eēntiā eē itelligibilē
lapidē nō expͥte intelligibili includit ɔ̄dictionē a p̄te eēntie.
ergo ⁊c̄. pōt ɔcedi ɔñs: vel negari ɔñs: nā poſteri⁹ nā eſt de-
pēdēs: ſꝫ idētice idē alij nō depēdet ab eo. lapis in eē intelli-
gibili depēdet: nō aūt aliqd idē eſſentie diue. ¶ Ad 2^m dico
q̊ Anſel. loqī de primitate nāe. Uñ ponit exēplū q̊ mā eſt
p̄or ſoīa: qꝛ in po⁹ ⁊ eſt pſectibilis ⁊ moueī ad actū: nō aūt
eſt ſic ibi p̄mitas p̄cedēs aliqd p mutationē ad actū: ſic lo-
quiī Ariſ. de illa ſm q̊ p̄oritas q̄ ſine ɔ̄dictione eēt ſine po-
ſterior illa eſt p̄oritas ad 2^m: alr nō p̄ēt obm ſꝫ illud cū l to
ta itellibilitate depēdet a p̄ p^m l nullo ɔ̄pēdet ab iſto. ¶ Ad
aliud dico q̊ fili⁹ nō naſciī p intelligere ſꝫ p dicere: qd ē ex-
primere de notitia hituali pfectā illi⁹ qd habeī actu p̄: qꝛ ex-
primere eſt memorie nō itelligētie actu agēdi nō pducit ver
bū: ſꝫ actu dicēdi q̄ p̄ſupponit cognoſcibile. ſ. eſſentiam.
¶ Cōtra. nihil ɔcipit pr̄ niſi cognitiue. Rñdeo q̊ ſi capereī
ɔcipere p p̄re: ſic eſt ſlr: qꝛ ſi ſic. nihil ɔciperet niſi cognitū:
⁊ ſic pr̄ prius intelligeret verbum q̄ꝫ cōciperet v̇bū: ⁊ ſi no-
ſceret lapidis p̄us de notitia lapidē pduceret v̇bū: qꝛ eēn⁹
eque repn̄taret verbū. Uñ verbū ɔcipiī nō de cognito ver
bo nec de lapide: nec de eēn⁹ vt cognita ſic a p̄re. ¶ Cōtra.
ſi pr̄ nō ɔciperet eēntiā: nō ɔciperet eēntiā v̇bo: p̄us eni eſt
ſic notitia: qꝛ itelligit eēntiā q̄ꝫ notitia expſſiua q̄ ɔcipit ali-
qd de eēn⁹: nō eni ɔciperet eēntiā vt cōicādo eā ɔcepto niſi
p̄us itelligeret eēntiā ſimplici notitia. g̊ cū cōicat filio oīa i-
telligibilia ⁊ rōnes oīuꝫ factibiliū p̄us eā itelligit. g̊ cū cōicat
itellectionē oīuꝫ p̄us oīa itelligit. ¶ Rñdeo. p̄oritas que eſt
p̄ris itelligēdo eēntiā ad ipꝫ patrē in pducēdo filiū. ſ. intellꝰ
actualis eēntie: nō eſt rō p̄ncipij pductiui: ſꝫ in ppoſito nō
eſt p̄n^m. Tūc dico q̊ in eēntia tñ eſt rō formalis re⁹ pdu-
ctōis: ſi p ipoſſe pr̄ p̄us nō itelligeret: nihilominus pduceret
filiū: ſꝫ qd eſt p̄n^m opandi ſiue h̄ndi actū in ſe ⁊ p̄n^m pducen
di p̄us eſt p̄n^m opandi q̄ꝫ pducēdi: eēntia aūt eſt p̄^m obꝫ pa-
tris pficiēs patrē in opando ⁊ pducēdo: ⁊ p̄ pficit patreꝫ in
opando q̄ꝫ in producēdo: nō tñ iſta eſt rō pducēdi: ſꝫ pr̄ hꝫ
eēntiā p̄ñtē memorie: ⁊ cōicat eā filio q̄ vt in filio eſt rō: ita
pfecte repn̄tādi filio: ſic p̄ri lapidē in quocūqꝫ eſſe: ⁊ alia q̄
nō ſūt pficiētia: ſꝫ qñ aliqd pōt eē p̄n^m pducēdi vniuoce ⁊
alia equoce p̄us pducit ſe in filiū vniuoce q̄ꝫ alia equoce: alia
pducta extrinſece ſūt equoce pducta: qꝛ ſūt alia eēntialr a
deo: ⁊ iō p̄us pr̄ nouit alia a ſe q̄ꝫ pducit ſibi ſilē in nā vniuo-
ce cui cōicat virtutem pducēdi oīa alia equoce: ⁊ iō p̄n^m in
operādo: ſꝫ q̊ equoce exprimunī ab illo p̄ncipio: ⁊ ideo nō
precedunt illam pductionem qua pater producit vniuoce.
¶ Cōtra. ſicut in p̄re eſt eēntia p̄^m obꝫ idealia ſm ita in filio:
ſed lꝫ ſecūdaria obta nō ſint pfectiua p̄ris: tñ eēntia vere ⁊
actualr ⁊ pfectiſſime ɔtinet illa: g̊ ſi eēntia vt p̄^m obꝫ nō pfe
ctiſſime itelligiī niſi illa itelligunī. Itē idealia ſm eē ideabi-
le ſūt eterna. g̊ p̄ intellecta: ⁊ ſic pficiūt intellm diuinū p̄ris.
Itē ɔ̄ dicta in p̄ori añ pductionē filij qñ pr̄ intelligit eēntiā:
eēntia eſt rō repn̄tādi ⁊ exprimēdi ſe nō añ gignitionē v̇bi.
ergo cū gignet pr̄ alia itelligit q̄ nō añ. g̊ pr̄ aliqd acqrit p gi-
gnitionē. Itē ex dictis erūt plura v̇ba in diuinis: qꝛ eēn⁹ diua
p̄us cōicat ſe ſub rōne vniuoca q̄ꝫ equoca: ſꝫ eēn⁹ vt in p̄re ē
rō cōicādi ſe: ⁊ ita pducēdi v̇bū. g̊ a ſili in filio erit rō cōicā
di ſe ⁊ pducēdi v̇bū: ⁊ ſilr in ſpūſcō ⁊ ſic multa v̇ba. Item
volūtas añ q̄ꝫ cōicaī filio nō ē p̄n^m ꝓximū pductiōis ſpūſ
ſcti: vt aūt cōicaī filio eſt p̄n^m pductiuū. g̊ ſi ſola ſit p̄n^m p-
ductiuū ⁊ opandi ⁊ pducēdi. ſ. filiū cū itellꝰ ⁊ nō rōnes at-
tributales vt ſapia, bonitas: ille rōnes attributales in filio
erūt rōnes pducēdi aliā pſonā. ſ. ſapientiā exn̄tē: huic dī q̊
ſapiētia nō eſt p̄n^m pductiuū ſic eēn⁹. ¶ Cōtra q̊ ſit actiuū
nō ſic po⁹ ſꝫ ſic obm. g̊ vel erit p̄n^m pducēdi ſiue cōicādi ſa-
piētiā in filio: vel hēbit fili⁹ ſapiētiā p gnōnē equocā vel per
alterationē ſequētē. Itē itelligere patris reſpectu eſſentie ⁊
reſpectu lapidis nō differūt eēntialr: qꝛ ſūt vn⁹ ⁊ idē actus.
¶ Ad p^m dicit q̊ obm cōicari p̄ſupponit ipꝫ cognoſci: qꝛ co
gnitū eſt p̄ncipium perfectiuū intellectus non q̊ eſt rō pdu
cēdi: ſic aūt obm ſecūdariū nō eſt perfectiuū intellectus.
¶ Ad pbōnē dico q̊ in p̄mo inſtāti tres pſone cognoſcunt

eēntiā nō

eēntiā nō aliud. Cū dicis nō eque pfecte. Dico ꝙ nō cogno-
ſcunt alia: niſi qꝛ tn̄ ſunt in p̄mo obto ⁊ p̄us pfecte cognoſcūt
intēſiue p̄ᵐ obꝫ: ſꝫ nihil aliō cogſcat ab eo. Exēᵐ. p̄nᵐ in cogni-
tiōe diſſ.ᵘᵃ eſt ex terminis ſꝫ nūqꝫ aliq̄ ꝯ cogſcat: qꝛ ſic cogſcit
ex cognitiōe diſſ.ᵘᵃ extremoꝝ: tn̄ cognitio ci⁹ v̄tualr ꝯtinet co
gnitionē oiuꝫ ꝯnū ⁊ extēſiue q̄ſi in poᵃ: ſꝫ noſcē p̄nᵐ diſſ.ᵘᵉ qō
v̄tualr ꝯtinet ꝯnecēſt noſcē p̄nᵐ tn̄ ⁊ nō ꝯnes niſi potētialr:
qꝛ pōt eē cā eoꝝ ſic lapis cognit⁹ in eēnᵃ dei v̄tualr eſt cogni-
tio dei tn̄ ⁊ eēntie ⁊ nō lapidis niſi potētialr: ⁊ ita pōt hri p-
fectiſſima ratio eſſentie ⁊ cognitio itenſiue: ⁊ ſi nūqꝫ lapis co-
gnoſceret: ſic igit de⁹ in p̄ inſtāti nāe cognoſcit lapis in ſcdo.
¶ Contra. obm p̄ᵐ fuit pfectiſſime cognituꝫ. g̃ ⁊c. ¶ Rn̄ſio.
veꝝ eſt intenſiue. lapis nō hꝫ eē pfectiſſime cognitu. Ad aliō
dico ꝙ q̄ñ eſt aliq̄ cā effectuū ordinatoꝝ ⁊ neutrū effectuuꝫ
pducit aliū: p̄us cā pducit vnū effectū q̄ꝫ aliū: ſꝫ tunc cā non
eſt in poᵃ proxima ⁊ ppinqua applicabilis ad actuꝫ zᵐ niſi
vt ſubeſt actu priori: vt aīa ad velle: ⁊ itelligere: nō tn̄ hꝫ cau-
ſalitatē p actū zᵐ: nec ab effectu poſteriori eēntia eſt p̄nᵐ cō-
municādi ſe vniuoce pſonis diuinis ⁊ eſt p̄nᵐ cōicandi ſe eq-
uoce creaturis quas hꝫ in ſe virtualr: ille cōicationes ſūt ordi
nate reſpectu eiuſdē p̄ncipij. nō exiſtit in actu reſpectu poſte
rioris niſi p̄us ſit ſub p̄ori: nō tn̄ acqrit ſibi cauſalitas p illō:
ſed q̄ñ tollit ipedimentū: nō tn̄ dat actualitas alia in eēntia.
Uñ nō pōt cauſare lapidē in eſſe intelligibili niſi pducto fi-
lio: ⁊ producto filio pōt. nō qꝛ hoc accipit ab eo: ſed pducto
filio tollit impedimētū. ſ. potētia ppinqua ad pductionē.

¶ Collatio. XXXIII.

VTrum ad intellectionē qua deus intelli-
git lapidē ⁊ aſinū ꝑexigant reſpe-
ctus diuerſi ⁊ rōnes diuerſe. Or ſic: qꝛ idem ma-
nens idē oīno nō pōt eſſe ratio cognoſcendi di-
uerſa: qꝛ tunc eodē mō ſe haberet ad idem ⁊ di-
uerſa: ſed eſſentia diuina vt p̄mū obiectuꝫ intellectus dei eſt
vnū. ſ. eſſentia diuina oīno ⁊ eodē mō ſe habēs: ergo non eſt
ſm ſe ratio cognoſcendi diſtincta vt diſtincta.

Contra Dionyſius de diui. no. ca. 7. deus per ſpeciem
oīa cōtemplans vel ſub vna eiſe circumſtan-
tia oīa ꝯtēplāe: g̃ p vnā cāꝫ p̄ſuppoſitā oīa cogſcit. Itē qō po
ſteri⁹ eſt in eēndo eſt poſteri⁹ in cogſcēdo: ſꝫ iſte reſpect⁹ eſt
poſteri⁹ in eſſendo ſubto: qꝛ ſeqt extrema. g̃ eſt poſteri⁹ in eē
cognito: g̃ nō eſt rō cogſcēdi p̄us. ¶ Ad qōnē di ꝙ reſpect⁹
rationis precedit in eſſentia determinans ipſuꝫ in cognoſcen
do illud cuius eſt reſpectus. Et hoc pbat rōne ſic vniuerſalr
eſt verū tam in agēte nāli q̄ꝫ in artificiali ꝙ agens agit diſtin
cta p diſtinctas rōnes. Hoc idē dicit Cōmen. de di. no. c. 6.
¶ Ad p̄ᵐ argᵐ in oppᵐ di ꝙ de⁹ eſt oīa ꝯtēplās p vnā cāꝫ rea
lē. ſ. eēntiā: ſꝫ diuerſaꝫ ſꝫ rōnē qꝛ dtermiat ſꝫ diuerſos reᵒˢ.
¶ Ad zᵐ argᵐ di ꝙ minor eſt falſa de reᵘ rōnis: qꝛ qō ille non
ſeqt extrema nec terminos: qꝛ ieſſe cognito eſt p̄us ſuo obto.
¶ Contra. ſi aliqō cadit mediuꝫ inter potentiā cognoſcendi ⁊
ipſuꝫ obiectū prius ſertur potentia per actuꝫ ſuum cognoſcē
di ſuper illō qō preſentat per illud mediū q̄ꝫ ſup illud obm.
ſi igit reſpectus rei precedit ſuū obiectū ieſſe cognito. quero
per qd cognoſcit reſpectus illos: ſi per ſe. ergo eadeꝫ ratione
prius intelligit iſta quoꝝ ſunt reſpectus iſti. ſi per alios reſpe
ctus: erit queſtio de illis reſpectibus quō cognoſcat. ergo erit
pceſſus in infinitū. nec opꝫ dicere ꝙ eſſentia diuina ſine ali-
quo reſpectu prout eſt illimitata ex ſe ad bouem ⁊ aſinū indi-
ſtincte ſit ratio cognoſcēdi iſta. Iteꝫ qō cauſat per actuꝫ rō-
nis nō eſt aliqd reale: ſꝫ iſte reſpectus cauſat per actū rōnis.
igit iſti reſpectus q dicunt determinare intellectū diuinum
vel obiectū ad cognoſcēdū diuerſa que nō ſunt niſi reſpect⁹
rōnis nō p̄nt eſſe rō pducēdi aliud reale: ſed intelligere dei
reſpectu diſtictoꝝ eſt actus realis. g̃ nō cauſat ab iſtis reſpe
ctibus rōnis: qꝛ magis dꝫ ens eſſe cauſa vel illud qō hꝫ rōnē
cauſe q̄ꝫ effectus: vel illud qō hꝫ rōnem effectus. Item ois re
latio ſequit ſuuꝫ fundamentū: fundamentū vel ratio fundā-
di ſequit rem quo dicit fundamentū. ergo ſi relatio ſequitur
ipſam reꝫ in qua fundat: ergo iſti reſpectus rōnis nō ſunt rō
cognoſcendi iſtas diſtinctas res vt bouem ⁊ aſinum.
¶ Ad p̄ᵐ di ꝙ maior eſt falſa q̄ñ vtrūqꝫ. ſ. taꝫ poᵃ q̄ꝫ obm eſt
indeterminatū. ſic eſt in ppoſito: qꝛ eſſentia de ſe eſt illimi-
tata ad cognitionē illi⁹ vel illi⁹ ⁊ determiat p relōnē rōnis.
¶ Contra. infinitū nō determinat niſi per infinituꝫ: iſte rōnes
nō ſunt infinite. ergo nō determinant eſſentiā. ¶ Cōtra. iſta
ſimul ⁊ contra poſitionē ſi mediuꝫ limitatū ad. a. pōt eſſe rō
diſtincte cognoſcendi. a. ⁊ mediuꝫ limitatū ad. a. b. c. pōt eſſe
mediuꝫ cognoſcendi. a. b. c. ſine determinatione aliqua ex ſe
pōt eſſe mediuꝫ cognoſcendi. a. b. c. ergo ⁊ mediū infinitum
ex ſe pōt ſe ſolo ſine alia determinatione ex parte ſui eſſe rō
cognoſcendi iſinita: talis eſt eēntia diuina. g̃ pbatio ꝯñie me
dio illimitato p hoc qō ponit illimitatū ad. a. ⁊. b. nihil tollit
ab eo ꝙ eſt pfectiōis medio limitato tn̄ ad. a. ſi addit ſibi p-
fectio in quā eſt illimitatū ad. a. ⁊. b. pbatio. alr ſpēs albi eſt
mediū diſtīcte cognoſcēdi albū: ⁊ ſi ſibi eēt ꝯcreata ſpēs odo
rū poſſet ſit eē rō illimitata cogſcēdi albū diſtincte ⁊ odora-
bile: ⁊ hoc ſilr eſt pbatio ꝯñie ⁊ añtis. Itē eēntia dīna vt eſt
ſub relōne rōnis cōpata p itellm ad lapidē: aut eſt finita: aut
iſinita. ſi finita ſine aliq̄ determiatione vel relōne vel rōne
determināte ex pte ſui eſt determiata: ⁊ ſilr illa relō eſt mu-
tabilis ⁊ nō eēn⁹ dīna: qꝛ ipſa eſt de ſe ſoīalr iſinita. Si autē
iſinita: cū reſpect⁹ hōis nō ſit talis nihil facit ad itellectioneꝫ
cuiuſcūqꝫ. Itē ꝙ alia ſit relō repn̄tatiua vl̄ rō itelligēdi ali-
qō obm ⁊ ꝙ itells nō pōt in tale obm de ſe. hoc eſt dicere ſilr
ꝯdictoria: ſiue ꝯclō ſit v̄a ſiue falſa: nō curo. Iſtā vulds iſer-
re ponēdo eēntiā eē rōnē repn̄tādi itellectui dīno oīa itelligi
bilia: ⁊ tn̄ ꝙ nō poſſit in ea itells dīnus ferri ſine talib⁹ relōni
bus rōnis. ¶ Ad p̄ᵐ de medio limitato ⁊ illimitato. dico ꝙ
nec mediū nec limitatū ⁊ illimitatū ē rō cogſcēdi alia inq̄ꝫtū
ſm ſuā rōnē abſolutā ꝯſideratur: ſꝫ inq̄ꝫtū tale mediū eſt vel
relō vel determiatū p relōnes pōt eē rō repn̄tādi diuerſa: ⁊
ita eēn⁹ dīna inq̄ꝫtū ſꝫ ſe abſolute ꝯſiderat: nō eſt rō cogſcē-
di aliō: qꝛ ipoſſe eſt aliqd repn̄tare aliud niſi ipm ſit ſilitudo
alteri⁹: vel includēs ei⁹ ſilitudinē: ⁊ iſto mō ꝯcedit ꝯñiā eſſe
bonā: ſꝫ añs eſt falſuꝫ ſꝫ ſe ſūptū abſolute ⁊ ſine reᵒ. ¶ Cō-
tra illud. ſi nihil eſt rō diſtincte cogſcēdi niſi p relōnē dīnā. g̃
eēntia dīna nō erit rō cognoſcēdi ſe ſine reᵒ. igit ⁊ in viſione
eēnᵃ repn̄tat ſe itellectui p̄us vel alicui⁹ alteri⁹ pſone mediā
te relōne: ſꝫ nō mediāte relōne rōnis: qꝛ iſta relō p̄cedit oēm
actū itells: ⁊ eſt rō itelligēdi: ſꝫ mediāte relōne reali. g̃ in vna
pſona itelligēte eēntiā erūt due relōnes reales. h̄ eſt ſlm. Itē
ſi relō ſilitudis dtermiat eēntiā cū q̄litae in oculo vt albedo
dicat ſilitudo alteri⁹ albedis: nō qꝛ eſt relō: ſꝫ qꝛ q̄litas abſo-
luta ipſa de ſe erit ſꝫ rōnē ei⁹ abſolutā rō repn̄tādi aliud. nec
iſta relō ſilitudis cōicat cū iſta q̄litate: nec ſic eſt rō repn̄tādi
aliqd. ꝓbatio: qꝛ nō eſt maior vnitas i effectu q̄ꝫ ſit vnitas i cā.
g̃ actionis p ſe vni⁹ eſt tn̄ vna cā p ſe: ſꝫ relō rōnis cū eēntia
dīna vl̄ q̄cūqꝫ eēn⁹ abſoluta nō eſt p ſe aliqd vnū. g̃ nō ſunt
rō vni⁹ itellectiōis: g̃ vl̄ ē eēn⁹ dīna vl̄ relō tn̄: ſꝫ nō pōt eē ēt
nec relō tn̄: qꝛ relō nō eſt cā act⁹ realis ſic̄ intellectiōis. relō
eſt p̄nᵐ nec termin⁹ alic⁹ actiōis abſolute. mior pꝫ: qꝛ nō ē p ſe
vnū cū alio: qꝛ nō hꝫ eē ex eiſdē p̄ncipijs ſi ſit p̄ncipiatū: vl̄ ſi
nō ſit p̄ncipiatū adhuc erit illō q̄ erit vnū p̄ncipiatū: ſꝫ iſte re
ſpect⁹ rōnis nō eſt ex p̄ncipijs rei vt eēnᵃ: qꝛ tūc eēt relō rō-
nis. vel ſi zᵐ: tenet ſaltē eſſentia diuina eſt vt p̄ncipiata. relō
autem ois que tn̄ eſt rationis cauſatur per intellectum.
¶ Ad p̄ᵐ iſtoꝝ di ꝙ eēnᵃ itellecta a p̄re nō reqrit ſe ex pte in-
telligibilitatis vt rōneꝫ itelligēdi: ſꝫ ipſa itelligit ab itellr vt
obꝫ ei⁹ p̄ p̄ᵐ: ⁊ nō vt ſcdariū. Uñ qꝛ ſupi⁹ di ꝙ ipoſſe eſt aliqd
repn̄tare aliō niſi ſit ſilitudo ei⁹ vel icludēs ſilitudinē ei⁹ vel
relōnē rōnis h̄ itelligebat de obto ſcdario q̄cūqꝫ: ſꝫ nō de p̄.
Uñ ipoſſe eſt eēntiā dīnā vt ſcdariū obꝫ repn̄tare aliq̄ diſtin

exņniſt p reſones rõnis diſtictas determinaĩ ab intellectu.
¶ Cõtra. ſi aligd ex ſe ſolo ſine alia reſone rõnis põt eẽ rõ co
gnoſcẽdi obm excellẽti⁹: ſꝫ nihil repñtet illõ vt ſiſitudo eius
illõ ꝑõt ſe eẽ rõ ſufficiẽs coĝſcẽdi qõcũqꝫ aliõ inferi⁹ ſine oĩ
reᵒ qñ iferi⁹ icludiĩ in ſuo ſupiori ꝭꝫ totã itelligibilitatẽ ſuaꝫ:
ſꝫ eẽn̄ª diña ſe ſola eſt rõ coĝſcẽdi ſcipſaꝫ ſine oĩ reᵒ ſm ꝗ a
ſcludit eminẽter itelligibilitatẽ cuiuſcũqꝫ obti ſcdarij. ğ ſe ſo
la ſine oĩ reᵒ põt eẽ mediũ coĝſcẽdi oĩa alia. ¶ Rñdeo qñ
obm eſt ex̄ ſtellm ⁊ nõ eſt ipꝫ: regriĩ ſiſitudo obti in itelligẽ
te obꝫ: qñ aũt obꝫ eſt pñs nõ regriĩ. ſic eſt ĩ ꝓpoſito de obto
ꝑ ⁊ zᵒ ꝙ eẽn̄ª vt ꝑᵐ obm ſp eſt ex ſe rõ coĝſcẽdi ſe: vt aũt re
pñtat alia q̃ nõ ſũt ipſa determĩaĩ ſiſitudib⁹ ipſoꝝ. ¶ Tũc
ad foꝛ aꝫ argumẽti dico ꝙ pᵃ ꝯñtia vᵃ eſt ceteris extrĩab⁹ eq̃
lib⁹: ſꝫ qꝛ obiecta extriſeca vt ſcdaria nõ ſũt ꝑ ſe pñᵃ: iõ requi
runĩ coꝝ ſiſitudies. obm aũt ꝑmuꝫ ex quo eſt preſens ſemꝑ
intellectui paterno ex ſe ſolo eſt rõ coĝſcẽdi intrinſeca ⁊ ſe.
¶ Cõtra. ſi itell's ꝑciſe vt ꝑcedit itellectionẽ obti determinan
tis actũ itell's ex ꝭ ſolũmõ ꝙ poᵃ eſt. nihil regrit iter obꝫ emi
nẽti⁹: multo magis nec regrit aligd circa qõcũqꝫ aliõ obꝫ in
feri⁹. ğ ſi eẽn̄ª nõ ſolũ hꝫ rõnẽ terminãtis actũ poᵉ: ſꝫ ẽt rõnẽ
ꝑncipij ꝑncipiatiui hĩ ꝓpoſitũ. Probatio ꝯñtie. q̃cũqꝫ poᵃ ſe
ſola eſt pñᵐ ſufficiẽs eliciẽdi actũ: ⁊ põt hr̃e actuꝫ circa obm
eminẽtiſſimũ põt circa qõcũqꝫ iferi⁹ obꝫ. Dĩ ꝙ veꝝ eſt alijs
extñiib⁹ eẽntialib⁹ vt vꝫ qñ vtrũqꝫ itellectui eẽntialr̃ eſt pñs:
q̃ aũt ſũt ꝑn̄ᵃ ꝭꝫ ſe nõ regrũt ſiſitudinẽ ſicͭ de alijs extriſecis.
¶ Cõtra. poᵃ q̃ nõ hꝫ ſuũ obm pñs ⁊ põt ꝑ actũ ſuũ facẽ ſuuꝫ
obm pñs põt ſe ſola elicere actũ. Exẽᵐ. ſi coloꝛ põt ſe ſolo fa
cere obm ſibi pñs ꝑ actũ ſuũ põt ſe ſolo elicere actuꝫ calefa
ctionis: ſꝫ itell's diuin⁹ ex ſe ſolo facit oĩa obta pñtia: ğ ſe ſolo
itelligit: ğ ſine talib⁹ reſpectib⁹. Itẽ eẽn̄ª diña ſub iſta reſone
aut eſt finita aut ifinita. ſi finita. igiĩ eſt imitãs ⁊ nõ imitabi
lis: qõ falſuꝫ eſt. Si ifinita: tũc nõ eſt magis ꝓpria vni ad re
pñtãdũ vnũ q̃ꝫ aliõ. Dico ꝙ nec ſub rõne finita nec ifiᵗᵃ ẽ rõ
repñtãdi ſic aſſuñ: ſꝫ vt õterᵗ reᵒ itell's accipiĩ ſub rõne finita
¶ Cõtra. illud cui⁹ eſt itell's nõ itelligiĩ qõ eſt ipoſe: qꝛ itell's
cõparat aligd vt eẽntiã ad aliõ ſub alia rõne ſub q̃ intelligit
eã: ſꝫ ſi itell's nõ cõparat eẽntiã ad aliõ niſi vt in ſe itellecta: ğ
itell's põt ex ſe vtrũqꝫ extremũ diſtincte coĝſcẽ. Itẽ ſi nõ vt
ifinita eſt rõ repñtãdi. ğ nõ vt mutabilis eſt rõ repñtãdi: qõ
falſũ eſt: qꝛ nõ eſt mutabilis inq̃tũ finita: ⁊ ſi vt ifinita erit õ
ſe rõ oĩuꝫ repñtatiua. Itẽ illi reſpect⁹ rõnis repñtãtes eẽntiã
itelligibiles ſũt vt obta. q̃ro ꝑ qd itelligũĩ. ſi ꝑ eẽntiã. ğ ꝓpoᵐ
qõ eẽn̄ª de ſe ſine aliq̃ reſone eſt rõ coĝſcendi alia. ſi ꝑ alias
reſones q̃ro de alijs rõnib⁹ ex q̃ ſũt itelligibiles ꝑ qd cogno
ſcunĩ. ſi ꝑ eẽntiã ſicͭ ꝑus: ſi ꝑ alias ꝓceſſus in ifiᵐ. nec põt dici
ꝙ ſũt coĝſcibiles ꝑ ſeipſas: qꝛ qõcũqꝫ obꝫ itelligibile ẽt mini
mũ natũ eſt foꝛ are in itellu ꝯceptũ ſuũ ſicͭ in paſſo approxi
mato: ſꝫ ſi itell's diu⁹ itelligit ifinitas reſones ꝑ ſe vileſceret:
qꝛ pateret vel recipet aliquã ꝑfectionẽ foꝛalr̃ ab aliq̃ qõ foꝛ
malr̃ nõ eſt de⁹. Dĩ ꝙ itelligit vt obiecta nõ mouẽtia itellm
ſꝫ itell's de ſe mouet ſe ad itelligẽdũ talia itelligibilia ſiue co
gnoſcibilia. ¶ Cõtra. aut itell's ſe ſolo mouet ſe ad itelligẽdũ
iſtas reſones diuerſas: aut eſſentia ſola: aut iſte reſones ſole
mouẽt. Si iſte reſones ſole mouent: vel ẽt ꝑicular̃ vileſceret
itell's diuinus. ſi eẽn̄ª ſola: habeo ꝓpoſitũ. ſi itell's ſolus. ğ ſe ſo
lo eſt rõ coĝſcẽdi diſticta vt diſticta qõ eſt ꝑus negatũ. Iteꝫ
itellectio lapidis eſt ꝑfectio ſimplr̃: ⁊ ꝑ ꝯñs infinita: ſed reſo
rõnis qua ꝑ te eſſentia determinaĩ eſt finita ⁊ ens minimũ. 6.
meta. ergo nõ põt eſſe rõ cognitionis alterius finiti.

¶ Collatio. XXXIIII.

VErum intelligi lapidis a deo nec̃io cõco
mitetĩ in lapide aliqõ eſſe reale ex̄
intellm diuinuꝫ. Oẽ ſi: omni exemplari in actu
corrñdet exemplatũ in actu: ſed deus eſt cauſa
exẽplaris lapidis ⁊ ꝭ in actu: tale eſt reale. ergo.
Minoꝛ patet de ſe. Maioꝛ probatur per hoc ꝙ relatiuum
regrit correlatiuũ in actu: exẽplar referĩ ad exẽplatũ. ğ exẽ
plar in actu ad exẽplatũ in actu. Itẽ ſcia nõ dĩ realis niſi ſit
obti realis ſcia dei reᵒ creaturaꝝ eſt maxie realis: qꝛ maxime
metaphyſica. ğ obm ſcitũ ab ipſo eſt ens reale: qꝛ q̃le eſt ens
tale eſt eẽ. nec põt dici ꝙ illõ eſſe nõ eſt aliud ab eſſe diuino:
qꝛ deus cognoſcit ea in ꝓprio gñe: ⁊ ſic hꝫ ſciaꝫ de illis vt ſũt
aliud a ſe. ergo hñt eſſe reale: aliud ab eſſe diuino.

Contra termin⁹ creationis eſt oĩno nõ ens: ſꝫ ſi lapis
añ ꝓductionẽ habuit aliqõ eẽ reale nõ fuit oĩ
no nõ ens. ğ nõ potuit ꝓduci ꝑ creationẽ: qõ eſt incõueniẽs.
Itẽ ꝑ auctẽ Augᵐ. 5. ſup Gen. logĩ de electis. Illos ab eter
no de⁹ apõ ſe habuit nõ in ſui nã q̃ nõdũ erãt: ſꝫ in ſui pñtia q̃
illos nouit ac ſi eẽnt. ¶ Dĩ ꝙ nõ: qꝛ ſi lapis itell's ſit res: aut
accñs: aut ſuba: nõ ſuba: qꝛ illius ſit ꝓpria rõ ſubſiſtẽ: ſegĩ ꝙ
ſubſiſtẽtia ei⁹ fuiſſet ab eterno: ⁊ ꝑ ꝯñs nihil poſſꝫ de⁹ facẽ de
nouo. ſi accñs cũ accñtis ſit ieẽ ſbſiſtẽti: ſegĩ qõ ꝑus: ğ nullo⁹
ꝑceſſit creationẽ vt res alia. Itẽ ſi ſicut hꝫ eẽ creatũ: aut in
creatũ: nõ icreatũ: qꝛ tũc eẽt de⁹. ſi creatũ. ğ totũ ſm ſe nouũ.
Itẽ Aug. ad voluſiañ. tota rõ facti eſt poᵃ facientis in reb⁹ mi
rabilr̃ factis. ğ nihil ꝑfuit ei⁹ qõ ꝓducit. ¶ Ad pᵐ dico ꝙ cãe
in actu corrñdet effect⁹ in actu verũ eſt in actu itellecto: ſꝫ nõ
in actu reali realitate ꝓpria cauſati. ¶ Ad zᵐ dĩ ꝙ ſcie reali
corrñdet obiectũ reale intellectuꝫ: nõ reale ſub proprio actu
⁊ in ꝓprio genere: ⁊ hoc ſufficit ad ſciam realem.
¶ Contra pedeꝫ qõnis arguiĩ ſic. Subſtãna dĩ de q̃dditate
ſube que eſt nã vt pᵃ ſuba: ⁊ ẽt ſm ꝑfectiorẽ rõnẽ realẽ: ⁊ acci
dens dĩ de q̃dditate accñtis ⁊ ipſo vt ſubſiſtit in ſubto. ğ ne
gare ſimplr̃ in cõi aliquo ꝑ defectũ alicui⁹ ifimi ⁊ poſtremi
in gñe illo eſt facere fallaciã ꝯñtis. Itẽ rõ q̃dditatis eſt nãlr̃
ꝑoꝛ rõne ſuppoſiti ⁊ ꝑme ſube. ğ nõ opꝫ ad negationẽ poſte
rioꝝ ſeq negõnẽ poꝛis eẽntialr̃: ⁊ hoc ita ꝯcludit õ ſuba ⁊ ac
cidẽte: ⁊ de rõne coꝝ q̃dditatiua: ⁊ de rõne ſuppoſiti. Iteꝫ lꝫ
icõueniẽs ſit aligd ſiͭ eẽ creatũ ⁊ icreatũ ꝭꝫ aliqõ eſſe: tñ ſm
aliud eẽ põt eẽ creatũ: ſicut ſm eẽ in itellectu diuino eſt increa
tũ: ⁊ ſm eſſe extra eſt creatũ. Et tũc arguo. exẽplatũ terminat
actũ exẽplaris: ſm illõ eẽ qõ eſt ꝓducibile ab exẽplari: ſꝫ la
pis eſt ꝓducibilis ab exẽplari ab eterno: ⁊ ꝭ in eẽ reali. ğ ab
eterno terminabit actũ exẽplaris ꝭꝫ illõ eẽ. ğ. Itẽ ſi ſcia realis
eſt obti realis. ğ de obto nõ reali nõ eſt ſcia realis: ſed de⁹ ab
eterno itellexit lapidẽ. ğ ſi nõ fuiſſet lapis in aliq̃ eẽ reali nõ
habuiſſet de⁹ de eo ſciam realẽ: qõ eſt icõueniẽs. Iteꝫ nõ tñ
itellexit ſe: ſꝫ alia a ſe ab eterno ſicͭ ⁊ mõ itelligit: ſed alia a ſe
nõ itelligit vt ſũt in ſe: qꝛ ſic ſũt idẽ qõ ipſe. ğ ab eterno itelle
xit alia a ſe ex̄ ſe. Itẽ ſcitũ a deo referĩ ad deũ ſicͭ menſuratũ
ad mẽſurã: ſꝫ reſo mẽſurati ad mẽſurã eſt realis ex ꝑte men
ſurati maxie. ğ ſcitũ qõ ſic referĩ eſt res. Iteꝫ. 7. meta. cãe in
actu corrñdet effect⁹ in actu ꝭꝫ idẽ gen⁹ cãe. ¶ Ad pᵐ dĩ ꝙ
ꝭ nõ eſt foꝛalis ꝯña ſuba. ğ ſubſiſtẽtia: tñ hec eſt bona ꝯña.
ſuba eſt realr̃ extra aiaꝫ. ğ ſubſiſtit: qꝛ nũq̃ꝫ ſm rem ſeparan
tur: ideo ſi q̃dditas ab eterno fuiſſet realr̃: tñ nunq̃ꝫ realr̃ eẽt
niſi in ſubſiſtente cõcomitanĩ ſubam realr̃ fuiſſe ab eterno.
¶ Cõtra dicit aduerſari⁹: nõ eſt ꝓbatũ q̃n q̃dditas poſſet eſſe
exẽplatũ: ⁊ ſic poſſet hr̃e eẽ reale ſine ꝑnalitate q̃dditatẽ. Iõ
poniĩ alia rõ fũdamẽtalis talis. oĩs entitas q̃ nõ eſt deus hꝫ
entitatẽ a deo ⁊ ꝑus nihil erat. ğ eſt ꝓductũ reſpect⁹ nõ hꝫ eẽ
a ſe: ğ a deo ⁊ nõ de aliq̃ mã: ğ de nihilo: ⁊ ſic creaĩ: ⁊ ita crea
tio eſt pᵃ ꝓductio. Itẽ creatio nõ eſt niſi reᵒ eſſe exiſtẽ: ſꝫ ab
eterno habuit eẽ q̃dditatiuũ ⁊ eẽn̄ᵉ ad que nõ terminaĩ crea
tio. ſ. eẽ itelligibile: ⁊ eſt ꝓductio rei in eẽ itelligibili: ğ creatio
non eſt ꝑma ꝓductio. Item ab eterno fuerunt ineſſe volito
producto. ergo prius ineſſe intelligibili. ergo relatio non eſt
prima productio. infert ex iſta quatuoꝛ: ſequitur lapideꝫ ha
buiſſe ab eterno. veꝝ ⁊ reale eẽ: qꝛ ſi lapis ex ſe nõ hꝫ aliqõ
eẽ cũ lapis ex ſe in nullo eẽ hꝫ nec eẽ. ğ in oĩ eẽ eſt ꝓductuꝫ
⁊ creatũ. ğ eſt ꝓductũ ineſſe itelligibile: ğ creatio nõ eſt ꝑma
ꝓductio. Vñ ſi ſit cum ſit ab eterno creatum in eſſe intelligi

bili ⁊ omne creatum eſt productum in eſſe reali ſm te. ergo ab eterno habuit verum eſſe reale.

¶ Cōtra iſtas rōnes ꝙ eēn ⁊ exiſtere nō dnt ſm eos: ⁊ iō ſi eēn ſit ab eterno: ſeqꝛ ꝙ creatio ſit ab eterno. ¶ Rñſio. lȝ alia opio ꝯcedat ꝯdictoria: tñ ſi dȝ argui ꝯ eā ꝯuenienter dȝ argui ꝑ aliqd ꝑus maximū qḋ poſſet ꝯcludē maius icōueniēs ꝗ̄ qḋ ponit ⁊ nō dȝ argui ꝯ eā ꝑ illa q̄ ſequunt ad illā tanꝗ̄ iferiora ad ſupi: vel ꝑ ea q̄ ꝯtinent ſub ea: ſȝ ꝙ creatio ſit ab eterno: ⁊ ita exiſtētia nō eſt magis icōueniēs ꝗ̄ qḋ ponit: ꝗ̄ ēt dicere exiſtiā ſȝ totā realitatē ei ꝑcedē ab eterno: nec qḋ nō pōt de annihilare aliquā rē ꝯcederet ab opināte: ⁊ ita ꝑ iſta ſufficiēter arguit ꝯ eū. ¶ Cōtra. tūc creatio Moyſi nihil eēt ꝗ̄ gnō ſi aliqd ꝑfuiſſet ab eterno ſȝ aliqḋ eē reale. Dī ꝙ nō: qꝛ aliqd exñs ꝑcedit in gnōne tñ gnōnis vt mā realr exñs: vel aliqd hȝ in motu ⁊ mutatione ꝑcedit ſubſiſtens: ⁊ nō tñ mā exñs. ¶ Cōtra. in eucariſtia qñ trāſubat panis i corp: ibi couertit eēn panis in eēntiā corpis: aliogn totū nō ꝯuerteret. ꝗ totalr annihilat eēntia panis. Dico ꝙ trāſubſtātiatio eſt ſube in actu in ſubam in actu q̄ ſūt termini illi mutationis nō eē eēntie: ſȝ eē exñtie: ita ꝙ añ creationē mūdi nō potuit tranſubare vnū in aliud: vt panē in corp: nec manēt ibi duo eē ꝑpria: qꝛ eſt eē exñtis in ꝑpoſito: ſȝ tñ iſte due eſſentie. ¶ Contra: de pōt ꝯuertere qdditatē in qdditatem. Rñdeo ꝙ nō: qꝛ vtraqȝ foialr eſt neccia. Cōtra. generatio eſt de nō eē ad eē: ita ꝙ accidit ſibi ꝙ aliqd ſibi ſubſiſtat: tūc creatio eſt gnātio. Itē ꝑducēs aliqd ⁊ cognoſcēs cognoſcit oē illḋ qḋ ꝑducit ⁊ nō eēt ⁊ ꝑus nō eē ꝗ̄ eē. ꝗ oino nihil ꝑſupponit. ¶ Ad ꝑm dī ſicut ꝑus ꝙ gnōni ꝑſupponit eē exñtie: creatiōi aūt tñ eſſe exñtie. ¶ Ad 2m dī ꝙ falſuȝ eſt qḋ aſſumit. deus enī lȝ itelligēdo ꝑduceret filiū: nō tñ cognoſcit nō eē filiȝ. falſuȝ eſt ꝗ qñ ꝑ cognitionē aliqd ꝑducit. Uñ reſpectu illorū deus nō dī agēs artificiale: ſȝ ꝑducit illa vt nā nō vt cognoſcēs. ¶ Cōtra ꝑmā rñſionē quero de eē exēplariū an exiſtere eſt alia eēntia ab eēntia exñtie: an eadē eēntia. ſi eadeȝ. ꝗ creata vna ⁊ creat altera: ⁊ ſi vna ab eterno ⁊ altera. ſi eē exiſtere ſit vel alia eēntia aliud ab eē exñtie ⁊ qlȝ res ſm iſtos: ſȝ eē eēntie eſt ab eterno. ꝗ adhuc eē exñtie ſm eēntiā erit ab eterno: ⁊ tūc vlterius erit qḋ: q̄ ꝑor de exiſtere ⁊ eēntia eius. verū ſint eadē vel nō vt ꝑus eſt ꝑceſſus in iſinitū. ¶ Ad ꝑm dī ꝙ actio ſcḋi agētis ꝑſupponit eē exiſtere alicui ⁊ termini ꝑmi agētis vt exiſtē. ¶ Cōtra. cognoſcēs ꝑducēs aliqd ꝑus cognoſcit illud. Rñſio. falſuȝ eſt qñ illud ꝑ cognitionē ꝑducit. Uñ reſpectu iſtoꝝ deus eſt nālis artifex ⁊ oīa ꝑducit vt nā nō vt cognoſcēs in eē eēntie. ¶ Cōtra. gnō eſt de nō tali ad tale. hoc nō eſſe exiſtere ad eē exiſtere. ꝗ gnō eſt creatio. ¶ Rñſio. veꝝ eſt ſi nō exiſtē dicat ꝑuationē q̄ eſt in mā.

¶ Contra. qdditas magis hȝ intelligibilitatis ꝗ̄ mā: ꝗ magis hȝ actualitatis ꝗ̄ mā. ꝗ ſi mā ꝓhibet creationē magis qdditas. Dī ꝙ eē exiſtē ⁊ eē qdditatiuū ſūt eē alteri rōnis: ⁊ iō nō cōparabilia: ⁊ iō nō pōt ꝯcludi ꝙ vnū ſit magis ens ꝗ̄ aliud cū vnū ſit aliō ꝑ ꝯſtātē iſinitā: qꝛ pōt vertere albedinē in angelū. Uñ vno mō qdditas eſt intelligibilior ⁊ magis ens: qꝛ prior aliquo mō. Alr eē exñs eſt magis ens ⁊ actualis: qꝛ imitat deū ſȝ duplicē rōnē cāſalitatis: exēplaris videlȝ ⁊ efficientis: ⁊ iō hȝ creationē: qꝛ talis entitas eſt in termino ad quem. Aliud eſt in termino a quo: ⁊ eꝯ. ¶ Ad argumēta in oppm dī ꝙ eē volitū lapidis ab eterno: eſt eē ꝙ lapis hȝ mō: ⁊ oē creatū voluit ab eterno modo eſſe. Ad aliud qḋ intelligi lapidis: non dicitur ab intelligi dei ⁊c.

¶ Collatio. XXXV.

Utrum relō creature ad deū ſit realr ipſa eēntia creature vel alia res ab eēntia creature: Ꝙ nō: qꝛ oīs relō hȝ ſuā realitatē a fundamēto ⁊ eſt realitas fūdamēti: ſȝ eēn creature eſt īmediatū fūdamētū relōnis ei ad deū. ꝗ realitas ei eſt realitas fūdamenti. Probatio maioris: qꝛ ſi realitas relōnis ſit alia realitas a realitate fūdamēti: ꝗ ad eā poſſet eē mutatio realis: qḋ falſuȝ eſt ſȝ phm. 5. phy. qꝛ in ad aliqd nō eſt motus neqȝ vt termini: neqȝ vt ſubti. Itē nō minus depēdet eēn cuiuſcūqȝ ad deū ꝗ̄ inherētia accñtis ad ſubiectū: ſed eſſentia accidentis eſt ſua inherentia. ergo ⁊ dependentia creature ad deum eſt ſua eſſentia.

Cōtra. 2o de tri. dicit Aug. ꝙ oīs relō creature ad deū eſt accñs. Itē de tri. c. 5. oē qḋ ſm ſubaȝ dī reſtat vt ſȝ accñs dicat. ¶ Ad qōnē dī ꝙ relō creature ad deū realr differt ab eēn creature: qḋ ꝓbr ꝑ auctē bti Aug. li. 7 tri. ca. 7. ⁊ 2. oīs eēn q̄ relatiue dī eſt aliqd excepta relōne. Et ibideȝ c. 8. oīs eēn q̄ nō ē ad ſe: ſȝ accñs dī. Itē ꝑ rōnē ſic. Qñcūqȝ aliq̄ duo ſic ſe hñt ꝙ vnū pōt manere q̄cūqȝ caſu poſito poſſibili ⁊ nō poſi alio nō manēte illḋ nō eſt idē realr cū eo: ſed poſito caſu poſi vel nō poſi ꝙ de nō eēt adhuc eēn creature poſſet eē: ſȝ idepēdēs: qꝛ a q̄ depēdet ponit nō eē. ꝗ ei eēntia ⁊ ei depēdētia nō ſūt eadē res. Itē ſi lapis eēntialr depēdet ad deū. ꝗ icludit foialr duas foialitates: ꝗ ⁊ duas realitates: qꝛ formalitates diuerſa accipiunt a diuerſis rebus: ⁊ qua ratione duas ⁊ infinitas: ergo eſt impoſſibilis.

¶ Ad ꝑm argm dī ꝙ maior eſt falſa: qꝛ relōnis realitas nō eſt realitas fūdamēti niſi mālr: ſȝ nō foialr: ſicut actio ⁊ paſſio ſūt diuerſa ꝑſita realr: ⁊ tñ ſūt idē realr in motu in q̄ fūdant. Ad ꝓbōnē dī ꝙ nō eſt icōueniēs qn ad rē de gñe relōnis poſſit eē mutatio. ¶ Ad 2m dī ꝙ accñs nō eſt ſua dependētia: niſi denominatiue: ſed non formaliter niſi loquendo de relatione que ſm illud quod eſt dependet formaliter.

¶ Cōtra ſolōnē qōnis q̄ aliqd diſtīguit ab alio eſt idē realr cū illo. Expꝛm de dīa q̄ diſtinguit vnū ab alio: qꝛ ideȝ eſt ꝑncipiū eēndi ⁊ diſtīguēdi: ſȝ q̄cūqȝ eēn creata eſt eēntialr depēdēs. ꝗ ꝓbatio minoris: qꝛ q̄cūqȝ alia eēn ab eēn dīna nō eſt ipſa eē: ſȝ illḋ cui ꝯuenit eē ꝑricipatū: tale eſt depēdētia: ꝗ eēntialr depēdēs. ꝗ. Itē qḋ nō pōt eē nec itelligi ſine alio: vȝ eē idem realr ⁊ eēntialr cū illo: ſȝ eēn creature nō poſſet eē ſine depēdētia ei ad deū. ꝗ ꝓbō minoris. creatura nō pōt eē niſi effect dei ſit. effect eēntialr icludit relōnē ad deuȝ: vt ad cām. relō icludit depēdētiā. nec pōt itelligi ſine alio extremo: qꝛ vt ſic: aut vt eēn determiata: aut vt idifferēs. ſi vt idifferēs tñ. igit diſticta nō pōt itelligi ſine depēdētia: ſȝ vt determiata. ꝗ itelliget relōnē eius ad deū: qꝛ poſita eſſentia creature ⁊ deo: ſtatim ex nā extremoꝝ neccio oritur relatio inter illa.

¶ Contra reſponſioneȝ ad ꝑmū argumentū: ſi ſit ideȝ materialiter: ergo idem realiter qḋ eſt propoſitum.

¶ Contra ſcōm eſt phs. 5. ⁊ 7. phyſicoꝝ ꝙ in ad aliquid non eſt motus: ⁊ nota rationem eius ibi.

¶ Contra 3m argm ſic. Accñtia nō ſūt entia niſi qꝛ ſūt entis. 7. meta. ꝗ eoꝝ eēn eſt eoꝝ depēdētia: ⁊ cū nō min depēdeat creatura ad deū ꝗ̄ accñs ad ſubȝ: eēntia creature nō eſt ens niſi qꝛ depēdet ad deū. ¶ Ad ꝑm dī ꝙ illḋ qḋ diſtīguit ꝑt eē aliqd illius gñis cū illo qḋ diſtinguit ⁊ de nā ſua itrinſeca: ſic maior eſt vā vt pȝ de dīa eēntiali q̄ diſtīguit rē itrīſece: ⁊ ſic eſt minor falſa: qꝛ relō nō diſtīguit ꝑ tanꝗ̄ itrīſecū rei: ſȝ ſicut ſcḋariū ⁊ accñs rei. ¶ Ad 2m dī ꝙ ꝯñtia nō valet. ſi nō pōt itelligi nec eē ſine alio. ꝗ eſt de eēn ei itrīſece. Exēplū. vita hoīs nō pōt intelligi nec pōt eē ſine ꝓportione numoꝝ ad inuicē: ⁊ tñ illa ꝓportio eſt accñs homini de genere relōnis: ⁊ ita hic. Ad ꝓbōnē dico ꝙ nō pōt creatura itelligi niſi ſit effect dei vel nālr vel aptitudinalr: ſȝ iſtud nomen effectus icludit duplicē ꝯceptū in oīb excepta relōne: qꝛ foialr dicit ꝯceptū relōnis ad cām: ⁊ nālr ſiue denoiatiue icludit oēm ꝯceptū illius in q̄ fūdat qḋ foialr nō refert: ⁊ cū vlteri ifert ꝙ poſita eēn creature: ⁊ deo ſtatiȝ arguit relō ⁊ dependētia ex pte creature. veꝝ eſt aptitudialr vel fūdamētalr vel denoiatiue: ſȝ nō formalr inꝗ̄tū eſt creatura dicit ꝯceptū duplicē. Et cū vltra dicit: ſi ꝑ eēntiā diſtinguit ꝗ nō diſtincta. ꝯcedo ꝙ per eſſentiā ſuā q̄cūqȝ creatura diſtinguit: ⁊ ꝑ a deo ⁊ a quocūqȝ

alio: ſʒ ſcðario ꝑ accñs ꝛ cõiter ꝑ relonẽ. Ad aliud dico ꝙ in qð aliqd eſt mutatio: querere Marcũ ꝛ Uaron. Ad aliud dico ꝙ accñtia ſũt entia: qꝛ entis vere eſt effectiue: qꝛ ab aliquo efficiunt ꝛ cauſant ad hoc ꝙ ſint eſſentia: cũ hoc tñ ſtat ꝙ ſint entia in ſe formalr alia a ſubſtantia.

¶ Cõtra. relo ſi ſit alia realitas a realitate fundamenti: ḡ illa realitas aut erit formalr alia habitudo: aut aliqd aliud pter habitudinẽ. ſi ſit aliud ab hitudie. ḡ eſt abſolutũ: qð eſt ĩpoſe: qꝛ dependẽtia ens ſũt ĩpoſia ens ad ſe ꝛ ad aliud ſũt talia: ḡ eſt indifferẽs ꝛ ĩdiſtincta ſʒ ſe ad oẽm hitudinẽ hãc ꝛ illã: ꝛ ꝑ ꝯñs gen⁹ relonis nõ hʒ ꝑpriũ diſtinctiuũ in gñe ſuo. Illud nihil valet: qꝛ dico ꝙ qdditatiue eſt alia realitas a realitate fũdamẽti. ḡ ĩdifferẽs, falſuʒ eſt: qꝛ oĩs relo creature ad deũ fũdat ſup tertiũ modũ relatiuoꝝ: qꝛ ſup rõnẽ mẽſure ꝛ mẽſurati vl ſup pᵐ ꝛ zᵐ ꝛ determinate ꝛ diſtincte hitudies: ꝛ maxie relo exñs in alio cuʒ ſit accñs maxie erit diſtincta: qꝛ exiſtit in diſtincto ſicut albedo lʒ ꝑ ſe ſit ĩdifferẽs vt exiſtat in aliquo ſuppoſito ſemper eſt neceſſario determinata.

¶ Cõtra. Aug. 5. de tri. c. 5. docẽs nãm accñtis dicit ꝙ nõ ſolet dici accñs niſi ꝙ aliq̃ mutatiõe accñtis amitti põt. nũc arguo ſic. Illud qð nõ eſt amiſſibile nõ eſt accñs: ſʒ aliq̃ relo nulla mutatiõe accñtis amitti põt. ḡ nõ eſt accñs. ꝓbatio minoris. ĩpoſe eſt ĩtelligẽ eẽntiã lapidis amittere rõnẽ exẽplati ad intellectũ diuinũ vt exẽplar. rõ exẽplati dicit relonẽ: ḡ nõ eſt accidẽs. Itẽ ſi ſit aliud a ſua relone. ḡ illa relo q̃ referret habebit aliã relonẽ q̃ referret: ꝛ illa aliã: ꝛ ſic erit ꝓceſſus in ĩfinitũ: qꝛ ſm Augu. 7. de tri. c. 5. oẽ qð relatiue dr̃ eſt aliqd excepto illo qð relatiue dr̃. Itẽ nũc eẽntia lapidis nec̃io depẽdet ad deũ: ꝛ q̃lʒ alia res relatiue hʒ q̃tuor terminos: qꝛ eẽn⁹ creature abſolute eſt depẽdẽtia ad deũ: ꝛ ſilr relo ꝑ te vt q̃dã res alia depẽdet ad deuʒ: ḡ includit alios terminos: ergo quatuor termini duo reales in creatura: duo ſm rõnem ex parte dei.

Aug. 7. d tri. c. 5

¶ Ad pᵐ dr̃ ꝙ Augu. diſtinguit ibi duplex accñs. ſ. ſepabile ꝛ inſepabile: ſepabile põt amitti non inſepabile. Ad minorem cũ dicis ꝙ relo nulla mutatiõe amitti põt: manẽte ſubto denominatiue relato: ſʒ nõ eẽntialr. ḡ nõ eſt accñs, nõ ſeqr̃: ſed eſt fallacia ꝯñtis ab aliquo hñte plures cãs vitatis ad vnaʒ. nõ enim ſequit̃ nulla mutatione amitti põt: ergo nõ eſt accidẽs: qꝛ accñs inſepabile nõ põt amitti: ꝛ tñ eſt accidens.

¶ Contra. ſi h eſt verũ qð ſʒ ſubam dr̃ ſm accñs dr̃. ꝯñs eſt falſuʒ. ꝓbatio ꝯñtie. nihil deſtruit̃ deſtructo ſubto qð nõ eſt eẽntiale ſubto. ḡ ſi ſubto deſtructo deſtruat̃ relo: vl ecõuerſo deſtructa relone nec̃io deſtruit̃ ſubiectũ, ſeqt̃ ꝙ vnuʒ eſt de eẽntia alteri⁹. Ad hoc dr̃ ꝙ peccat ſʒ fallaciã ꝯñtis: qꝛ etſi dicat Aug. ꝙ oẽ accñs eſt mutabile: nõ tñ dicit ꝙ oẽ mutabile ſit accñs: ſed eſt ꝯñs ab inferiori ad ſupi⁹ affirmãdo.

¶ Cõtra. Aug. ꝓbat hãc paſſionẽ. ſ. eẽ accñs de ſubto: per hoc mediũ qð eſt eſſe mutabile: ſed ego arguo eodẽ mõ: qꝛ eſt accidẽs: igit̃ mutabile: ꝛ nõ ecõuerſo. ¶ Ad hoc dr̃ ꝙ mutabile nõ eſt mediũ: ſʒ qꝛ de ſe eſt mutabile. igit̃ qð nõ eſt mutabile nõ eſt accñs nõ valet ꝓ accidẽte ĩſepabili. ¶ Ad zᵐ dico ꝙ eẽntia creature nullã depẽdentiã dicit formalr circũſcripta relatione ad deũ: ſʒ formalr refert̃ ꝑ relonẽ ꝛ denoĩatiue ex ſe: qꝛ denominat̃ relone q̃ eſt formalis depẽdẽtia ad deũ: ꝛ cũ dicis. ḡ relo hẽbit aliã relonẽ q̃ formalr refert̃, nego ꝯñtiã: qꝛ relo ſeipſa tñ refert̃ ad deũ: ꝛ ibi erit ſtatus: nec erunt duo termini ex pte ſubẽ: niſi mãlr vel denoĩatiue tñ: ſed formalr termini erũt ex pte illi⁹ q̃ refert̃ formalr ꝛ correlatiuũ ei⁹. Itẽ illa relone nõ refert̃ aliqd formalr ꝛ pᵒ q̃ circũſcripta refert̃ nihilominus: ſʒ circũſcripta oĩ depẽdẽtia ꝛ relone creature manente creatura nõ min⁹ ipſa ex ſe intrinſece depẽdet ad deũ. ḡ relo creature ad deũ ei⁹ depẽdẽtia erit ei⁹ eẽntia. Itẽ iõ vnũ non depẽdet ex alio totalr: qꝛ eſt aliqd ſm ꝙ nõ refert̃ ad aliud. ḡ ꝑ oppoᵐ cũ creatura depẽdeat formalr ad deũ ꝛ totalr eius depẽdẽtia erit eius eẽntia. Itẽ ens diuidit̃ ꝑ creatũ ꝛ increatuʒ ſufficienter. ḡ oẽ qð nõ eſt creatũ eſt increatũ: qꝛ diuidentia pᵒ euacuãt totã nãm diuiſi: ſʒ eẽntia creature ꝑ ſe eſt exᵗremũ creationis. ḡ eſt creatura. ḡ ĩcludit formalr reſpectuʒ. ḡ ꝛc. Itẽ q̃cũqʒ aliqd ꝓdicat̃ de aliq̃ pᵒ ꝛ ꝑ ſe: paſſiones ei⁹ predicant̃ de eodẽ ꝑ ſe zᵒ mõ. ſi igit̃ ꝓdicat̃ de lapide ꝛ oẽs paſſiones ei⁹ ꝓdicant̃ de eo taʒ ꝯuertibiles q̃ȝ diſiũcte. ḡ ſic lapis eſt eẽntialr bon⁹ vel vn⁹ ſic creatũ vel increatũ. ¶ Ad pᵐã rõnẽ dr̃ ꝙ minor eſt falſa: qꝛ circũſcripta oĩ relone eẽntie abſolute ad deuʒ nõ refert̃ ipſa eẽn⁹ in pº: nec põt fieri circũſcriptio niſi in ĩtellectu tñ ꝛ non in re: qꝛ ſil' ſunt realr ꝛ eius depẽdẽtia. Exẽᵐ. poſitis duob⁹ albis: ſtatim ex nã extremoꝝ oꝛit̃ relo ſilitudis: ꝛ tñ poſſet nã vtriuſqʒ albi ĩtelligi ꝛ eẽ per poᵐ dei ſine relone actuali ſilitudis: ꝛ ibi ſilitudo eſt poſterior nãlr nã extremoꝝ: qꝛ eſt eff̃ctᵒ eoꝝ: nec tñ põt intelligi nec eẽ ſine relone ſilitudis aptitudinali. ꝑ quãcũqʒ credo potentiã niſi de⁹ mutaret alboꝝ nãm: ꝛ tũc nõ eẽnt alba: qꝛ ex nã rei ſũt apta nata vt ſigt totalis cã ſilitudis. ¶ Ad zᵐ dr̃ ꝙ creatura nõ depẽdet totalr ad deũ niſi mãlr ꝛ ſubiectiue loquẽdo de creatura q̃ eẽntialr ĩcludit duos ꝯcept⁹ acceptos a duabus reb⁹ cuiuſmodi ſũt oĩa ꝓdicamẽta ꝛ res oĩuʒ ꝓdicamentoꝝ excepta ſola relone: qꝛ res cuiuſlʒ gñis ĩcludit ꝛ eſſentiã abſolute ſũptaʒ ꝛ creationẽ: ꝛ ſic formalr nõ depẽdet ad deum niſi ꝑ relonẽ. ¶ Ad 3ᵐ dico ꝙ q̃lʒ res eſt creata nõ tanq̃ȝ res vna ĩcludẽs formalr depẽdẽtiã ad deũ: ſʒ oĩs res excepta relone dr̃ creata tãq̃ȝ due res ĩcludẽtes depẽdẽtiã ad deũ formalr ꝑ relonẽ ꝛ ſubiectiue vel denoĩatiue ꝑ ꝓpriã eẽntiã abſolutã q̃ nata eſt nãlr ꝛ formalr referri ꝑ relonẽ. ¶ Rõnes ꝓ põne nõ valẽt ꝯ opionẽ oppoſitã: ꝛ iõ rñdeo ad illas. ¶ Ad pᵐã dr̃ ad maiorẽ ꝙ tale ĩpoſe nõ dʒ poni qð ĩcludit ꝯdictionẽ ex rõne intrinſeca illi⁹ de q̃ ponit̃: ita dicerẽt ipſi qð eſt in ꝓpoſito: qꝛ poſito ꝙ de⁹ nõ eẽt ponit̃ poſitio ĩpoſis ꝛ ĩcludens ꝯdictionẽ illi re⁹ cui⁹ ponit̃. nã intrinſece ipſa eſt eẽn⁹ eẽntialis depẽdẽtia ad deũ: ꝛ iõ poſito ꝙ de⁹ nõ eẽt ponit̃: ẽt ex h ꝯñter ꝙ creature eẽn⁹ nõ ſit: qꝛ eẽntialr eſt depẽdẽtia q̃daʒ ad deũ: ꝛ iõ ponit̃ incõpoſe. Ad aliud ꝯcedit̃ ꝙ eadẽ res includit multas formalitates. igit̃ realitates, nego ꝯñtiã: qꝛ ĩ multis eadẽ res hʒ multas formalitates acceptas ſub eadẽ re diuerſimode ſignãtes illã rẽ: ſicut oĩa attributa ſunt eadẽ realr ꝛ differũt formalr: ꝛ eadẽ res in creaturis eſt ens ꝛ vna ꝛ bona: ꝛ ſic de alijs: ꝛ eadẽ albedo eſt albedo ꝛ color. Unñ eſt fallacia ꝯñtis ab aliquo hñte plures cãs veritatis ad vnã. Cũ vltiꝰ dr̃ ꝙ ꝯtinet duas: igit̃ ĩfinitas. Nõ valet: qꝛ nõ eſt res in quocũqʒ gñe ꝛ in relone qn ꝯtineat multas realitates. ſ. hecceitatẽ ꝛ nãm ſpẽi: ꝛ ſilr multas formalitates hecceitatis ꝛ nãe cõis: ꝛ tñ hic nõ ꝯtinet ĩfinitas: qꝛ nulla talis eſt que ſit vel ꝯtineat nãs vel res ĩfinitas niſi illa ſola q̃ eſt ĩfinita talis eſt de⁹ trinus.

¶ Collatio. XXXVI.

VErum veſtigiũ ſit ratitudo: Et ſic q̃libʒ pter pᵐ cõponit̃ ex qð eſt ꝛ q̃ eſt: vel ex eẽntia ꝛ eẽ: vel ex aliqditate vl̃ ratitudie: ſʒ eẽn⁹ rei eſt veſtigiũ in re ſicut eẽ in eo qð eſt: ꝛ ſic ratitudo in aliqditate. ḡ veſtigiũ eſt ratitudo.

Contra hoc arguit̃ ꝙ veſtigiũ nõ ſit ratitudo ꝛ ꝙ ratitudo nõ ſit in aliqditate. Probatio: qꝛ illa aliqditas aut eſt opinabile: ꝛ tũc cũ tale ſit ficticiũ: ꝛ nihil ratitudo fundat̃ in nihilo a ficticio: aut aliqtas eſt res qdditatiua: ꝛ cũ oĩs talis ſit res rata: ſeqt̃ ꝙ ratitudo fundat̃ in ratitudine: ꝛ ita idẽ in ſe: ꝛ ſic erit ꝓceſſus in infiᵐ. Itẽ aut aliqtas eſt poſitiuũ abſolutũ: ꝛ cũ oẽ tale ſit exẽplatũ ꝛ nõ ſit ficticiuʒ ꝛ eſſe exẽplatũ eſt ratũ. ḡ ratitudo fundat̃ in rato: ꝛ ita fundat̃ veſtigiũ in veſtigio: aut reſpectiuũ: ꝛ tũc fundat̃ in nihilo: qð eſt incõueniẽs: aut eſt dare aliqð aliud in q̃ fundat̃. Itẽʒ aut illa aliqtas determinat ſibi eſſentia vt eſſe claudit̃ in ſua intentione: ꝛ tũc ſemꝑ eſſet ꝛ eẽt de⁹: aut determinat in ĩtentiõe ſua nõ eẽ: ꝛ tũc nõ põt fieri: aut eſt indifferẽs ad eẽ ꝛ nõ eſſe: ſed oẽ tale eſt abſolutũ: ꝛ ꝑ ꝯñs exẽplatũ: qꝛ nõ ficticiũ. ergo vt pᵒus. Itẽ ꝙ reſpectus rationis nõ ſit ratitudo rei: qꝛ oĩs res

eſt actiua ſua ratitudine:nulla res eſt actiua ſua relone.ex.5.
phy.Itẽ ꝙ ratitudo nõ ſit tñ reſpectus ad deuz.Probatio.
Tum qꝛ plus differrẽt pſone diuine inter ſe:ꝙ de⁹ ⁊ creatura:
qꝛ tñ ꝑ reſpectũ differũt rõnis ex vna pte ⁊ reali ex alia:ſed
pſone diuine diſtĩt ꝑ reſpect⁹ reales ex vtraq₃.Itẽ q̃ diſtĩt formalr̃
ſunt alia ⁊ alia formalitas:ſ₃ abſolutũ ⁊ reſpectiuũ diſtĩt formalr̃.
g̃ ſũt alia ⁊ alia formalitas:ſ₃ ratitudo eſt formalitas abſoluta:
qꝛ formalitas rei abſolute eſt abſoluta.g̃ ratitudo:ſed relõ nõ
eſt formalr̃ ratitudo abſoluta.g̃ ratitudo nõ eſt tñ relõ. Item
Phs.4. meta. phs.4.meta.reducit dicẽtes oĩa apparẽtia eẽ vera ad hoc icõ/
ueniẽs ꝙ oĩa ſunt ad aliqd:ſ₃ oĩa eẽ ad aliqd denoĩatiue non
eſt incõueniẽs:cũ oĩa ſint vel cã vel cauſatũ.ergo eſt incõue/
niens ꝙ oĩa ſunt ad aliqd eẽntialr̃.g̃ reſpectus nõ eſt illud q̃
res ſunt rate:ſicut ponit poſitio pma. ⸿ Ad qõnẽ dico:ꝙ ve
ſtigiũ nõ eſt ipreſſio derelicta ex trãſitu gradiantis ꝯformis
ſibi ex ea pte qua tãgit in gradiẽdo:ſ₃ ante mũdi creationez
intellc̃s ⁊ volũtas ferebaꝛ ſup mũdũ creãdũ:ex illo velle ⁊ in/
tellectu ſeqꝛ in tpe mũdus ꝯformis illi velle ⁊ intelligẽ:iõ mũ
dus eſt veſtigiũ dei. Illud pꝫ.22.de ciui.dei.c.9.Scdo dõm
eſt de dĩa inter imaginẽ vmbrã ⁊ veſtigiũ ⁊ ſil'itudinẽ:ad cu
ius itellm̃ ſciẽdũ eſt ꝙ oĩa iſta ipoztãt relõnẽ ⁊ reſpectũ:ſed
ſil'itudo nõ ipoꝛtat cãlitatẽ:ſ₃ veſtigiũ ipoꝛtat cauſalitatẽ ſ₃
Aug.83.q.q.64.Umbra hꝫ cõfuſaz ꝯformitatẽ ad corp⁹ in/
terpoſitũ.ꝯfuſaz dico:qꝛ vidẽtes vmbrã ſcimus corpus iter/
poſitũ iter ſolẽ ⁊ vmbrã:ſ₃ neſcim⁹ cuius figure:qꝛ qñq₃ coꝛ
pus rotundũ facit aliã figurã in vmbra:imago repñtat rem
nõ ſ₃m gen⁹ nec ſpẽm tñ:ſed ſ₃m idiuiduũ ⁊ ſ₃m lineamẽta:
ꝙ.ſ.longa ſit lata ⁊c̃.veſtigiũ repñtat rẽ medio mõ:pfectius
eniz vmbra ⁊ iperfecti⁹ imagine:qꝛ nõ repñtat rẽ ſ₃ indiui/
duũ:nec tñ ſ₃m genus:ſed ſ₃m ſpẽm:vel ſ₃ indiuiduũ vagũ:
vt vidẽtes veſtigiũ cerui ſcim⁹ ꝙ trãſiuit ceruus:ſ₃ neſcim⁹
vtꝝ iſte vel iſte.Sed angelus vel aĩa quãtũ ad potentias vl'
act⁹ ipoꝛtat ordinẽ vel diſtinctionẽ formalẽ in eadẽ eſſentia:iõ
eſt imago dei.veſtigiũ repñtat deũ vt eſt cã efficiẽs formalis ⁊
finalis q̃ appropriaꝛ pſonis:tñ nõ tñ repñtat deũ vt vnuz
nec ſ₃m ꝓprietates pſonales:ſ₃ ſ₃m appropriata pſonis.ſ.po/
tentiã/bonitatẽ/ſapiaz/ſiue ſ₃m triplicẽ cauſalitatẽ.

⸿ Contra iſta arguiꝛ de dĩa veſtigij ⁊ imaginis. Cõtingit.n.
aĩal trãſiens nõ hẽre niſi vnũ idiuiduũ ſpẽ:⁊ tũc eſt ſpẽs tota
in indiuiduo illo:⁊ tũc veſtigiũ qđ eſt ſil'itudo ſ₃m ſpẽm erit
ſil'itudo ſ₃m idiuiduũ.Itẽ in deo nõ eſt diſtinguere gen⁹ nec
ſpẽs nec indiuiduũ.g̃ nõ eſt dare veſtigiũ dei:ſi repñtat ſ₃m
genus vel ſpẽm:iõ aſſignat cãm accidentalẽ veſtigij. Iõ eſt
alia dĩa ꝙ veſtigiũ differt ab imagine:qꝛ repreſentat partẽ
q̃titatiuã.imago totũ:nõ aũt qđ veſtigiũ repñtat vl'e ⁊ ima/
go pticulare:ideo qđ derelinquiꝛ ex trãſitu ptis ſil'e parti eſt
imago totius veſtigij:qꝛ repñtat totũ aĩal rõne partis.

⸿ Ad pᵐ iſtoꝝ dico ꝙ ſcia eſt tñ de vlib⁹ ſ₃m Ariſt.⁊ ſignat
ſubm eẽntiale ſcie nõ accñtale.nec eſt hic dõm cũ ſcia põt eẽ
de aliquo cũ quo ꝯuertunꝛ ꝓpõnes de vli ⁊ de indiuiduo vt
de dõ vel de ſole:tñ vl'e eſt ſubꝫ in ſcia eẽntialr̃. Uñ.7.met.
Si aliq̃ ſcia eſt de vno vt de deo vel de ſole eſt de deo:ac ſi
eẽnt mille dij.pꝫ ſ₃ Cõmẽ.6.eth.iõ ſcia eſt de eo vt de vli ac
ſi eẽnt plures lꝫ ſit ſingulare:ſic tñ cõuertũꝛ ſpẽs cũ idiuiduo
qđ repñtat indiuiduũ in vli:ac ſi mille idiuidua eſſent in illa
ſpe. ⸿ Ad aliud in deo nõ eſt gen⁹ nec ſpẽs.Uñ ſ₃ eos diſti/
ctio pſonaꝝ aſſimilaꝛ magis idiuiduali diſtinctioni q̃₃ ſpeci/
ficę:tñ relõnes differũt quaſi ſpe.Uñ ptꝫ ꝯueniũt in eẽntia
vt vno:eẽntia eſt q̃ſi ſpẽs:iõ aliqd eſt in illa repñtãs pſonas
quãtũ ad ꝓpria.aliqd quãtũ ad appropriata:qꝛ pſone diſtĩ
tñ cõueniũt in aliquo.Ad poſitionẽ iſtoꝝ dicũt falſuz.ſi eniz
ſigillũ ipzimereꝛ cere delebiꝛ ita ꝙ nihil derelinqueꝛ de ſcul
ptura ⁊ colatura:ſ₃ de quãtitate eſt vmbra ſi colatura ⁊ totũ
quo diſtinguiꝛ ab illo ſigillo derelinquaꝛ nõ eſſet imago:ſed
veſtigiũ:ſic hic derelictũ ex pede nõ eſt imago pedis niſi di/
ſtinguat pedẽ ab alio eiuſdẽ ſpẽi.De alio dico ꝙ res cõponi/
tur ex aliqditate ⁊ ratitudine ⁊ res rõnis ex aliqditate ſolum
nõ ratitudine. Uñ ꝑ aliqditatẽ itelligo qđ eſt ꝑ ratitudinem
illud q̃ extra in aliq̃:⁊ hꝫ eẽntiã ⁊ eẽ extra ſicut lapidẽ eſſe eſt
qđ eſt eius:⁊ extra eſt q̃ eſt:eẽn⁹ ẽt lapidis diſtiguiꝛ in q̃ eſt
⁊ qđ eſt.igiꝛ eẽn⁹ qđ eſt:⁊ eẽ extra quo eẽ.⁊ ſic accipiẽdo eẽn
tiã eſt aliqtas pure potẽtialis q̃ nõ hꝫ aliquã formalitatẽ:ſ₃ eſt
oĩno informis de illa aliqditate q̃ iformis eſt re⁹ oĩuz ſuꝑue/
niẽtiũ:loquoꝛ ſic phi loquunꝛ de mã vt in po⁹ ad oẽs formas.
Uñ mã ſic eſt in po⁹ ꝙ ſi oĩs forma tollaꝛ mã eſt tñ in aĩa:nec
tñ forma aduenit rei in aĩa qñ aduenit mã:ſic aliqtas de ſe nõ
eſt intelligibilis:nec eſt ens:tñ ratitudo p⁹ aduenięs eã adue/
nit enti q̃ eſt ens:⁊ nõ enti ſicut patuit de mã.Exẽᵐ aliõ quã/
titas nõ eſt in ſuba nõ quãta:tñ ſuba añ oẽm q̃titatẽ eſt non
quãta de ſe:tñ q̃titas aduenit rei q̃te ⁊ nõ rei nõ quãte. Uñ
ꝑ eẽ itelligo eẽ vel rei vel rõnis:aliqtas qđ eſt ſic hõ huma/
nitate eſt hõ.Si q̃raꝛ q̃ humanitas eſt:dicaz ꝙ eẽ eſt.Et ſ₃m
Boetiũ eẽ pter pᵐ hꝫ quo eſt:⁊ qđ eſt:q̃ nõ ſũt idẽ. Uñ Com
mentator hõ eſt ꝑ eẽ eẽ aliqd humanitate.g̃. ⸿ Oñdo ꝙ in
oĩ itelligibili circa pᵐ reſpect⁹ poſitiu⁹ ad deũ itelligiꝛ vt de
p itellectu ei⁹.Itẽ Cõmẽtator eſt alia forma q̃ nõ mutuat h̃ no
men eſt:⁊ eſt alia forma q̃ ab alio mutuat hoc nomẽ eſt:⁊ ſeqꝛ
de illis dĩ eſt in ordie ad ſuũ pnᵐ:iõ cũ eẽ itelligibile poſitiuũ
p itelligit eẽ:⁊ eẽ eſt reſpectiuũ.g̃ ⁊c̃. Itẽ Aug.6.de tri.ca.4.
qñ intelligit hoc bonũ ſil' itelligit illõ cui⁹ pticipatione eſt bo
nũ:ſ₃ itelligẽdo lapidẽ itelligit hoc bonũ.g̃ ſil' itelligit bonuz
ipꝫ nõ vt aliqd ei⁹.g̃ vt hoc referꝛ ad aliõ. Itẽ Diony.de di.
no. Itẽ.6.phy.nõ põt itelligi aliqd hñs cãs niſi extrinſece cãe 6.phy.
cogitanꝛ vt pꝫ.g̃ vt terminãs reſpectũ. Itez Cõmẽ.7.meta.
circa pnᵐ. Itẽ illõ q̃ diſtinguiꝛ ens a nõ ente:⁊ h̃ poſitiue eſt
de p ei⁹ itellu inq̃tũ eſt:ſ₃ illõ q̃ ens diſtiguiꝛ a nõ ente eſt eẽ:
ſ₃ illõ eẽ eſt reſpectiuũ. Probatio:qꝛ illud eẽ vel eſt ipꝫ eẽ a
ſe:vel ab alio eẽ.diuiſio pꝫ ꝑ Aui.p meta.eſſe ab alio eſt cui
ꝯuenit eẽ:ab alio dicit reſpectũ.negaꝛ ipſa minor:qꝛ reſpect⁹
nõ eſt pᵐ q̃ aliqd diſtiguiꝛ a deo. Intelligẽdo.n.deũ abſolu/
te:⁊ lapidẽ abſolute nõ itelligẽdo ſub rõne cãe vel cãti vl' nõ
ab alio vl' ab alio:erũt duo diſticta:lꝫ forte ab alio ſit p notũ.

⸿ Cõtra.nullus ꝯcept⁹ ꝓpri⁹ creature eſt ſimplr̃ ſimplex:⁊
pm⁹ ꝯcept⁹ quẽ habeo eſt ens.g̃ itelligiꝛ in cõi ꝯceptu prioꝛ
ꝯcept⁹ creature ꝓpri⁹ eſt poſterioꝛ ꝯceptu entis:qꝛ ens ẽ cõe
deo ⁊ creature:quẽ hic hẽmus.nõ eſt igiꝛ ſimplr̃ ſimplex:qꝛ
icludit ens:⁊ ꝯceptũ exp̃mentẽ deũ:ſ₃ dĩa iter cõceptũ cõpo/
ſitũ de deo ⁊ creatura:qꝛ cõpõni in ꝯceptu ꝓprio de deo nõ
corridet cõpõ in re ex eẽ ⁊ non eſſe de eſſe:⁊ hoc includiꝛ in
ꝓprio ꝯceptu lapidis.g̃ ſi in p⁹ ꝯceptu entis nõ a ſe itelligiꝛ
ab alio.g̃ h̃ eſt ⁊ nõ eẽ a ſe eſt ab alio.Di nõ ſeqꝛ vltra ꝯña.

⸿ Cõtra.iſta negõ nõ eẽ a ſe dpẽdet ab alia poni affirᵐᵉ i quã
reduciꝛ:nõ ab eẽ:qꝛ tũc oẽ eẽ eẽt eſſe nõ a ſe:qđ eſt falſuz:qꝛ
de⁹ nõ eſt nõ eẽ a ſe:ſ₃ eſt eẽ a ſe:relinqꝛ ꝙ depẽdet ab eẽ ab
alio:tale icludit reſpectũ ⁊c̃. Itẽ in itellu itelligiꝛ eẽ ꝑ ſeipꝫ.
g̃ in itellu creature itelligiꝛ opᵐ.ſ.nõ ꝑ ſe pticipatio:ita ꝙ ſic
de⁹ diſtiguiꝛ a q̃lꝫ alio ꝑ eẽ a ſeipꝫ:ſic nõ de⁹ p⁹ diſtiguiꝛ ꝑ
oppoſitũ.ſ.eſſe ab alio ſicut eſſe pticipatũ:qꝛ nõ ꝑ ſe ſiue ab
alio opponiꝛ ei qđ eſt ꝑ ſe:⁊ pticipatio opponiꝛ ei:qđ eſt ipꝫ.

⸿ Confirmaꝛ:qꝛ pme dĩe ſunt oppoſite ⁊ includunꝛ in pmo
intellectu differentiũ. Itez ſapientia predicaꝛ cõmuniter de
deo ⁊ creatura.quo igiꝛ pmo differũt ſapientia creata a deo:
nõ per ſapientiã:qꝛ illa cõis analogice.ergo per aliã rez que
eſt de ſuo intellectu qua diſtinguiꝛ a deo:puta qꝛ eſt qualitas
accidẽtalis.ergo cũ accidentalis includit reſpectus ⁊ prioꝛ ⁊
eſſentialioꝛ eſt cuius reſpectus vel depẽdentia ad deũ.ſ.eſſe
a pmo vel ab alio q̃₃ ad ſubiectũ ⁊ eſſe in alio. Itẽ poſitiuus
queſiuit cur ab eſſe in loco ꝯſurgat predicamentum ⁊ ab eſſe
in tẽpore ſil'r:quare ab eſſe in ſubiecto:nõ ꝯſurgit pdicamen/
tum.11.Dicit ſupplicius ꝙ aliqui reſpectus nõ ſunt de intel/

lectū coꝝ in q̄bus fundant̄:ꝛ alij ſunt de intellectu eoꝝ in q̄/
bus fundant̄:ꝛ ita eſſentiales eis ſm eū:ꝛ ita in eodē predi/
camento eſt talis reſpectus accidentalis ad ſubiectū.ergo ille
reſpectus eſt de genere quātitatis ſicut eſt reſpectus ſm eū:
q: albedo eſt in pmo mō dicta p aliq̄d qd̄ eſt de pmo ei⁹ in/
tellectu:ſed analogia accidētis ad deū eſt intimior ꝛ eſſentia/
lior accidenti q̄ꝫ analogia eius ad ſubiectū:q: eſſe in,pōt ſepa
rari ab accidente:ſicut pꝫ in ſacramēto:ſed nō eſſe ab:ergo
ſi illa eſt de eius intellectu:multo magis iſta. Itē pmū in or
dine eēntiali includit̄ in intellectu cuiuſlibet ,poſterioris:ſed
obiectū eſſe eſt pmū in ordie eſſentiali:q: illud habuit res ab
eterno:ergo includit̄ in eſſe cuiuſlibet creati:ſed eſſe obiectū
eſt relatiuū cū ſit in obijci ꝛ ad aliud eſſe. Itē ſicut ſe hꝫ co/
gnitio perfecta cāe ad cognitionē perfectā cauſatoꝝ:ita iper/
fecta ad iperfectā:ſed nō habet̄ pfecta cognitio cauſatorum
niſi habita perfecta cognitione cauſe:ſicut pꝫ in viſiōe dei in
patria.ḡ nec iperfecta niſi habita cognitiōe iperfecta ipſius
cauſe.ergo ꝛc̄. Itē qui nūq̄ȝ inueſtigauit diffōnē iuſti nec q̄d
eſt iuſtū audiēs actionē eſſe iuſtā hꝫ penes ſe quo iudicet de
illa actione:an illa actio ſit iuſta:an nō.ſ.ipm iuſtū eſſentialr:
qualr hꝫ tn̄ cōceptū vt innatū:ergo impreſſum audiēdo hoc
iuſtū:ergo in ipreſſione huius iuſti includit̄ ipſuꝫ in eius in/
tellectu. Itē indeterminata ſunt priora ordine eſſentiali:ſed
ipſuꝫ eſſe eſt indeterminatū cū ſit indeterminatū negatiue ꝛ
ens analogū puatiue tn̄. Tūc dico q eſſe eſt id quo res eſt:
ꝛ id quo res eſt aliq̄d hoc vel illud eſt aliquitas:ſicut hō eſt
aliq̄d humanitate.ſ.hō ſed nō eſſe. Un̄ in humanitate nō in/
cludit̄ eſſe:tunc dico q hō humanitate eſt hō:ita q humani
tas eſt aliquitas tn̄:ꝛ nuda diſtincta ab eſſe:ſic aliquitas nul/
lū eſſe ſibi determinat:nec erit in itellectu ens rōnis nec eſſe
ratū. Unde Aui.5.meta. eq̄nitas eſt tn̄ eq̄nitas nec vna nec
Auicē.5. meta. multe:nec actu nec potētia:nec in itellectu nec extra:ideo hu/
manitas vt ſic nullo mō eſt ens nec rōnis nec ratū:ſꝫ tn̄ de/
terminat ſibi cōſignabilitatē:qd̄.ſ.ſit ſignificabile per nomē.
ꝛ hoc nō eſt determinatū ſibi qd̄ eſt intelligibile:eſt enim ſi/
gnificare que nō ſunt ꝛ pñt eſſe:nō aūt eſt intelligere niſi que
ſunt vt dicit ibidē. Un̄ ens pma ipreſſione imprimit̄ in intel
lectu ſm Aui. Unde nihil ſignificat icoceruus:ſimilr tamen
non poteſt intelligi qd̄ eſt impoſſibile.

¶ Contra illud.oē ſignificabile per nomen eſt eſſe aliq̄d cui
poſſemus nomen iponere:ſed ſm phm.7.meta.nō poſſum⁹
phs.7. meta. nomen iponere niſi illi qd̄ intelligimus.ſi igitur aliquitas p
te determinat ſibi eſſe ſignificabile:ergo ꝛ eſſe intelligibile.
Itē qd̄ determinat ſibi diffinibilitatē determinat ſibi intelli/
gibilitatē:ſed humanitas determinat ſibi vel homini diffini/
bilitatē:vt genus ꝛ dr̄iaꝫ.ergo ꝛc̄. Item intellectus diſtinguit
humanitatē ab alijs intelligibilibus.ergo eā intelligit:quō ēt
loqueremur de ea niſi intelligeremus:nō ſolū igit̄ qd̄ intelli/
gimus erit intelligibile:ſed etiā actu intellectum.

¶ Ad p^m iſtoꝝ iponere nomen eſt ad placitū:ideo poſſumus
nomen iponere ei qd̄ nō cognoſcimus nec intelligim⁹ vt qd̄/
dam intelligibile:ſed ei qd̄ intelligimus eſſet qd̄dā ſignifica/
bile. Exēplū.nullus intelligit nihil:ꝛ tn̄ nihil eſt ſignificabile:
ꝛ eſt intelligibile ſignificabile:ſꝫ nō ſequat̄:tunc eſt intelligi/
bile ſignificabile.ergo eſt intelligibile. Un̄ q̄dditas oino nu/
da preter eſſe nihil eſt nec ens rōnis nec ratū:ideo tn̄ ſignifi
cabile per nomen:ꝛ ideo nō eſt intelligibile:q: non eſt:tamē
intelligibile ſignificabile:non tamen intelligibile.

¶ Ad 2^m minor eſt falſa humanitas. Un̄ humanitas non eſt
niſi humanitas tn̄:nec determinat ſibi diffinibilitateꝫ:q: vt
ſic nec in genere:nec in ſpē:ſed tn̄ ſignificabile p nomen. Un̄
ſi ōēt diffinibile ꝛ in genere:ſilr ꝛ icoceruus:ꝛ ſimilia. ¶ Ad
argumenta pncipalia. Ad pmū in oppoſitū q̄d intelligit̄ per
aliquitatē.dico q aliq̄tas nō determinat ſibi intentionē opi/
nabilis:nec ratitudinis nec rōnis:ſed determinat ſibi eſſe ſi/
gnificabile p nomen. ¶ Ad 2^m dico q aliq̄uitas nec eſt ali/
q̄d abſolutū nec reſpectus:ſed tn̄ aliq̄tas ꝛ ſignificabile per
nomen aliq̄tas. Aut eſt aliq̄d poſitiuū:aut nō. Dico q poſi/
tiuū:ſed per illud poſitiuū nō intelligo nec ens abſolutū:nec
reſpectiuū:ſꝫ tn̄ ſignificabile p nomē. ¶ Ad 3^m dico:q nec
includit ſibi eſſe:nec nō eſſe:ſed tn̄ eſt ſignificabile p nomē.

¶ Contra.ſi nō determinat ſibi eſſe:ergo de ſe eſt.nihil:ſed in
nihil nec pōt recipi eſſe nec ratitudo alia.ergo in eo nō funda
tur reſpectus ad deū nec eſſe. ¶ Rñdeo.ſignificabile p no/
men eſſe nihil:pōt intelligi dupl̄r. Uel q ſignificabile qd̄ eſt
a.determinet ſibi nō eſſe ꝛ nihil.ꝛ ſic chimera eſt non ens ꝛ
ſignificabile per nomen qd̄ determinat ſibi ſemper nō eſſe.
Alio mō.a.eſt nō ens:ꝛ vel q: nō determinat ſibi eſſe:nō tn̄
determinat ſibi nō eſſe:ſed poſſibile eſſe indifferens ad eſſe
ꝛ nō eſſe tale pōt recipere eſſe ꝛ reſpectuꝫ.aliter creatio erit
impoſſibilis:qd̄ eſt cōtra articulū fidei. Un̄ qd̄ ante creatio/
nem fuit poſſe obiectiue ſiue vere:nihil tn̄ determinauit ſibi
nō eē ita ſemp in itētiōe ſua nō itelligit̄ eē tale pōt fieri ꝛ eē.

¶ Contra.ſaltē hō cōponit̄ ex ente ꝛ nō ente nō abſolute:ſꝫ
ex ente ꝛ nō ente de ſe equiuoce cū entitate poſitiua que eſſe
recipit ſicut materia pma ex quo eſt per ſe de ſe nullū hꝫ eſſe
in effectu:ſed tn̄ in aīa.nec tn̄ ſequit̄ q forma recipit̄ in ea
vt hꝫ eſſe in aīa tn̄.ſ.in eo qd̄ ſm ſe nō hꝫ eſſe niſi in aīa tn̄:
tn̄ eſſe extra per aliquid aliud.ſ.per eſſe ipſius forme. Simi/
liter pꝫ de quātitate vt ſupra:ita ratitudo recipit̄ in aliq̄tate
rata que de ſe eſt nihil:rata tamen ipſa ratitudine:nunq̄ȝ tn̄
recipit̄ in nō rata:ſꝫ in nō rata ex ſe tn̄:ꝛ hoc eſt neūꝫ. Cuꝫ
dr̄ vltra q eſt exēplatū:falſuꝫ eſt:nec eſt eni ficticiū nec exē/
platū. ¶ Ad 4^m res rata agit ſua ratitudie eē.falſuꝫ eſt. Un̄
eē rei nulli enti creato eſt rō agēdi:hoc eſt elicitiua actionis
inq̄ȝtū eē aliq̄tas abſoluta formalis ſub ratitudine.calore.n.
calefacienti cauſalitate tribuit:nō ſuo eē:q: tūc nō plus age/
ret ad calorē q̄ȝ frigus:q: eē eſt indifferēs ꝛ eiuſdē rōnis ſm
Boetiū de hebdo.ḡ res nō agit ratitudie.ſ.illo eē quo ēt res
rata eſt formalr. Si accipis ratitudinem pro re que rata eſt:
ſic ratitudo non eſt reſpectus:ſed res abſoluta.

¶ Cōtra.tūc nō ſeq̄t̄ in ſuo itellectu reſpect⁹. Dico nō eſt for/
ma abſoluta:niſi p eē ꝛ reſpectiuū:tn̄ reſpect⁹ nō eſt ei⁹ abſo/
lutio:ſꝫ tn̄ reſpect⁹ ſiue eē eſt q̄ res eſt abſoluta. Un̄ res agit
aliq̄ditate:nō aliq̄ditate nuda ab ente qd̄ eſt nihil:ſꝫ aliq̄dita
te vt eſt ſub eē. Ad aliud creatura min⁹ differret a deo q̄ȝ p ſo
ne dine abſuicē.dico q nō ſeq̄t̄. Un̄ male imagiat̄.ſ.q crea/
tura nō ſit niſi reſpect⁹. H eſt falſuꝫ:ſꝫ dico q oē creatū cōpo
nit̄ ex reſpcū ꝛ aliq̄ditate. Un̄ creatura eſt aliq̄tas abſoluta
ſub reſpectu:tn̄ vt abſoluta icludit reſpectiuū:iō creatura dif
fert a dō aliq̄tate abſoluta vt lapis lapiditate nō icludēte ad
aliō in ſua aliq̄tate. Ad aliud q dīnt foīalr nō ſunt foīalitas
vna ꝛc̄. Dico q ratitudo eſt foīalitas reſpectiua nō abſoluta.

¶ Cōtra.aliq̄tas vt ſic nec eſt abſoluta nec reſpectiua:ḡ non
eſt quo ſuba eſt rata ꝛ abſoluta:ꝛ ratitudo.ſ.reſpect⁹ nō eſt q̄
res eſt abſoluta vel rata.ḡ ratitudie nō eſt ſuba abſoluta vl̄
rata. ¶ Rñdeo. Sicut mā eſt ens ex̄ itellm circūſcripta oī
forma:foīa tn̄ q̄ eſt diſparata a mā:q̄ nō eſt mā eſt q̄ foīalr
mā eſt mā extra:ꝛ quo hꝫ eſſe in re ex̄:q: de ſe mā nō eſt ex̄.
Silr ſuba de ſe nō hꝫ ptē ex̄ ptē.ſuba eſt q̄dditas:tn̄ eſt q̄dā
foīa diſparata a ſuba ſic reſpect⁹ ab abſoluto q̄ foīalr ſuba
hꝫ ptes ex̄ ptes de gñe ſube:ſic reſpect⁹ eſt quo aliq̄tas eſt ra
ta ꝛ abſoluta. Un̄ ſi eē differt realr ab eēntia:eēntia vt nuda
ab eē nullū eē hꝫ ex̄ de ſe:tn̄ eē repit̄ in eēntia:q: ſm illos eē
eſt pm⁹ act⁹ q̄ eēntia eſt eēntia ex̄:ſic foīalitas reſpectiua eſt
illō quo aliq̄tas q̄ de ſe eſt abſoluta ſit abſoluta. Ad illō phī
dico q illa eſt falſa creatura eſt tn̄ ad aliq̄d:ꝛ nō eſt aliquid
preter ad aliq̄d:tn̄ eſt tale per reſpectuꝫ vt p eē. Un̄ cū in oī
creatura eſt:ꝛ q̄ eſt in oī creatura eſt aliq̄d pter ad aliq̄d ꝛc̄.

¶ Finis. Collationum.

Incipit tabula Collationum ſeu Diſputationum Scoti.

1 Utrum tm̃ ſit vna prudẽtia reſpectu oĩuʒ agibiliuʒ ita q̄ ad dirigẽdũ oẽs actus morales in ſuos fines ſufficiat vna prudẽtia ſpecie. char. 2
2 Utrum volũtas poſſit amouere intellectũ habituatũ ab vno dictamine ad aliud dictamen. 2
3 Utrum dictamen intellectus ſit primũ principiũ actiuũ reſpectu electionis. 3
4 Utrum volũtas poſſit peccare eliciendo ↄtra dictamen rationis recte. 4
5 Utrum voluntas creata poſſit peccare. 4
6 Utrum habitus perficiens aliquã potentiã ſit principiũ actiuum actus ita q̄ per habitum tanq̄ per principiũ elicitiuum vel actiuum eliciatur actus. 4
7 Utrum intellectus poſſibilis ſit actiuus in cauſando actũ intellectus. 6
8 Utruʒ actus intelligendi ſit ab obiecto effectiue. 7
9 Utrum intellectus circũſcripto omni actu volũtatis poſſit aſſentire omni per ſe ſcibili. 8
10 Utrum ad hoc q̄ intellectus aſſentiat alicui vero requiratur aliqđ lumen infuſum. 8
11 Utrum ad hoc q̄ intellectus noſter videat deum in preſentia requiratur lumen infuſum. 9
12 Utrũ intellĉs poſſit q̄etari in aliqua relatione ſimplr. 10
13 Utrum per naturaleʒ inueſtigationem poſſimus de deo cognoſcere quid eſt. 10
14 Utrũ volũtas nãlr determinet̃ ad aliquid volendũ. 11
15 Utrum volũtas informata charitate poſſit nõ velle deũ viſum per eſſentiaʒ in patria. 11
16 Utrum apprehẽſo in vniuerſali fine vltimo volũtas poſſit non velle illum. 12
17 Utrum voluntas neceſſario velit fineʒ vltimũ ſibi oſtenſum a ratione. 12
18 Utrum volũtas per aliquid aliud ad ſe vt per habitum gratie vel glo.. poſſit neceſſitari vt nõ poſſit velle vel nõ velle finem vltimũ ſibi clare oſtenſum. 13
19 Utrum voluntas poſſit peccare eliciendo ↄtra dictamẽ rationis recte. 13
20 Utruʒ hec eſſentia diuina vt hec diſtincta a ſeipſa vt cõcipiatur ſub omni ratione attributali ſpeciali ſit primum obiectum intellectus. 14
21 Utrum eſſentia diuina ſub eadem rõne formali ſit obiectum intellectus diuini ⁊ intellectus beati: ita q̄ ſub eadem ratione formali terminet actum viſionis diuine ⁊ actum viſionis beati. 14
22 Utrum eſſentia dei ſm̃ rõnem eſſentie ſit aciei intelligẽtie p̃ri͂ formale intelligendi. 15
23 Utrum attributa diſtinguantur ex natura rei. 15
24 Utrum cũ ſũma ſimplicitate perſone diuine poſſit ſtare pluralitas reſpectuum realium in eadem natura ante omnem actum intellectus. 15
25 Utrum eſſentia ſola ſit principium formale producendi non vt determinata relatione. 16
26 Utrum perſone diuine ſint relatiue. 16
27 Utrum intellectus paternus ſit principium formale producendi verbum in diuinis. 17
28 Utrum verbum diuinum ſit de eſſentia diuina ſicut de quaſi materia. 17
29 Utrum voluntas in diuinis vt concors ſit principiũ formale ſpirandi ſpiritum ſanctum. 18
30 Utruʒ alia a deo ſint volita neceſſario ab eo ad eſſe exiſtentie. 19
31 Utrum theologia dei ſit practica vel ſpeculatiua. 19
32 Utrum eſſe intelligibile creature preſupponat trinitatẽ perſonarum. 20
33 Utrum ad intellectionem qua deus intelligit lapidem ⁊ aſinũ p̄exigant̃ reſpectus diuerſi ⁊ rõnes diuerſe. 21
34 Utrum intelligi lapidis a deo neceſſario cõcomitet̃ in lapide aliqđ eſſe reale extra intellectũ diuinũ. 21
35 Utruʒ relatio creature ad deũ ſit realr ipſa eſſentia creature vel alia res ab eſſentia creature. 22
36 Utrum veſtigium ſit relatiuũ. 22

Expliciũt Diſputationes Collationales Io. Duns Scoti doct. ſubtiliſſimi ordi. mino. cum Indice nouiter edito: Venetijs impreſſe per heredũ quondã dñi Octauiani Scoti ciuis Modoetienſis ac socioꝝ. Anno virginei partus. 1522. Die. 9. Decembris.

Regiſtrum

AA BB CC Omnes ſunt quaterni.



BIBLIOTECA NA. ROMA VITTORIO EMANUELE


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